

MATTHEW XXVIII

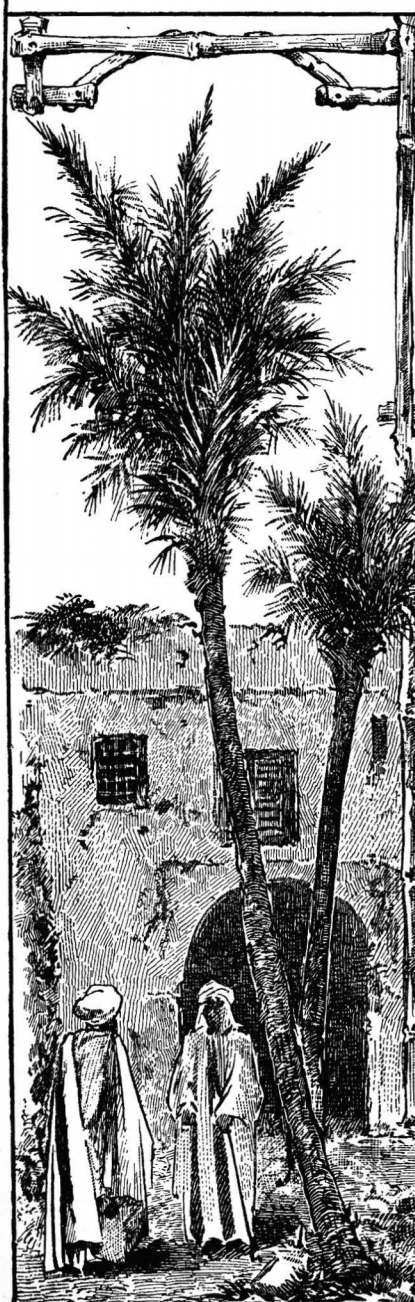
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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.
Grace Sufficient	37
Missionaries Landing on the Morocco Coast	38
Notes and Extracts	39
Our New Workers	39
To the Friends of the North Africa Mission ..	40
Requests for Praise and Prayer	40
From Islam to Christ	41
God's Moments	41
A Short Description of Tangier; and Some Branches of Work in Connection with the North Africa Mission	42
The Eve of Ramadan	44
In and Around Mequinez	45
Algeria—Amongst the Children in Cherchel ..	46
Tunisia—Italians and Sicilians in Tunis ..	47
Evangelising at a Weekly Sok	48

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 FEBRUARY 1st TO 28th, 1897.
GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			General			Special.			TOTALS FOR 10 MONTHS.								
1897. No. of Feb. Receipt.	General. £ s. d.	No. of 1897. Receipt. Feb. Brt. forwd.	£	s.	d.	1897. No. of Feb. Receipt.	General. £ s. d.	No. of 1897. Receipt. Feb. Brt. forwd.	£	s.	d.	General...£2,920 9 11	Special...£3,053 0 5				
1 ...1748	0 10 0	12 ...1793	0	10	0	26 ...1836	1	1	0	11 ...1130	4	0	0				
1 ...1749	0 5 0	12 ...1794	0	13	0	26 ...1837	5	0	0	11 ...1131	3	4	0				
1 ...1750	1 1 0	12 ...1795	0	10	0	26 ...1838	0	10	0	11 ...1132	4	14	1				
2 ...1751	1 0 0	12 ...1796	0	5	0	27 ...1839	0	10	0	11 ...1133	1	0	0				
2 ...1752	0 10 0	12 ...1797	0	5	0	27 ...1840	0	10	0	11 ...1134	0	4	9				
2 ...1753	0 10 0	12 ...1798	0	7	6	27 ...1841	10	0	0	11 ...1135	1	0	0				
3 ...1754	0 10 0	12 ...1799	0	8	6	27 ...1842	0	2	6	11 ...Metro. Tab.	1	5	0				
3 ...1755	5 0 0	12 ...1800	0	4	2	27 ...1843	0	5	0	11 ...1137	0	2	6				
3 ...1756	3 0 0	12 ...1801	0	3	4	27 ...1844	0	4	10	11 ...1138	10	0	0				
4 ...1757	0 10 0	13 ...1802	0	13	6	Total, Feb....£1131 8 4			11 ...1139	2	5	0	11 ...1140	7	0	0	
4 ...Fulham	1 1 0	13 ...1803	0	12	6	Total, May			11 ...1141	2	0	0	11 ...1142	0	7	5	
4 ...1759	0 3 0	13 ...1804	0	2	6	to Jan. ...£1789 1 7			11 ...1143	1	0	0	12 ...1144	0	5	0	
4 ...1760	0 7 6	13 ...1805	0	4	6	Total ...£2920 9 11			12 ...1145	0	7	8	12 ...1146	1	0	0	
4 ...1761	1 0 0	13 ...1806	0	9	0	SPECIAL FUNDS.			12 ...1147	2	0	0	12 ...1148	2	10	0	
4 ...1762	0 5 0	15 ...Anon.	0	5	0	1897. No. of Feb. Receipt.	Special. £ s. d.	12 ...1149	5	0	0	12 ...1150	1	19	9		
5 ...1763	1 0 0	15 ...1808	2	2	0	2 ...Spurgeon's Orphanage	1	10	1	12 ...1151	6	16	10	12 ...Tangier	0	6	8
5 ...1764	0 5 0	16 Talbot Tabernacle	4	4	0	2 ...1107	0	16	6	12 ...1152	4	0	0	12 ...1153	4	0	0
5 ...1765	1 0 0	16 ...1810	0	5	6	3 West Norwood	6	10	0	12 ...1154	0	10	0	15 ...Belfast	13	0	0
5 ...1766	0 2 0	16 ...1811	2	0	0	3 ...1109	0	5	0	15 ...1155	1	10	2	15 ...1157	15	0	1
5 ...1767	0 10 0	16 ...1812	0	7	0	4 ...Redhill	2	16	0	15 ...1158	0	8	0	18 ...1159	1	0	0
5 ...1768	0 2 0	16 ...1813	0	10	0	4 ...1112	3	0	0	18 ...1160	0	10	0	18 ...1161	25	0	0
6 Readers of The Christian	19 2 0	17 Tuckaway Tables, A.H.G.	1	1	0	5 ...Clapton Hall	3	15	10	19 ...1162	200	0	0	20 ...1163	1	10	11
6 ...1770	0 5 0	17 ...1815	2	15	2	5 ...Redhill	5	0	0	22 Crouch End	3	16	3	22 ...1165	0	10	0
6 ...1771	0 5 0	18 ...1816	10	0	0	5 ...1115	0	5	0	23 ...1166	5	0	0	23 ...Bristol	4	11	8
6 ...1772	5 0 0	18 ...1817	1	0	0	5 ...1116	0	2	6	24 ...1168	0	3	9	24 ...1169	1	0	0
6 ...1773	1 0 0	18 ...1818	10	0	0	5 ...1117	1	0	0	27 ...1170	5	16	6	Total, Feb....£439 13 4			
6 ...1774	0 3 0	19 ...1819	1	0	0	5 Miss'r'y. Band	7	0	0	Total, May			to Jan. ...£2613 7 1				
8 ...1775	0 5 0	19 ...1820	2	0	0	8 ...1119	3	15	4	Total ...£3053 0 5			Total ...£212 2 2				
8 ...1776	2 2 0	19 Avenue Rd.	2	0	0	10 ...1120	16	0	0	Total ...£215 0			Total ...£212 2 2				
8 ...1777	0 10 6	19 ...1822	0	4	4	10 ...1121	25	0	0	[Details of the Belfast Auxiliary will be given next month]			Total ...£215 0				
8 ...1778	1 1 0	20 ...1823	1	0	0	11 ...Tangier	2	11	1								
8 ...1779	0 2 6	20 ...1824	0	5	0	11 ...Anon.	3	0	0								
9 ...1780	0 18 6	20 West London Auxiliary	3	3	0	11 ...1124	0	10	0								
9 ..."Screw"	0 5 0	22 ...1826	0	10	0	11 ...1125	7	0	0								
9 ...1782	0 5 0	23 ...1827	0	10	0	11 ...1126	0	4	0								
9 ...1783	0 2 6	23 ...1828	0	10	0	11 ...1127	0	12	0								
10 ...1784	1 0 0	24 ...1829	1	0	0	11 ...1128	0	12	0								
10 ...1785	0 16 0	24 ...1830	1	2	6	11 ...1129	1	12	0								
10 ...1786	0 2 0	24 ...1831	0	0	6												
11 ...1787	0 10 0	24 ...1832	6	5	0												
11 ...1788	3 3 0	24 ...1833	0	7	6												
11 ...1789	0 2 6	25 ...1834	5	0	0												
11 ...1790	1 0 0	25 ...1835	1	0	0												
11 ...Anon.	0 10 0																
11 ...Anon.	0 10 0																
Carried forwd.	£57 12 0	Carried forwd.	£1113 5 0														

GIFTS IN KIND: Feb. 2nd, (296) box of bottles.

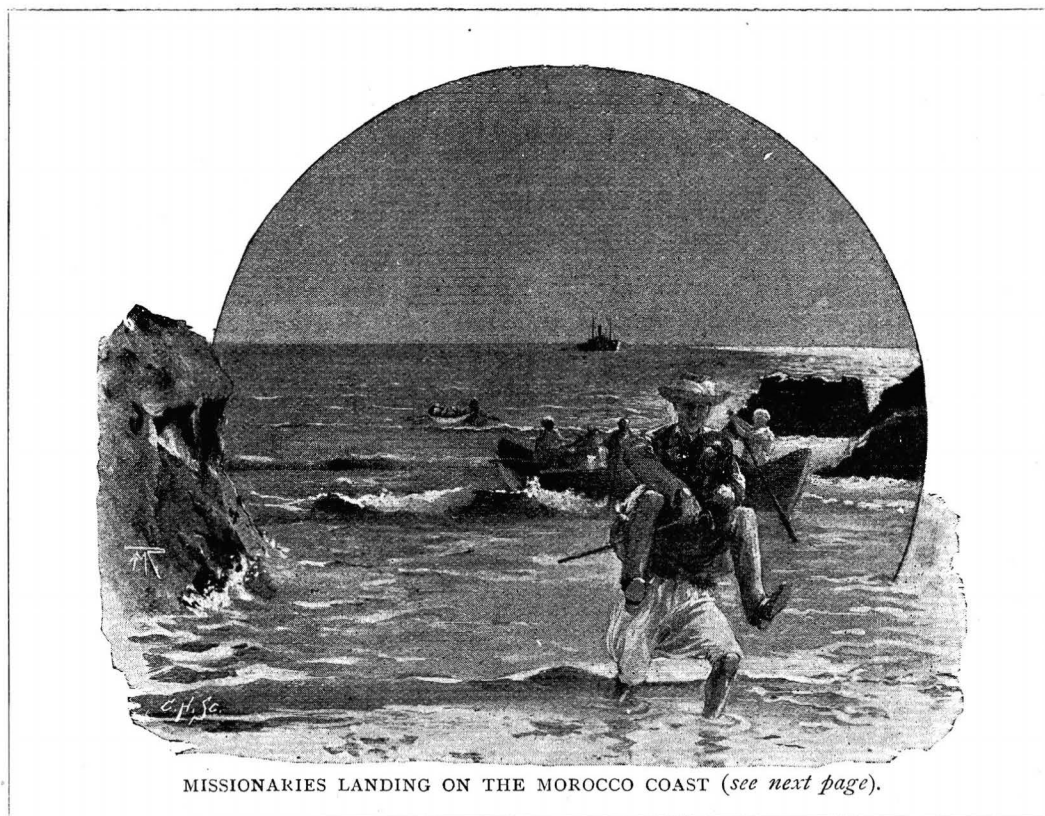
THE FORM OF A BEQUEST.

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.

WORKERS' UNION for North Africa. This Union, established in Jan., 1893, has already rendered considerable assistance to the missionaries and their families on the field; more helpers are, however, needed, as the work is continually growing. Those desiring further information should apply to the Hon. General Secretary, Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells.

NORTH AFRICA.



MISSIONARIES LANDING ON THE MOROCCO COAST (see next page).

Grace Sufficient.

"Fear none of those things which thou shalt suffer."—REV. ii. 10.

"My grace is sufficient for thee, for My strength is made perfect in weakness."—2 COR. xii. 9.



THE circumstances in which the Lord thus comforted His servant Paul are well known. The Apostle was the subject of some most painful affliction, which he calls a thorn or stake in the flesh. Probably the exact nature of the trial is hidden so that we may each in our suffering appropriate the consolation. Paul three times asked for its removal, but the Lord did not grant his request, but bestowed something better than he asked for, even an abundance of His grace.

Do we not here get a view of God's ways with His people, which we do well to note? Does not the Lord, as we by His grace become more conformed to His likeness, frequently permit trials to increase, granting relief in the form of much greater strength and grace to endure them? The man of thirty can more easily carry a hundredweight than at the age of five he carried twenty pounds. Yet there are many Christians to-day who think that as we become mature in consecration and faith, our burdens and trials will diminish! That when we become men in Christ Jesus, God in grace will make a very simple, easy path for us, such as babes in Christ might walk in!

Like Job's friends, they seem to think that if the Lord's people have special trial there must be something wrong about them. They fall into the error of those who thought that the men on whom the tower of Siloam fell were thereby marked as special sinners. This is a serious practical error as to God's ways, resulting in wrong conclusions as to guidance. It is argued: The Lord is very good; this path is very trying. Surely God, who is so kind, could not intend His servant to take it. I will therefore taken an easier path, for I am sure the Lord would not have those He loves so tried.

So the path that is easy to the flesh is chosen, and that of crucifixion and death is avoided, but avoided only to bring sorrow and shame in the end:

We are not living in the Jewish Dispensation or in millennial times, but in the age of Christ's rejection, and if we do not share His rejection we are not enjoying full fellowship with Him.

We must not look for freedom from conflict and trial while we follow Christ in this dispensation; for that we must wait for His blessed appearing.

The Lord now desires to encourage and help His people to take a course in fellowship with Him in His rejection—one which will at the same time be a path of spiritual joy and peace in God for them, and untold blessing for others. He therefore gives assurance that those that honour Him He will honour; that those who give up houses or brethren for His sake and the Gospel shall receive a hundredfold now in this time; that with every temptation He will make the way of escape. It seems as though we might sum up the teaching of Scripture on this subject by saying that the believer in Christ need not have the slightest fear of any evil or trouble whatever, because God has undertaken that, whatever the sorrow, trial, pain, persecution, or loss, He will prove Himself to be enough to make up, and much more than make up, for every loss; that for every measure of suffering He would give a double measure of joy in Himself; that for every loss for Christ He would at once give manifold gain. Perhaps the gain may not be of the same kind as the loss; but then, it will be of a better kind. The loss may be material and the gain spiritual; the sorrow may be temporal, the joy eternal. Is this really true? Is it really so, that, whatever suffering and loss we have here and now, there is also here and now a more than corresponding spiritual blessing? If it is indeed thus, then we can understand the Apostle saying, "I take pleasure in reproaches, in necessities, in persecution, in distresses for Christ's sake; for when I am weak, then am I strong."

He counted weakness a blessing if it heralded a fresh incoming of omnipotence; reproaches were welcome if they were ever accompanied by Christ's smiles and Well done's; necessities brought no anxieties if they led to the store-houses of God's riches in Christ Jesus being opened; persecutions had no terror if they guaranteed the Good Shepherd's presence in the Valley of the Shadow of Death—one like the Son of Man in the furnace, Jesus *seen* standing at the right hand of God, or the angel of the Lord standing by, saying, "Be of good cheer"; distress could not alarm if He to whom all power was committed gave assurance that He would provide the way of escape.

The men and women who have believed these glorious truths have been bold as lions. They have faced hardship, privation, solitude, poverty, misunderstanding, persecution, want of apparent success, and even death, with holy, humble joy and triumph. These are the kind of men that have moved the world and shaken the gates of hell, and it is men of this order that are wanted to do it again. We are told that the great need of foreign and home missions is better supplies of money. In one sense this may be true, but not in the sense in which the statement is made. No; the need of the Church at home and abroad is men and women who fear God and know none else to fear; men who know God, and therefore do exploits; men who are strong in the grace that is in Christ Jesus; men who from the bottom of their souls can say, and say experimentally, that the grace of Christ is sufficient for them in any and every circumstance in which they may be placed.

MISSIONARIES LANDING ON THE MOROCCO COAST.

ALTHOUGH so near the shores of Europe, Morocco is in many respects far more behind in the march of civilisation than was China previous to the late war. Amongst the many things which tend to perpetuate this state of things is the absence of roads, bridges, canals, railways, telegraphs, harbours, and

docks. At all the coast towns vessels are compelled to lay at anchor a mile or two from the shore, and discharge or embark their goods and passengers by the aid of lighters and small boats.

Our engraving on the front page shows some missionaries landing at one of these ports on the west coast.

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.

DEPARTURES.—Mr. and Mrs. Liley and family left England on Wednesday, February 24th, for Tunis, *via* Paris and Marseilles.

Miss Ethel Turner left on Friday, March 5th, by the same route for Algiers, where she will spend a short time before going on to her station at Tunis.

MOORISH MISSION SCHOOL, TANGIER.—Mrs. Alfred T. Jay, late of Tower House, Lee, requests us to state that she has removed to Belmont, West Cliff, Southend-on-Sea, where, as heretofore, she will gladly receive subscriptions and donations for the above work carried on by Miss J. Jay, of the North Africa Mission.

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.

MR. R. C. MORGAN, of *The Christian*, who has been visiting many of the stations of the North Africa Mission in Algeria and Tunisia, writes thus of his impressions of the work :—

"My journeyings here so far have afforded me much satisfaction. The difficulties are doubtless great, but I have an increased conviction that God has sent our missionaries here, and that they are sowing living seed which must in due time bring forth good and abundant fruit. It has to penetrate the crust of ages, and the progress must be slow; but already there are signs of spiritual life; even now the green is seen above the mould, and by-and-bye a harvest of saved souls will wave upon these now apparently barren hills."

REGARDING the maintenance of missionaries, he says :—

"If Christian travellers had an idea how much profit and pleasure they would themselves derive, and how much encouragement they would impart, by looking in upon missionaries on their route, they would surely do so. A tour for this special purpose would possibly prove the most enjoyable travelling experience of their lives. It would, perhaps, lead to their interesting their church, or association, or circle of friends, to the extent of providing for the maintenance of a missionary, one or more. Wealthy worldlings afford themselves the luxury of horses, and carriages, a box at the theatre, etc., etc.; why should 'new creatures in Christ Jesus' debar

themselves and Him the modest luxury of a few missionaries of their own, as many as they can afford? Does it not seem a gratification of which they are not only entitled, but commanded to avail themselves, if uncalled personally to the high places of the field? It would be an exceeding joy to me if some of my readers should feel called upon to confer this happiness upon themselves and their families, their church or Sunday-school, their Y.M.C.A., Y.W.C.A., Y.P.S.C.E., or any other circle to which they are attached."

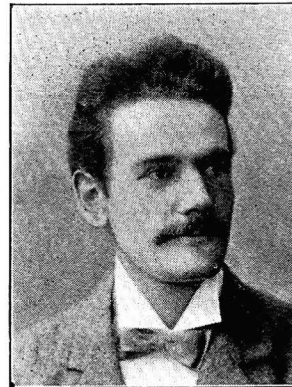
In many cases the support of a missionary could be more easily arranged if two churches would unite, each providing his or her maintenance for six months.

To friends residing in the North of London we would say that Mr. Francis C. Brading, 6, Crescent Road, Alexandra Park, Wood Green, is interested in this movement, and would gladly give any information about the Mission.

A FRIEND has kindly sent us some tooth powder for sale for the benefit of the Mission. We shall be glad to send it to any address at 8d. per box, post free. Address, The Secretary, 21, Linton Road, Barking.

OUR NEW WORKERS.

Mr. Wm. Thos. Bolton was born in Leicester in the year 1868, and was educated at the Wyggeston High School in that town, after which he entered the warehouse of one of the largest hosiery manufacturers.



MR. W. T. BOLTON.

With his family he attended Melbourne Hall from the very commencement of that work, and was greatly influenced by Mr. Meyer's preaching, through whom he was early led to Christ.

While the eye is upon the Master, we "run well," but when we cease "looking off unto Jesus," the things of time and sense gain a power over us, and we "walk as men." It was thus with our young brother not very long after his conversion, when a circumstance occurred which broke the spell. Going upon the ice one day to skate, suddenly his strap threw him down, when, looking in front, he saw several persons just immersed. But for his fall he would probably have been amongst them. Three youths were drowned on that occasion, but the incident was used by God to lead him to a very definite consecration of his spared life to the service of Christ. Very shortly after he joined the church worshipping at Melbourne Hall.

In the year 1895, while managing his brother's business, and with a partnership in full view, the call came to follow Christ on the Foreign Mission field, and, like the great Apostle to the Gentiles, he "immediately conferred not with flesh and blood."

After twelve months spent in the study of Arabic, he has now gone forth to Morocco, where his sister (Miss A. Bolton, of Tetuan) has been labouring for the past eight years.

Miss Lillian F. Sexton was born in 1867 at Plymouth, where her father is a surgeon-dentist. She was led to the Saviour at one of a series of mission services in Plymouth conducted by Mr. J. C. Rainey in 1892.

As a member of George Street Baptist Church, under the pastoral charge of Rev. Samuel Vincent, she has thrown her energies into various departments of church work—notably the Sunday-school, tract distribution, soup kitchen, and district visiting. She afterwards spent the greater part of twelve months in lodging-house work and factory girls' classes in connection with the Home of Industry.

Being accepted by the Council of the North Africa Mission in 1895, she came to Barking for the usual course of Arabic, and has just gone to Tangier with the ultimate intention of passing on to Casablanca.

Miss Ada Watson came to us from Sunderland, where she has been in fellowship with the Bethesda Free Church, under the care of Pastor F. E. Marsh, since 1882. She was brought to God about the age of fifteen. For several years she has worked very earnestly in connection with the many departments of Christian service which have their home at Bethesda. In Sunday-school work, hospital visiting, Flower Mission, and evangelistic work for children she has proved herself persevering, steady, and dependable.



MISS ADA WATSON.

A few years since her brother, after a period of training at Harley House, went out to the Congo, and very shortly afterwards was called home. This circumstance seemed to deepen in her heart the desire to give her life for Foreign Mission work. She was accepted by the North Africa Mission in 1895, and after fifteen months' training has gone to Morocco.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

March 17th, 1897.

DEAR FELLOW-HELPERS,

In the postscript of my letter of last month I mentioned the generous help we had received in the shape of a gift of £1,200 for the Mission. It has been a great pleasure to distribute this amount in various directions for workers and their work, and an encouragement to us to continue in prayer, and count upon further help being sent in response to it.

We have had some further difficulty in Tunis with the authorities as to the sale and distribution of Scriptures and religious literature. A law framed in the main to prevent scurrilous articles appearing in the press has been used for this purpose. We would ask your prayers that the matter may be overruled for the furtherance of the Gospel.

The lantern lectures in Alexandria are still well attended, and afford an excellent opportunity for making known the Gospel and getting into contact with the people. Mr. and Mrs. Dickins have paid a short visit to Cairo to recruit Mrs. Dickins' health; their young son is now joining them in Egypt. Miss Prior is arranging to live with some Arabic-speaking friends, so as to hear nothing but the language, and thus make increased progress. Mr. Hooper, while pressing on with Arabic, has had encouraging meetings amongst soldiers and sailors. Mr. Summers also does work amongst the soldiers as well as amongst Moslems.

The work in Tripoli is going on quietly. Miss North is expecting to come home for a time, as her health has been rather unsatisfactory.

At Sousse, notwithstanding the difficulties as to the sale and distribution of books, the medical and other work has gone on encouragingly. Miss Scott and Miss Bagster were fined one franc each and costs for distributing at Monastir without a licence, and workers in other directions have also been hindered.

The work amongst Italians in Tunis, which is mainly in the hands of Miss Case, is encouraging, and there have been some professions of conversion; and at Djemaa Sahridj also we continue to hear reports of a good work going on amongst the Kabyle lads.

The work amongst the Kabyles in Algiers also gives ground for thankfulness, and Mr. Cuendet's meetings have been better attended than during any previous winter.

Miss Read and Miss Day, of Chercell, are also full of hope with regard to some in their classes.

In Tangier the work among the Spaniards is full of hope, and some are coming out boldly to profess their faith in the finished work of Christ.

Miss Herdman is more than ever encouraged by work in Fez and other parts of Morocco, with which she comes in contact by means of those who have professed their faith in Christ.

On the whole, therefore, the outlook calls decidedly for thanksgiving, but we are looking for greater things than these. The seed-sowing of years will ere long, we expect, spring up, and these lands, so long shrouded in Mohammedan darkness, will again know something of Gospel light. There is, however, very much still to be done, and one longs, not only for increased labourers, but for increased freedom in various directions. Mohammedanism is a stubborn foe to the truth, and in addition to persistent effort, very true consecration and very real faith are required. We contend against spiritual wickedness or wicked spirits, and in order to overcome them need a high degree of spiritual power, which we are assured is only to be found in constant communion with our risen Head. We would therefore seek above all things that our spiritual life may be quickened and strengthened. If this is so, we feel sure that every difficulty will be overcome by God working through us.

Please continue to unite with us in thanksgiving for blessing received and in prayer for blessing yet to come.

I remain,

Yours faithfully in Christ,

EDWARD H. GLENNY.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

FOR a most suitable house provided in the Jewish quarter of Sousse for Mr. and Mrs. Cooksey and Mr. Webb; and prayer that God would provide another in the same locality for Mr. and Mrs. Pope.

FOR a young Spaniard baptised in Tangier the beginning of March, and pray that he may have grace to endure hardness as a good soldier of Jesus Christ.

FOR blessing in connection with the Italian work in Tunis and also among Arabs.

PRAYER

FOR a young sheikh in Tripoli, also his companion and father, all of whom have been reading the Bible and tracts, that conviction of sin may be wrought in them through the power of the Holy Ghost.

FOR a young Spanish woman who is daily reading the Word of God with a missionary, that the Holy Spirit may unfold to her Him who is the way, the truth, and the life.

FROM ISLAM TO CHRIST.

THE Rev. C. H. Stileman, C.M.S., labouring in Persia, sends the following narrative of the conversion of an intelligent Mohammedan, which was brought about mainly through reading the Word of God. "The entrance of Thy Word giveth light."

"Only yesterday a Jewish Rabbi named Mordecai came to complain to me that all the boys are now coming to the Christian school instead of coming to him for teaching! Thus Abraham's sons, Ishmael as well as Isaac, are hearing the blessed message of 'Jesus Christ, the son of David, the son of Abraham.'

"There is no Persian school on Friday (the Mohammedan Sunday—on which day I hope you always remember to pray for the followers of Islam), but eight boys from the Persian school come to my house on that day for definite Christian instruction, and two or three of them are, I believe, true Christians at heart. A Sunday school class has also been formed for Persian boys lately, and is attended by twelve or fifteen, which is decidedly encouraging.

"A goodly number of Mohammedans are present every Sunday at the Persian service, many of whom remain for a Bible-class in the afternoon, and come as enquirers for instruction during the week.

"Some two months ago a well-educated villager of middle age came to see me from a distance, and a very few minutes' conversation sufficed to show that he was an earnest believer in Christ. His whole heart seemed to overflow with love for his Saviour, and his face was lit up with joy and happiness when speaking of his newly-found treasure. Like many other Easterns he had first been influenced by a remarkable dream he had many years ago, in which Christ appeared to him and promised to heal him at a time when he was suffering from lameness, his leg having been badly burned and no treatment having up to that time had any beneficial result. He gradually recovered, and from that time forward was convinced that Christ was greater than Mohammed, and the true Saviour. He had never, however, seen the Christian Scriptures till about a year ago, when his wife came to Julfa for treatment in Miss Bird's dispensary, and brought a written request from her husband that if any of the Scriptures had been translated into Persian, a copy might be sent to him.

"In this way he first received the New Testament, which he at once began to study carefully and prayerfully, and when I first saw him he was a *well-instructed* Christian with a remarkable grasp of Christian truth, although he had never had any human teacher. The Holy Ghost had himself been his teacher without any human instrument, and so clear was this dear brother's unfeigned faith, that it seemed hard not to yield to his earnest request for baptism. I thought it right, however, to give him further time to study the Old Testament, which he had not previously read, and after a few days he returned to his home with a complete Persian Bible as his companion.

"He could not keep away very long, and after two months returned and earnestly pleaded that his baptism might be no longer deferred. He remained here four days, and after careful examination and instruction, it was my privilege to baptize him in the presence of a small congregation of some twenty Christians who assembled in our little Church to support him with their prayers. He took the name of Paulus, as he said he owed so much under God to St. Paul's Epistles, and all who were present at his baptism were greatly struck by his evident earnestness and the sincerity of his answers. He well knew the danger he was incurring, and the night before his baptism he drew his hand significantly across his throat and said: 'Sahib, if they kill me, I shall go at once to my Heavenly Father!'

"I have never met a convert whose soul seemed to flow out more in love to Christ, and you will all, I know, join in fervent prayer that he may be used of God to bring many to the Saviour's feet, and make known the message of salvation to his own countrymen."

GOD'S MOMENTS.

"EVERY day in North Africa twelve to sixteen hundred souls pass into eternity, upwards of sixty every hour, and one every minute; souls for whom Christ died, passing into a Christless grave." So read a young girl who had spent most of her past life idly; thinking she could do nothing because she could not do anything great. As she looked back over the year that was passed, the arrow of conviction went to her heart, "Might I not have used some of my idle moments to have helped to enlighten these dark souls?" she said to herself, and then formed a resolution that the coming year should be used differently by God's help. The year passed away, and as she looked back she was surprised as she counted over the pennies earned in "odd moments" that she had been able to realize £2.

Have you ever thought of your odd minutes? "Only a minute," you have said; but it belongs to God, and in that wasted minute souls have passed into a Christless eternity which you might have enlightened. That comfortable chat was so nice, with hands folded on your lap—hands that God made to help somebody. Will you not awaken to the fact that souls are dying without Christ, and you might save them? Yes,

"Dying! while we are dreaming
In selfish idleness;
Unconscious of their darkened lives
So full of bitterness.
Dying! ah, it is easy
To slight the Master's call—
To sit with folded hands, and sing,
'Oh! crown Him Lord of all!'

"But where are the gems to lay at His feet,
Which may sparkle some day in His crown complete?"

Our cry often is, "I wish I could do something for Jesus!" But because we cannot effect great things, we do nothing, and thereby neglect something. Do what you can, that is all God expects; but He does expect that, and shall yours be a life that of it at the end has to be recorded "unfinished"? I trust not.

A young woman with a very limited income longed so much to do something to bring souls within the reach of the Gospel in North Africa, but how was it to be accomplished—she had no money, and very little time to spare? The thought came to her one day on her knees to give God her spare moments. Accordingly, two ounces of wool were purchased, and in about two weeks she was surprised to find how much she had been able to do in "odd moments." A pair of gloves was the result, which sold for 1s. 6d. As week by week passed, people about her called her a "busy bee," and in reply she told them she was a member of the "Odd Minutes' Society." Explanation was needed and interest roused for prayer for these dark souls she longed to enlighten, and often another order placed on her list. Her heart was gladdened as she realized she was doing what she could for her Master.

Miss A. E. ALLEN, who sends us the foregoing, being desirous of helping forward the evangelisation of North Africa, will gladly give further particulars of the "Odd Minutes' Society" or enrol members. Her address is 29, Edward Street, Spennymoor, Durham.

"LET this mind be in you, which was also in Christ Jesus." The mind of meekness, of love, of esteeming others better than ourselves—all will be gathered up in this. May we have so much of the mind of Christ, and may we also be careful to carry with us a loving spirit, loving words, loving actions, a loving atmosphere not to a few, but the whole of the Lord's family.

Morocco.

A SHORT DESCRIPTION OF TANGIER, AND SOME BRANCHES OF WORK IN CONNECTION WITH THE NORTH AFRICA MISSION.

By MRS. C. MENSINK.

MANY of our friends who are interested in us and in the work of the Lord in Morocco, would like to have a short account of the town in which we live, and the people to whom we are endeavouring, by God's help, to bring the Gospel of our Lord Jesus Christ.

Tangier is probably the most oriental and picturesque, at the same time the most backward town within four or five days of London. It is built on the south-east side of a hill overlooking a lovely bay. From the citadel we get a fine view of the Straits of Gibraltar, and in fine weather of the coast of Spain. The population of Tangier is estimated at about 30,000 including Moors, Jews, Spaniards, and French, and about a hundred English. Its chief avenues are little more than steep alleys, paved with cobbles. On either side of the main street, which is very steep, are small shops without windows, resembling good-sized cupboards, the doors of which serve as windows. Purchasers must needs stand in the street to buy, as there is no room in the shop.

Along the streets are passing heavily-laden donkeys and mules carrying bales of wool, sacks of corn, oranges, dates, potatoes, etc., to and from the market. Leading them, and also stalking among them, are numerous Arabs in jelabs (a kind of brown-hooded cloak), bare-legged, shaven-headed, and with scarlet cap or turban.

The *sók* or market-place is generally a scene of life; there will be found Jews, Moors, Spaniards, and other nationalities, offering their goods for sale, some on dirty stalls, others on the ground, and frequently the paths are so full of wares as to be almost impassable. In muddy weather the difficulty is increased; one is apt to meet at some narrow spot a donkey, laden possibly with dirty skins or with two huge panniers of refuse, whose owners are crying at the top of their voice, "Balak, balak (make room, clear the way)," and it is well if we have not on a garment which is easily soiled. A stately Moslem goes by draped in a white burnoose, beneath which shows the caftan of pale green or sky blue, and braided with silk braid. His head is covered with a snowy turban, and feet encased in brilliant yellow slippers. He picks his way carefully along, hardly touching the ground, save with the toes of his slippers. Under his arm, as of most well-to do Moslems, is the conspicuous piece of crimson cloth, about a yard square, known as the prayer-mat; this they carry about with them to certain spots, such as graves of patron saints, etc., and upon this mat they perform their devotions.

Europeans are frequently struck by the rows of poor women seated on the ground in the markets, selling, it may be, a little bran, some fruit, a few eggs, or some hot bread. The Moors are very fond of hot

bread, and these women put the bread under their haiks to keep warm. The rest of the commodities are placed on the ground in front of them, and the poor creatures will sit for hours hoping that some passer-by will purchase.

The town women creep silently along, closely hiding their faces from the gaze of the men. The village women are more free, and have greater liberty, but are subject to greater danger.

The water seller, too, is constantly to be seen in the street. He carries a goat skin filled with water; the neck and feet are tied securely, and a small incision is made in the skin, in which is inserted a brass tube. From this tube the water is discharged into a brass cup, which he carries with him. He rings a bell as he traverses the streets, and a cup of water can be purchased for about the sixth part of a cent.

The snake-charmer and story-teller also frequently gather gaping crowds; indeed, Tangier is a place in which all the odours, colours, sounds, and sights of Islam are united, yet it is not wholly untouched by the hand of civilization, for electric lamps are scattered at intervals along the narrow streets and markets—a strange combination of thirteenth century Islamism and the last conquest of science.

The beggars of Tangier, as of most Eastern towns, are numerous. There being

no asylums for the sick, blind, lame, or poor, they infest the streets, begging alms of each passer-by in the name of some patron saint—for instance, "Give me the sixth part of a cent, in the name of Moley Abdel Kader" (one of their so-called saints, who is supposed to have lived centuries ago).

Tangier has no especial trade connected with it, but being a port town, and having direct communication with Gibraltar, many of its inhabitants are employed either in carrying exported or imported goods to and from the port, or in the loading and unloading of the vessels, a work of great labour on account of the absence of docks. Wool, hides, and cattle are the chief exports. Manufactured goods of every kind are imported, the greater part of the trade of Tangier being in the hands of the Jews.

HABITS AND CUSTOMS.

The habits and customs of the Moor are very primitive, especially in the villages. The fire is made in an earthen pan; they have a few rough clay sun-dried pans for dishes, two round stones for a mill, a pitcher to contain water, and a rush mat; these constitute the furniture of many a *gourby* or hut. (*See illustration.*) In the rich homes of the town the draperies and carpets are luxurious, but what we understand by furniture is unknown.

The domestic life of the Moors is very

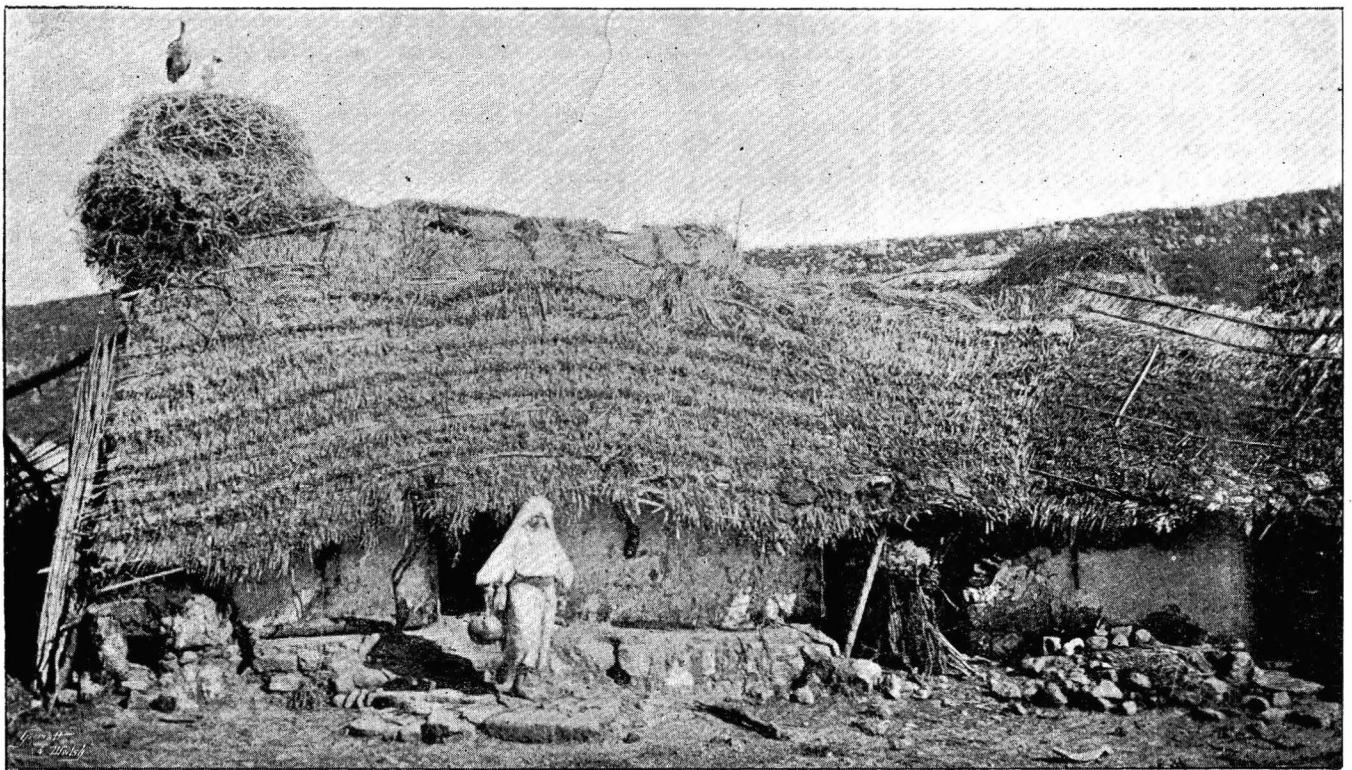
secluded. If you know a Moor and have spoken to him many times, it would still not be at all polite to ask about the welfare of his wife and children; it is always, "How is your house?"—the reason being undoubtedly that Mohammedanism allows a man to have four wives, and as many slaves as he likes, provided he has the means of keeping them. The word "Love," such a grand and blessed word with us, is not known to them in connection with home-life or even in their thoughts of God; "God is merciful," is their constant expression,

when from their earliest years girls and women are treated as little better than cattle.

Dear friends, we, in our own happy homes, surrounded by love and peace, cannot praise God too much nor too often for the great and glorious gospel of our Lord Jesus Christ, which has raised woman from the position of a slave to that which God our Father intended her to be—a helpmate and companion to her husband.

As regards education, the Moors are very deficient. A few men can read the Koran

parting from each other, the blessing is again invoked, "May God peace you," or may you become a follower of the true religion of peace. These expressions sound very well, but they are but empty sounds. There is no knowledge of the true peace among Mohammedans. Many are so bigoted that it is almost impossible to speak with them on religious subjects, they consider it too sacred for the lips of Nazarenes to discuss. It is only as they get used to us and see our lives in the light of their own that they begin to acknowledge that we have



A MOROCCO "GOURBY" OR HUT.

We need not wonder, therefore, at the social, moral, and religious conditions of the Moors at the present day.

The sacred ordinance of marriage is counted as nothing by the Mohammedan; he can at any time divorce his wife at the cost of 2½d., and can take another for a few dollars. A man boasted to us on one occasion that he had had thirteen wives, and they were all bad; some, he said, stole from him, others would not stay at home, or told lies, etc., etc. "In fact," he said, "I have not had one good for anything." Probably what the man said was true, but he had the whole system of Mohammedanism to thank for it: what else can be expected,

(the book of the Mohammedan belief), but the majority cannot, and very, very few women, perhaps no more than one in a thousand. The women are not allowed to learn to read, for the men fear that if they did they would no longer be obedient to their lords. Very few obey now without the rod; as with Romanism, so with Islamism, *Ignorance is its stronghold.*

The Moors consider themselves as belonging to the most religious people in the world: born believers, *i.e.*, Moslems—they have the true faith, they are the truly consecrated ones. They salute each other by saying "Peace upon you," and the return answer is, "And upon you, peace." In

something that they have not. Then they commence to listen and become interested in the Word of God.

There are a very great number of blind men in Tangier. One cruel mode of punishment which is often inflicted in Morocco for stealing is that the culprit's eyes are burnt out. He is thus made a pitiable sight for life, and altogether helpless as to earning his living, consequently he becomes a burden on the public. Speaking of Moorish justice, the following terrible account is only one of many which are constantly occurring in Morocco:—

About twelve months ago a young married man, with a widowed mother and young

brother, were living in a village about twelve miles from Tangier. He had a small piece of ground, on which were several huts, and the produce of the land was the living for the family. This man was falsely accused of having burned a hut in the neighbouring village. In the night the men of this village came down to the man's hut and called him out. He was timid of such a company of men, and did not come out. Then setting fire to the hut, they compelled him to escape, when they at once fell upon him, and with hot irons burnt out his eyes, after which they plundered his goods. The man had about 1,000 dollars worth of goods. Now he is one of the company of Tangier beggars. As I looked at the poor man's face, which was nearly healed, and saw the awful scars and heard the terrible tale told amid heavy sobs, my heart was near breaking.

Beating is very much used as a means of punishment, but more often to compel the accused to confess his fault. Sometimes as many as a thousand lashes are given at one time. About a month ago a man received 1,300 lashes and died the following night. When the object is to induce the prisoner to confess his fault there is no stated number of lashes. Perhaps twenty-five lashes are given, then the accused is returned to prison, till the following day, when it is again repeated. If he still pleads that he is innocent he may receive fifty more, for if the governor has made up his mind that the man is guilty then he must confess, whether guilty or not. My husband saw a man held down flat on the ground by five, so-called, policemen. The man had ropes on his hands, legs, neck. On each side of him stood a policeman with a double rope, beating him alternately. The governor sat near by and said to the man "You have stolen a mule," the man replied, "I do not know anything of it." Then the governor

repeated, "Was it not a brown one?" "I don't know," said the man, "I did not see it." The man had twice before received twenty-five stripes, then he was again returned to prison until the next day.

A few days after, in the same place, my husband saw a boy beaten. How many lashes he had already received he could not say, but the poor boy had to be supported by two men, as he could not stand alone. He was then brought to the prison and iron cuffs, connected with a heavy iron chain, were rivetted around his ankles.

The prisoners, while in prison, receive but very very little in the way of food from the Government. For this, they are mainly dependent upon friends or relatives. When prisoners are discharged, they or their friends are compelled to pay the soldiers who have lashed them, for the chain which was fastened around their legs, besides sending a present to the governor, who has allowed them to come out.

CHRISTIAN WORK AMONGST MOHAMMEDANS.

We have a sewing class each week for the very poor women, and one for the girls. Those who are needy are supplied with calico or print material, which kind friends have sent out to us. The material is cut into suitable garments, and then the women who are able come each week and sew; those who cannot sew we gladly help them to make the garments. The material is left in our care until the garment is finished; then the women take it away, and are generally very grateful. After sewing a certain length of time they have a Gospel address. Some of the women appreciate it, others are indifferent, and again a few oppose the teaching of the Gospel. The women are not only very ignorant, but timid, and afraid to express much sympathy with Christianity, as it would surely mean perse-

cution in some form—either imprisonment, beating, or poisoning. We know if the Lord touches the heart fear will vanish, and they will be willing to suffer for His Name's sake. Dear friends, we who have been brought up in a land of spiritual blessings cannot understand how terrible it is to be in a land of darkness, "a darkness which can be felt," a land where Satan rules supreme. These poor deluded ones know not that they are "dead in trespasses and sins"; they have not the glorious Word of God which tells them their state and condition. Shall not we who have this knowledge and have accepted Christ as our Redeemer and Life, do all in our power to bring to these people the message of salvation?

Each Sunday morning my husband has the privilege, with another missionary, of speaking to a company of beggars, who are gathered in a room. After giving them the message of eternal life, each one is presented with a loaf of bread, and the children, who are nearly naked, are supplied with garments. For the last two Sundays some fifty beggars, men and women, beside children, have heard the glad tidings of salvation. What an opportunity! and one of our greatest pleasures is to give to the poor and needy of that which the Lord, in His bounty, sends to us.

The class of young men which my husband holds in our house each Sunday morning gives him great encouragement—it is one of the bright and pleasant phases of the difficult work in Morocco. The young men are gaining an intelligent knowledge of the Scriptures and of the way and plan of salvation. We are longing and praying that they may all accept Christ as their own personal Saviour, so that from this class may come a band of workers who may preach out of a full heart the glorious tidings of life in Christ.

THE EVE OF RAMADAN.

BY MISS B. VINING.

January 25th, 1897.—I had a good time this afternoon with the three in-patients at the Women's Hospital (there are four, but the fourth is a poor black woman subject to fits, and we fear without sense enough to understand any spiritual teaching, though she appears to listen). The others were sunning themselves in the little garden when I arrived, but they came in very willingly and established themselves close to me, each on the foot of her bed. Poor Rahama is in sad trouble, as her father is in prison on an unjust suspicion; his property has all been confiscated, and his hut burned down, and the future to

the poor girl looks very dark. Mohani was also rather sad at the prospect of leaving the Hospital, as she has no house to go to. The third, Isha, the Jewish girl whom Miss Breeze has taken in for a special reason, is also in a good deal of trouble, with nothing very bright to look forward to.

But they brightened up as we chatted together, and then I told them the story of Christ feeding the five thousand, and afterwards walking on the sea to join His disciples in their danger and fear. They listened with great interest, and then I went on to tell them that His power was the same now, and

His love was the same, and He still took good care of those who loved and trusted Him. Then I repeated a simple English story, illustrating wonderful protection and care of some of His children in danger and need, and told them how Jesus longs to have them love and trust Him as their Saviour and Friend. Before I finished Rahama was looking through the window with a very thoughtful face, and Mohani's had taken on a wistful look, and when I turned to look at Isha, sitting beside me, I was surprised to see the tears running down her face. She smiled at me through them, but none of the three seemed inclined to speak, and shortly after I came away. Rahama said to me, as I wished her good-bye, "You will pray for my father?"—not the first time she has asked this. Dear girl! let us trust that if she thus has faith in *our* prayers, she may soon learn to really pray herself.

Friday, 29th.—Twenty-three of my women came this afternoon, and I had an interesting talk with them about fasting, as Ramadan begins next week! They had asked me to change the hour of the class, as they did not want to miss it, but could not be from home in the afternoon, as the food would have to be cooked.

So having talked about it with Miss Brown (as I hold my class in her room) I told them they might come from twelve to one o'clock, at which they seemed to be pleased. Then I said, "Now I want to ask you a question. I have not yet money enough to give you all garments; I have only enough for about eight. You know during Ramadan you are always tired, and I don't think you would care to sit and sew long. Don't you think it would be better to wait to begin the sewing until after Ramadan—when, if God will, I shall be able to give each one a dress—rather than to begin now, when only eight can sew, and the others must sit and do nothing?" Some were inclined to grumble a little, but the majority sided with me, and it was agreed the sewing should be left till after Ramadan.

Then I began talking about the approaching fast and its inevitable results—sickness in some, death to some, weakness and weariness to all; and with sad faces and head shakes they agreed this was likely to be true. I said, "I am going to ask you a question, and I do not want you to answer in lying words to please me, but with words of truth, for God sees your hearts; tell me, do you *really* believe this fasting will take away your sin?" They looked at one another, some smiled, some looked sad, but none ventured a reply.

I tried again. "Do you believe you have sin now—in God's sight?"

Several voices answered: some (a few) said "No"; more said "Yes"; one or two asked, "Who has *not* sin?"

"Then if you have sin in your hearts *now*, do you think you will have *less* after Ramadan?"

Again looks were exchanged, and they seemed to conclude that the wisest answer was, "God knows, tabeeba."

"Yes," I said, "He *does*; He knows you will *not*, for fasting as you fast can *never* take away sin. Just think a moment: at present, you, and I, too, go without food from say eight o'clock or so at night until about the same hour in the morning; next week you will go without from early morning until sunset, and eat during the night. Now tell me why should fasting during the day be of benefit, and fasting during the night not be of benefit?"

They looked *very* puzzled, and one of my most hopeful women said gravely, "She is quite right; in the eyes of God it is all the same." Then one asked, "Does not God tell *you* to fast?"

I said, "There is no command about fasting from food; there *is* a fast spoken of, but it is not like yours," and I repeated part of Isaiah lviii. 6, 7.

"Truly," they exclaimed, "that is a better fast than ours." One said, "Did not Jesus fast?"

I said, "Yes, He did, forty days, and *forty nights* as well."

"Oh, but, tabeeba, we could not fast like *that*; we should all die!"

"Certainly you would, therefore He could not have meant us to try and fast as He did. He was God, not man. My sisters," I said, "God created us that we should live to His glory. He wants us to be happy. He wants us to be good. Do you honestly think your fast helps you in any one of these? Do you not get tired and cross and ill? Is there not more quarrelling and fighting and murder in Ramadan than less? Do you not feel happier when you finish than when you begin?"

They admitted without hesitation it was quite true, and one elderly woman said, "Well, they tell us to fast, and so we fast."

"Yes," I said, "Fatima, I know it is so."

Then one woman, looking up at me earnestly, said, "Then should we eat?"

"Ah, Sodja," I answered, "I dare not say that;" and the same woman who had spoken before her said, "You know, tabeeba, if they see one eating they stone him or beat him, perhaps kill him."

"I know, and I dare not tell you not to fast, but I want you to be sure of *this*, that fasting from food for the body can never take away the sins of the soul, not *one*. I tell you the truth: six words of prayer from your hearts to God, in the name of Jesus, will benefit you more than the month of fasting."

Eagerly spoke several, "Oh, we do pray!" "We shall pray in Ramadan."

"Will you promise me this," I said, "when each day's fast is over, will you ask God for Jesus' sake to 'forgive your sins and teach you His way,' for the devil will be busy with you during this month?" They said they would, and I believe many of them will. We then turned to another subject, and shortly after I closed with prayer, the women adding a hearty "Amen" to each petition.

IN AND AROUND MEQUINEZ.

A CONFERENCE of missionaries, convened by Mr. Geo. S. Fisher, President of the Gospel Union, an American society now labouring in Morocco, brought together at Mequinez in the early days of December a band of fourteen workers belonging to our own and kindred societies.

Mequinez is a large city, distant by road about 150 miles south of Tangier, and contains about forty or fifty thousand inhabitants. During their stay there the missionaries visited several of the villages in the immediate neighbourhood, some of which had perhaps never heard the Gospel before.

EXTRACTS FROM JOURNAL OF MISS S. JENNINGS.

This is the day for the weekly visit to the villages, and the weather clearing up after breakfast, a party of six of us started on foot about 9 o'clock to the large walled-in village of Hat-el-ell. High boots and mackintoshes fortified us against awful mud and threatening showers. In three-quarters of an hour we reached our destination, and pitched the tent outside the village, where Dr. Rocha, of the Mildmay Mission, and Mr. Rockafellar (American missionary) saw the sick people, while Mr. Miller and Mr. Reed preached to the men outside. Miss Richards and I made our way to the village, but the men, who were seated in groups outside the gate, tried their best to prevent our going in, threatening that the dogs would eat us. Now the one thing I do fear in this land are these wild native dogs. I tried to shame the men by telling them that *boys* in Tangier could quiet the dogs, and was astonished that they,

big men, would not offer to protect us English women! But Moors are lords of creation here, and can scarcely be made ashamed. At length our Tangier lad, Absalom, came up to accompany us, and on entering not a dog was to be seen. Our courage increased as we advanced, and soon fearlessly we walked right away through the broad middle road of the village, greeting the people kindly. We were evidently a novelty in these parts, and were watched most intently. Now and again we stopped, and as they came round us we spoke to them as simply as possible of the way of salvation. The children were most curious about our clothes, and the women, I fear, were much more interested in our appearance, and in the questions they will always ask us about marriage and why we have not "men" (husbands) with us than in the words of God. At length we were taken to the hut of a holy shereeff.* We found the saint sitting on the floor of his hut by the low doorway, poring over two bright red-bound volumes of the Koran. After looking up at us and listening to a few remarks I made, he requested me to "witness"—that is, to repeat the formula which declares one to be a good Moslem: "There is no God but God, and Mohamed is His prophet." I said I would witness, and repeated "There is no God but the God, and His Prophet *Jesus Christ*." The "holy man" turned again to his book with disgust, and after trying in vain to interest the shereeff and his wife, who sat behind a hand-loom weaving, we left.

A woman said to me one day when I was speaking of Satan as the master of sin in our hearts, "God curse his father." Curses abound on the lips of everyone in this land—even baby children, as soon as they can talk, will curse. The Apostle James would have waxed eloquent in this land.

We afterwards went down a lane towards a spring, whence a stream of women and girls were wending their way, hoping to talk to the women of the Saviour, but the mud was so deep we had to turn and struggle back again, wondering at the strength of those slim young girls in their cotton garments, who could plough through the mud with their bare feet, carrying their heavy pitchers full of water on their shoulders.

* * * * *

This afternoon Miss Fernbaugh and I started out for some visiting, with a faint hope of getting into the Moorish quarter—however, our steps led us beyond the Mellah gate of the town into the open country. Longing for fresh air, we walked on, hoping we might still have some opportunities of service. We looked towards the sacred village of the Mosque with the solitary palm trees, into which we had not hitherto gained entrance. A prayer went up from my soul that God would give us admittance to-day. Men by the road-side salaamed and spoke to us as we neared this walled-in village, and resting by the brickwork of a broken aqueduct a small group gathered round, to whom I gladly preached the Word. The audience gradually increased as the field labourers returned home, some on the mules with which they had been ploughing, others with their native wooden ploughshares over their shoulders, and all stopped and listened attentively. At length I said I would like to enter their village, and one of my audience, who had been to the medical mission at Tangier, kindly offered to escort us past those awful dogs, of whom I am still afraid.

Girls and children screamed uproariously to see us marching into their village, and some rushed away in real terror. I smiled and saluted the women, and soon courage revived, and they gathered in groups around us, staring at us as beings from another world. I assured them I was just a "child of Adam," like themselves; they pointed in wonder to my dog-skin gloves, but I pulled them off and showed them I had hands like theirs.

We slowly traversed the length of the central road of this village, now and again stopping to speak to the women and

girls who swarmed around us. From the wordless book I tried to impress upon these wild natives a few fundamental truths of sin and Satan, Christ and the Cross, and the necessity of belief in His death for us sinners; but fear, and curiosity about us and our dress, filled their minds and, I am afraid, choked the seed.

Algeria.

AMONGST THE CHILDREN IN CHERCHEL.

By MISS L. READ.

SINCE you last had news of us we have had the pleasure of a visit from Mr. Morgan, Editor of the *Christian*, and Mr. Trevor Francis. They stayed with us from Thursday till Monday, and we had some happy times over God's Word: to us quite an oasis in the desert.

Being here both on Thursday and Sunday afternoons, they were able to see the work amongst the children, and addressed both classes, we translating for them. They were very interested in Yamina and her little group, for since Christmas we have given her a class to herself, which she holds in the passage of the house. She has all the small new children, and they have learnt so well with her. She teaches them the words of a hymn by heart, and explains it to them, although she cannot read. The first Sunday she took her wordless book to them, and the explanation she gave was so beautiful in its simple faith and truth. The first two Sundays we left our classes for a minute, to go and listen to her without her perceiving us, just to see if our trust in her was justifiable, and we feel quite satisfied that God is with her.

I wish I could picture to you the scene the first Sunday. Several days before "*my* class" had been the theme uppermost in her mind, and we had sought to prepare her by prayer and hints as to management. When the important afternoon came we had prayer together, and I carried my books out and put them on the table on the verandah. Yamina followed me out, saying, "What book do you think I am going to read from?" and to my amusement drew from behind her her little wordless book, saying, "I know a verse for each page of this." Perhaps some of our friends would like to know what they were.

First, for the black page, Proverbs vi. 16-19—"These six things doth the Lord hate, yea, seven are an abomination unto Him. A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." "By these," said she, "our hearts are black as this page: by pride, lying, fighting, evil wishing, and cursing, feet that run away when their mothers want them to fetch an errand, false witnessing, and mischief-making."

Second, for the red page, she had a line from the hymn, "Jesus who lived above the sky," etc.; and "He shed His precious blood for the remission of sins."

Third, for the white page, "Wash me, and I shall be whiter than snow."

And so now on Sunday afternoons you must think of us as three groups. The elder girls, about forty in number, are in the meeting-room up at the top of the garden; the smaller ones, about fifty of them, are down on the verandah; and in the passage, shut in, so as not to disturb or be disturbed, Yamina with her fourteen little ones. We all gather at four on the verandah to sing over a few hymns, have a résumé of the lesson, and call the roll. A friend who is out here for a few months says that "to see these children altogether is one of the most beautiful sights in North Africa."

* Shereefs, who abound in this land, claim to be descendants of Mohammed.

Tunisia.

ITALIANS AND SICILIANS IN TUNIS.

BY MISS A. M. CASE.

THANK God we have so much work to do that there is little time to tell about it! This in Africa, where opportunities of reaching the people are not always so abundant as we could wish, is a cause of joy and gladness of heart. There is a possibility that our Medical Mission may be re-opened shortly, as we have a doctor in prospect, but meanwhile I am able to work among Italians, and will tell you in this paper a little about them.

The Italians and Sicilians of Tunis are very poor. They always live from hand to mouth, and when sickness or scarcity of work comes, there is absolute distress. In the families we visit, we see and hear much that fills us with sadness. The Roman Catholic priests get the people under their power by means of this poverty. The schools, which are all free, books being given, I think, as well as education, and the hospitals and asylums, are all dominated by Rome; and poor Protestants, or those suspected of being such, are so unkindly treated that it is a common thing for even Protestants to enter the hospital under the name of Catholics, to avoid persecution.

Besides being poor, the people are very ignorant. Multitudes of them cannot read, especially the women. Those who have been best instructed cannot distinguish between Christ and God. A little while ago they had never seen a Bible, and to-day a young man, to whom I spoke, had no idea of what I meant by "The New Testament." Thousands are without any religion at all. They have a vague belief in "God and the Holy Virgin"—not Christ—but they never enter a church, and do not send their children to school. The people generally distrust and many hate the priests.

Joined to their ignorance is the light value they set upon human life.

They are very revengeful, and it is a well-known fact that in all Europe, Italy is the country where the greatest number of murders annually takes place. Tunis, just across the Mediterranean, is the province which has served until now as a City of Refuge for all the unpunished robbers and murderers of Sicily and South Italy. Until I began work among these people, I little suspected the depths of iniquity daily practised by those around me. We had living with us, and sleeping in our house for three months, the child of an escaped murderer and forger of false money. He lived next door, and until he himself was shot by a man whom he had injured, and the trial brought out the facts, we had no idea but that he was a very nice man. Last Sunday a regular attendant at our meetings did not come. It was because the man's brother had just been assassinated. Such news is so common to us now, that I might say we are daily satiated with horrors.

The Spirit of Christ is so utterly unknown to these poor, untaught people that they cannot grasp the meaning at first of His commandments. "Love your enemies!" exclaimed one young man, whose mind is opening to a wish to follow Christ. "Yes, that is very well—but not *all* your enemies. No, sir!" he continued, rising in his excitement, as another tried to explain it to him. "I am not going to love or forgive an enemy who attacks my honour!"

"There is no occasion to pray any more for my grandmother," said little Grazia one evening. We had just prayed together, as usual, for all her relations.

"Why not, Grazia?" "Because she has stolen some money from my mother. She is very bad, she is!"

Of a French lady who, she thought, had not treated her

sister properly, she said, "I should like to kill her." This is the spirit that rules the majority of the neglected Sicilians and Italians.

Of course, being so ignorant, the people are superstitious. I was solemnly told by the friends of a poor woman who was very ill that she was suffering from the effects of an "evil eye." And yet, poor thing, she deserved the protection of the Holy Virgin, for when I visited her I always noticed her little shrine, with a light kept burning! Though this family receive us very readily and have begun to come to our meetings, I am afraid they still fast on Fridays. They were surprised to hear that eating meat on that day is not what God calls a sin.

You will be prepared to hear that many Italians are extremely bigoted. The poor women in particular are afraid to enter our Hall. They think they would be lost if they did. They believe that we are thoroughly bad people. And yet the number of open doors surprises us. "If you go and hear the Gospel once you want to go again," said a man, relating how his wife refused to enter with him "that Protestant place," but having once ventured, she became as eager to go to the meetings as he was. The reason is, as a dear, sweet-faced old woman explained to us, "Our priests never open the Bible and explain it to us simply as you do."

Having been without the Word of God for so long, the people seem hungry for it, and many I know sit up till midnight reading chapter after chapter in the first Bible they are able to call their own. Indeed, in some cases it is borrowed, and at Christmas it gave the greatest possible pleasure to two men to be presented with Bibles. One had spent evening after evening reading from his brother-in-law's; the other always came to the meetings with a borrowed Bible, carefully covered with paper, under his arm.

Two workers have just returned from an inland tour, reporting some blessed experiences. Their object was to reach Arabs and others, still ignorant of the Gospel. Hearing of some mines where hundreds of Italians were working, far away among the mountains, they managed with great toil and difficulty to get to them. Their reception soon made them forget the fatigue and dangers of the way. The men bought all their books and begged for more! One gave a franc (10d.) for a New Testament, price four sous (2d.), and would not, poor as he was, take a halfpenny change.

"We were *so* tired," says one sister; "we had walked up mountains and down hills where there was no path, from 7 a.m. until 12 o'clock, but *then* we felt rewarded."

These are the people who, when they have heard the glorious Gospel, say, "Why don't you open a school? We want our children brought up Evangelicals. Let us have a place to send them where they won't learn evil." This is the great need of Tunisian Italians—a Protestant school, where the Bible shall be an open book, and where the children, learning its precepts, shall be the means of teaching the parents that not hatred, revenge, and murder, is the religion of Christ, but love, forgiveness, and salvation.

Who will join us in prayer for a converted Italian schoolmaster to be found, one able to help in meetings, and one willing to trust the Lord for his support?

Who will plead with us for this great boon to a people asking for the Light, and who will continue in prayer until the answer comes?

5, ES SEIDA MESSIKA,
RUE DU PONT, TUNIS.

THE Arabs have a beautiful expression "Necheddou fi Rebbi," viz., we grip or hold fast on God. Would that its meaning were to them what it is to us.

EVANGELISING AT A WEEKLY SOK.

BY MR. H. E. WEBB.

HAVING arranged another of our visits to one of the outlying villages—Mokneen—some twenty-two or twenty-three miles from Sousse, and our friends, Mr. R. C. Morgan and Mr. S. Trevor Francis being with us, they gladly accompanied us to see something of our work among the Arabs. As it was necessary that we should be on the market at an early hour, and having a good journey before us, we were up early, had breakfast, and were ready to start at 5.35. The morning air being somewhat cold, we were glad of overcoats and rugs; but as the day advanced, the heat of the sun compelled us to divest ourselves of these, and reminded us that we were in North Africa.

We reached our destination at 9.30; a look round convinced us that there was plenty of room for work. It is one of the largest markets in the neighbourhood of Sousse, and natives seem to come from a great distance around to attend it. We soon found a café facing the market, which was large and very convenient for our work, and having made arrangements with the keeper as to remuneration, a man was sent around the market and town to announce our visit, and to gather in all the sick and afflicted who desired treatment.

Whilst this was taking place, we refreshed ourselves with some food we had brought with us, and as we sang grace a number of people were attracted to our café. This we followed up with some Arabic hymns, accompanied by Mr. Pope's concertina. The sound of music and singing was heard above the hubbub of voices in the market-place, and soon our place was filled with curious spectators, while a crowd of considerable size outside gathered around the door to know the reason of these, to them, strange proceedings. This gave us what we wanted, so standing upon the broad stone platform which served as seats for the coffee-drinkers, we were able advantageously to hold forth in the sight and hearing of all. Dr. Churcher was the first to speak, and in a very plain and earnest manner he told of the sinfulness of the human heart, and the need of repentance and salvation through faith in the death and resurrection of the Lord Jesus, and through Him alone. Great attention was paid to the doctor's message, which was followed by Mr. Francis singing "Rock of Ages," Mr. Pope interpreting the sentiment of the hymn, so that the Arabs might understand.

Mr. R. C. Morgan then gave a long and interesting address, Mr. Pope again acting as interpreter, throughout which, save the noise now and then of people coming and going at the door of the café, there was perfect order and quietness, and an evident interest in the message delivered. The story told by Mr. Morgan, of Abraham and Lot, the incidents of which were so natural to their Eastern minds and habits, took a great hold of them; and as he added his own testimony to the Lord's power to save, not a single objection was made or exception taken to the Truths proclaimed. A few more gospel hymns and choruses, with a word or two of exhortation in between, and we set to work to examine and doctor the comparatively large number of sick who had by this time gathered.

The doctor took up his position in one corner, and Mr. Pope assisted him in attending to the natives. Meanwhile, Mr. Cooksey had gathered around him a number who were busy asking questions, etc., respecting the teaching they had

listened to, and I got in among another group who were talking between themselves in a similar way. We soon found that though they had been ready and willing to listen to the speakers, they were in no wise so ready to accept their message, and some strong argumentative points were raised in defence of Mohammedanism and the teaching of the Koran. Great tact and wisdom were needed to meet their arguments and quiet their fiery temper, ever ready to assert itself when a favourite doctrine of the Koran was called into question by the statement of one or another phase of truth, notably the divinity and death of the Lord Jesus, etc. Several of them told us that we were outside the pale of salvation, and our only portion was the hottest chamber of hell; whilst others stated that if we would only witness that "there is no God but God, and Mohammed is the prophet of God," we should be at once reckoned among those whose salvation is assured. One lad actually openly asserted to me that it was not a question of sin, but of being a follower of Mohammed or not, that would bring reward or punishment, and that a great sinner, if he would but repeat the creed, would at once find an entrance to Heaven.

Many of them have very crude and exaggerated ideas even of their own teachings, and with all of them there seems to be a total lack of any conception of the guiltiness of sin, and consequently no conviction of it, leading to repentance and saving faith.

After about two and a half hours of this collective and individual dealing, and the doctor's patients, having been attended to were making their way to their respective homes, we packed our boxes and prepared to leave, having sold several copies of the Gospels, and distributed a number of tracts among those who could read. After proceeding some distance along the road, we halted at a shady place, and sat down for temporal and spiritual refreshment. When we had finished our lunch, we had some reading from the Word, followed by prayer, praise, and thanksgiving for the great privilege afforded us of preaching Christ; and commended our witness and His own Word to His care. We then continued our journey, rejoicing in the Lord. As we passed through one or two villages on our homeward way, where were numbers of natives in the streets, we sang some of our Gospel hymns, attracting great attention; many gathering around our carriage to see and hear these strange things. We reached Sousse at 6.15 p.m., tired, but very happy.

"I, IF I BE LIFTED UP, WILL DRAW ALL MEN UNTO ME."
—The best way to glorify God is to hold Him up to men, and He will glorify Himself. As we go forth to meet the tests and conflicts of these last days we need to understand our God, and to know that One is in our midst and on our side, who, standing between heaven and earth, has already said, "All power is given unto Me in heaven and in earth," and "Lo! I am with you alway, even unto the end of the age." We have plenty of people to-day who know the culture and wisdom of the ages, and even the theology of the Bible, but what we want are people who know their God and can stand alone and trust Him in the hour of trial, in the face of difficulties, in the midst of enemies, in the lands of the heathen, and in situations where there is no hope of help but God, and God alone.

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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 4½ 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.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANGIER.		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 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., 1896	
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,		Miss M. A. PRIOR .. Feb., 1896	
Dr. G. R. S. BREEZE .. Dec., 1894		Mr. J. L. LOCHHEAD .. Mar. 1892		M.B., C.M.Ed. Oct., 1885			
Miss F. MARSTON .. Nov., 1895		Mrs. LOCHHEAD		Mrs. CHURCHER .. Oct., 1889			
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Miss A. WATSON .. Feb., 1897		Miss H. GRANGER .. Oct., 1886		Miss N. BAGSTER .. Oct., 1894			
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Mr. N. H. PATRICK .. Jan., 1889		Algiers.		Mr. W. G. POPE .. Feb., 1891			
Mrs. PATRICK .. Sept., 1889		Mons. E. CUENDET .. Sept., 1884		Mrs. POPE .. Dec., 1832			
Miss F. R. BROWN .. Oct., 1889		Madame CUENDET .. Sept., 1885		Mr. J. COOKSEY .. Dec., 1836			
MISS VECCHIO, <i>Mis. Helper.</i>		Miss E. SMITH .. Feb., 1891		Mrs. COOKSEY			
Casablanca.		Miss A. WELCH .. Dec., 1892		Mr. H. E. WEBB			
Mr. J. J. EDWARDS .. Oct., 1888		Oran.					
Mrs. EDWARDS .. Mar., 1892		Miss R. HODGES .. Feb., 1889		DEPENDENCY OF TRIPOLI.			
Dr. G. M. GRIEVE		Miss A. GILL .. Oct., 1889		Mr. W. H. VENABLES Mar., 1891			
L.R.C.P. and S.Ed. Oct., 1890		Djemaa Sahridj.		Mrs. VENABLES			
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