



MATTHEW XXVIII

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

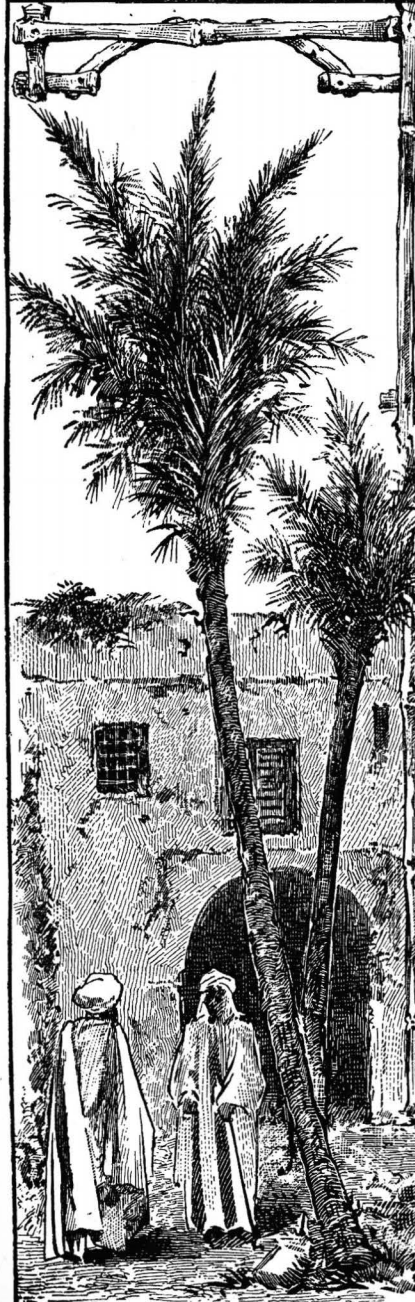
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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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



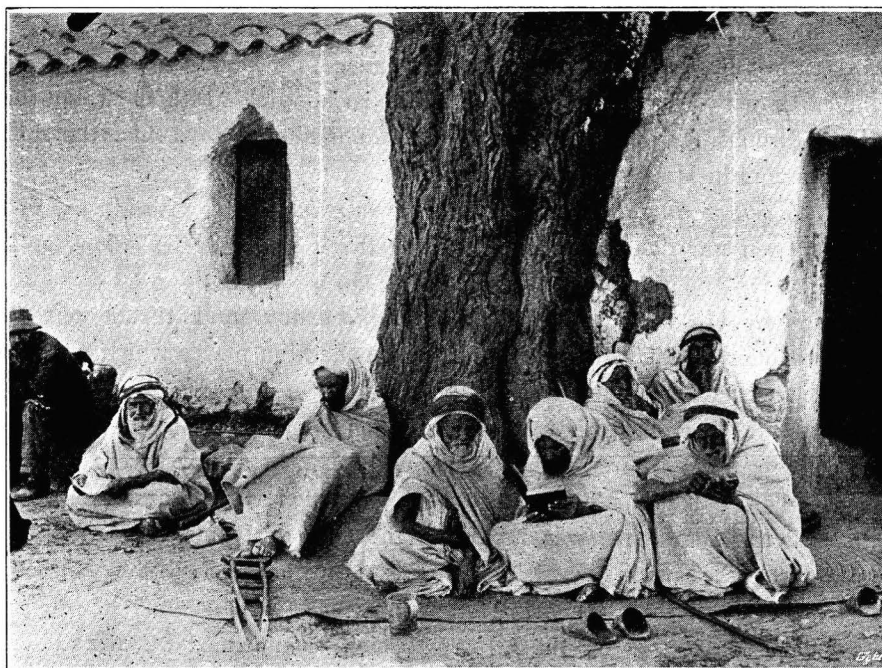
LIST OF DONATIONS FROM MARCH 1st TO 31st, 1897.  
GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			GENERAL.			SPECIAL.			DETAILS OF BRIGHTON AUXILIARY.			No. of Receipt.		
1897.	No. of Receipt.	General. £ s. d.	1897.	No. of Receipt.	General. £ s. d.	1897.	No. of Receipt.	Special. £ s. d.	(General Dons. Nos. 1851 and 1900.)			£	s.	d.
1	1845	1 0 0	19	1902	2 0 0	8	1186	1 0 0	Mr. W. Hoste, Hon. Tr.as. 23, Sussex Square.			9	14	0
2	1846	0 5 0	19	1907	3 0 0	10	1187	1 18 3	No. of Receipt.			185	0	2 6
3	1847	2 0 0	19	1908	1 0 0	10	1188	0 2 0	11	0	10 0	186	0	2 0 0
4	1848	2 1 0	19	1909	0 5 0	10	1189	0 2 6	12	2	6 4	187	0	4 0
4	1849	0 1 0	19	1910	0 7 6	10	1190	5 0 0	13	4	11 9	Amount previously acknowledged £11 0 6		
4	Luton	1 1 0	20	1911	0 10 0	10	1191	0 8 0	14	0	10 0	Total ... £223 2 8		
4	1851	8 18 1	22	1912	0 5 0	10	1192	3 12 0	15	1	0 0	DETAILS OF BELFAST AUXILIARY.		
5	1852	5 0 0	22	1913	1 0 0	10	1193	0 10 0	16	0	9 0	(Special Donation No. 1157.)		
6	1853	0 5 0	23	1914	4 0 0	10	1194	0 7 6	MR. J. C. H. LEPPER, Hon. Sec 31, Thorndale Avenue.			No. of Receipt.		
6	W. Croydon	0 10 0	23	1915	1 0 0	10	1195	1 10 3	Amount previously acknowledged £2 15 0			176	0	10 0
6	Forest Gate	0 12 0	24	1916	3 0 0	10	1196	2 0 0	Total ... £12 2 1			177	0	10 0
8	1856	2 3 3	25	1917	0 10 0	12	1197	5 0 0	DETAILS OF BATH AUXILIARY.			178	1	17 8
8	1857	0 10 0	25	1918	0 5 0	12	1198	0 10 0	(Special Don. No. 1203.)			179	0	9 0
8	1858	0 10 0	26	1919	0 5 0	12	1199	0 8 0	Rev. E. L. HAMILTON, Hon. Sec Carradale, Combe Down.			Boxes	11	13 5
8	1859	0 2 6	26	1920	2 2 0	12	1200	1 0 0	No. of Receipt.			Amount previously acknowledged £28 14 8		
8	1860	0 2 0	26	1921	1 0 0	12	1201	1 0 0	Total ... £43 14 9			DETAILS OF BLUNDELLSANDS (LIV. R. PJOL) AUXILIARY.		
8	1861	0 1 0	27	1922	0 2 0	13	1202	0 6 0	Total ... £15 0 1			(Special Dons. Nos. 1066 and 1214.)		
8	1862	0 1 0	27	1923	0 15 0	13	1203	24 11 5	Amount previously acknowledged £48 14 8			Miss E. E. HARRISON, Hon. Sec News. ead.		
8	1863	0 3 0	29	1924	0 10 0	17	1204	0 8 0	Total ... £3060 2 2			No. of Receipt.		
8	1864	0 10 0	29	1925	0 10 6	18	1205	0 4 0	SPECIAL FUNDS.			1	0	10 0
8	Sidcup	2 15 0	29	1926	0 5 0	18	1206	1 0 0	1897. No. of Receipt.			2	1	0 0
8	1866	0 6 0	29	1927	0 10 6	18	1207	5 0 0	Mar. Receipt.			3	1	0 0
9	St. George's Cross Tab.	5 0 0	29	1928	0 5 0	18	1208	30 0 0	£ s. d.			4	0	1 0
9	1868	25 0 0	29	1929	1 6 6	18	1209	3 0 0	£ s. d.			5	0	1 0
9	1869	0 10 0	29	1930	0 5 0	19	1210	1 0 0	£ s. d.			6	0	2 0
9	W.P.	0 5 0	29	1931	1 0 0	19	1211	1 0 0	£ s. d.			7	0	8 6
9	Young Christians' Union	0 10 6	30	Up. Holloway	3 3 0	23	1212	1 0 0	£ s. d.			8	0	5 0
9	1872	0 18 6	30	1933	0 10 0	23	1213	1 0 0	£ s. d.			9	0	5 0
11	1873	2 0 0	Total, Mar.	£133 12 3	23	1214	9 12 6	£ s. d.			10	0	2 0	
11	Anon.	1 0 0	Total, May	£2920 9 11	24	1215	12 10 0	£ s. d.			11	0	1 6	
11	1875	1 0 0	Total	£3060 2 2	25	1216	1 0 0	£ s. d.			12	0	2 6	
11	1876	0 10 0				26	1217	30 0 0	£ s. d.			13	0	2 6
11	1877	0 5 4				26	1218	10 0 0	£ s. d.			14	0	2 6
11	1878	0 5 0				26	1219	1 0 0	£ s. d.			15	0	1 6
11	1879	0 7 9				27	1220	0 10 4	£ s. d.			16	0	10 0
11	1880	0 10 0				29	Holland	6 4 0	£ s. d.			17	0	2 0
11	1881	0 2 0				30	1222	6 5 0	£ s. d.			18	0	2 0
12	1882	0 5 0				30	1223	6 5 0	£ s. d.			19	0	11 0
12	1883	2 0 0				31	1224	17 0 0	£ s. d.			20	0	2 0
12	1884	0 5 0				31	Highgate Rd.	1 0 0	£ s. d.			21	0	5 8 3
12	1885	1 10 0				31	1226	0 5 0	£ s. d.			Literature	0	2 0
12	1886	1 0 0				31	1227	0 8 0	£ s. d.			Total ... £34 3 9		
12	1887	0 12 9				31	1228	1 0 0	£ s. d.			Total ... £58 15 2		
13	1888	1 0 0				31	1229	0 1 0	£ s. d.			DETAILS OF DUBLIN AUXILIARY.		
13	1889	0 15 8				31	1230	11 0 6	£ s. d.			(Special Don. No. 1230.)		
13	1890	1 7 5				Total, Mar.	£267 4 5	£ s. d.			MR. S. S. MCCURRY, Hon. Sec 3, Spencer Villas, Glenageary.			
15	1891	1 0 0				Total, May	£3053 0 5	£ s. d.			No. of Receipt.			
15	1892	0 10 6				to Feb.	£3053 0 5	£ s. d.			177	0	5 0	
16	1893	10 0 0				Total	£3320 4 10	£ s. d.			178	1	1 0	
16	1894	0 10 6							£ s. d.			179	2	0 0
16	1895	1 1 0							£ s. d.			180	0	10 0
16	1896	1 1 0							£ s. d.			181	4	12 0
16	1897	0 6 6							£ s. d.			182	0	10 0
17	1898	0 10 0							£ s. d.			183	0	10 0
18	1899	1 1 6							£ s. d.			184	0	6 0
18	1900	0 9 0							£ s. d.			Total ... £12 2 6		
18	1901	0 5 0							£ s. d.			Carried forwd. £9 14 0		
Carried forwd. £92 11 9			Carried forwd. £58 5 10			TOTALS FOR 11 MONTHS.			£ s. d.					
						General			£3,060 2 2					
						Special			£3,320 4 10					
						Total			£6,380 7 0					
GIFT IN KIND.														
Mar. 13th, (297) three volumes of a commentary.														

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.



A PARTY OF ARABS READING "SWEET FIRST-FRUITS" AND GOSPELS. (see page 52).

## The God of Jeshurun.

*There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency in the sky.*

*The Eternal God is thy refuge and underneath are the everlasting arms, and He shall thrust out the enemy from before thee; and shall say, Destroy them. Israel shall dwell then in safety alone: the fountain (eye) of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thy enemies shall be found liars unto thee; and thou shalt tread upon their high places.—DEUT. xxxiii. 26-29.*



MOSES, the man of God, closed his one hundred and twenty years of wonderful experiences by a glorious testimony to the grace of the God Whom he knew so well, and the happiness of those who are saved by Him. The dying testimony of such a man would demand attention under any circumstances, but as the utterance of one who was a prophet inspired by God, it calls forth reverent adoration.

To few has God revealed Himself more wonderfully than to His servant Moses, "who was faithful in all His house." He made known His ways unto Moses, but His acts alone were comprehended by Israel generally. He had seen God's wonders in Egypt and at the Red Sea. He had had protracted fellowship with God upon the

mountain. He had for forty years seen God's miracle-working power in the desert, and His judgments on the disobedient. Now He sums up the experience of a life-time in a sentence or two, and leaves it as a legacy to the people of God for ever.

There is none like God, and no people so happy as those who, having been saved by Him, find Him to be their shield for defence, their sword for attack, and their satisfying portion for ever. His ways are perfect; His guidance unerring; His bread sustains, His water satisfies. He leads to the eternal glories, and to the rest that remaineth. Moses gave good reasons why Jeshurun was a blessed and happy people.

*They were saved by Jehovah.* Saved from God's wrath against sin through the shed blood of a lamb without blemish, and delivered from the oppression of Egypt by the outstretched arm of an Almighty God. Though called "Jeshurun," or the beloved upright one, they were in themselves quite unworthy; it was grace that justified them, through the blood of the Lamb, and made them worthy and meritorious in their Redeemer.

*God was their superhuman helper.* His measureless might caused the cloud to be their guide, light, and canopy. The heavens sprinkled the earth with bread for their food. The rocks yielded them water for their thirst. The wind prepared their pathway through the deep, and brought them feathered fowl like the dust. Thus God rode upon the heavens in their help, and in His excellency in the sky.

*The Eternal God was their refuge and underneath were the everlasting arms.* As Moses, in the Psalm that bears his name, says, "Thou hast been our dwelling-place." They dwelt under His shadow, and as a babe rests in its mother's arms, so did they rest on the everlasting arms of God.

*The Lord led them to victory.* He was the sword of their excellency, and thrust out their enemies before them, or compelled them to submit, so that Israel occupied even the high places which might have been considered impregnable. Thus they dwelt safely and separate.

*The Lord satisfied them.* The eye of Jacob was to rest upon a land of corn and wine, refreshed by the dews of heaven. Abundance and verdure should surround them. They were caused to lie down in green pastures. Saved, helped, shielded, made conquerors, and satisfied with abundance, notwithstanding all their unworthiness, they might well say that there was none like the God of Jeshurun.

But God's people now are blessed with all spiritual blessings, even as Israel was blessed with material ones, so that they have even greater reason than Jeshurun for saying that there is none like their God.

It is about sixteen years since the North Africa Mission commenced its work. A new Mission Year commences on May 1st, and in view of all God's dealings, we are constrained to adopt the words of Moses as our own. There have been innumerable difficulties, but the God of Jeshurun has brought us thus far, and will continue to guide, bless, and prosper, as we obey and count upon Him. Happy are all those who put their trust in Him. If we are not happy, even in the midst of trial, it must be because we fail to rest in His power and grace.

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## Notes and Extracts.

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PRAYER MEETING.—Those who have gone down into the deep pit of Mohammedan darkness are looking to us at home to "hold the ropes." One most important way of doing this is by bearing them up before the Lord in believing prayer.

A meeting for this purpose is held at 31, Linton Road, Barking, every Friday afternoon at four o'clock, when any friends interested in this work will be heartily welcomed. A convenient train leaves Fenchurch Street at 3.28. Tea is provided at the close of the meeting.

ARRIVAL.—Miss Edith North, from Tripoli, Barbary, reached Manchester per Prince Line Steamer *Syrian Prince*, on Sunday, April 4th.

BIRTHS.—On March 17th, at Hope House, Tangier, Mrs. C. L. Terry, of a son.

On March 18th, at Alexandria, Egypt, Mrs. Wm. Summers, of a son.

MR. HOOPER writes that the Gospel Meetings held at the Soldiers, and Sailors' Institute, Alexandria, on Sunday evenings, amongst the English-speaking men, have been very encouraging during the month of February; several have professed conversion.

There has also been an interesting work of grace amongst the sailors of an American yacht lying there; three of these have yielded themselves to God, while two others of the crew who were already Christians have been much cheered and refreshed.

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.

MR. REID writes from Tripoli, Barbary, that the attendance at the Medical Mission during the month of February was considerably smaller in consequence of the Mohammedan fast of Ramadan.

The brethren here have been holding a lantern service on the Tuesday evening of each week; the Gospel was preached on these occasions, the men who came being quiet and attentive. There was average attendance of twenty-four.

The shop for the sale of Scriptures has been open on most days. Several young Moslems and Sheikhs have called to reason concerning Jesus and Mohammed. Under date of February 17th, Mr. Reid says, "A great number of people called at the shop at various times through the day. At least half-a-dozen called to scold and lecture me for seeking to corrupt the people. Some Moslems who were sitting with me came in for a share of the scolding. I had ultimately eight or nine standing in the shop asking many questions concerning our religion, which were answered. I was able to tell them of the Lord Jesus, and a good impression was evidently made upon most of them."

MR. COOKSEY seems to be much cheered by the weekly visits which have been paid to the villages lying around Sousse. He says "A spirit of enquiry is evidently abroad as to the truth or otherwise of our statement concerning the Lord Jesus. Of course, we have much opposition, but nevertheless trust that some may begin to feel that they are resting on a very sandy foundation, as we seek to prove not only from the Scriptures, but from their own Koran, that Mohammed can profit them nothing, and that there is only one way and one Saviour."

DR. CHURCHER reports from Sousse:—

"We had 420 odd visits this last month, about one hundred of them having been away from Sousse. Five places have been visited by the brethren and myself, beside Kairwan, during the month. The discussions during our village visits and also at the nightly services in the Baraka are profoundly interesting and instructive. One is oppressed by their state of conceit, amid their utter folly and ignorance; to arouse them and *make* them *think* is no small advance."

MISS GILL writes from Oran that they are finding entrance into both Arab and Spanish houses, and so far have been warmly welcomed. One woman remembers Miss Vining speaking and reading to her about Sidna Aisa, although it is now seven years since our sister left Algeria.

A few meetings have been held in the Arab quarter, and it would not be difficult to establish classes for children had they sufficient accommodation. Miss Gill adds, "At Tlemcen we had a house, and consequently liberty to have people in, but very few women would come; here where the women seem much freer, and offer to come, *we* are not free to receive them."

## TO THE FRIENDS OF THE NORTH AFRICA MISSION.

April 20th, 1897.

DEAR FELLOW-HELPERS,

There still exists difficulty with regard to the sale and distribution of Scriptures or religious books in the Regency of Tunis, as the French authorities consider this calculated to stir up religious fanaticism. In other respects the work is at present allowed to go quietly forward, and if we cannot do what we would, we must endeavour to do what we can.

By means of the Medical Mission work at Sousse, large numbers are continually brought under the sound of the truth, and Dr. Churcher's medical work is efficiently supplemented by the other brethren and sisters, who are able to speak to the patients and visit both locally and elsewhere.

The workers in Tripoli have had some encouraging lantern Gospel meetings, and as many as sixty have been gathered together and listened attentively to the truth, Mr. Venables showing the pictures, while Mr. Reid explained them. The Turkish authorities, however, have raised objections, and, as they have no power to stop the meetings, have threatened anyone who attends with three months' imprisonment. This has, for the present, put a stop to this department of the work, but the Medical Mission is still well attended, and the people there hear the Gospel both from Mr. and Mrs. Venables and Mr. Reid. We have not yet had time to see what effect the outbreak of war between Turkey and Greece may have. We pray that it may result in much greater freedom for the preaching of the Gospel. But notwithstanding many hindrances to the full proclamation of the truth which do exist in Mohammedan lands, the opportunities are a hundredfold greater than the number of workers who are ready to take advantage of them.

In Alexandria also the lantern services continue to be a source of attraction, and a goodly number attend the nightly meetings for hearing the Scripture and conversation with Mr. Summers. What is now wanted is that God the Holy Spirit may cause the seed that has been sown to spring up even in this soil. Let us remember that however difficult the work, however unlikely it may be from a human point of view, that these Mohammedans will come to Christ, and acknowledge Him as their personal Saviour and Lord, there is power with God, and He is well able to convert the most unlikely. What we need is an intenser faith, and a firmer grip of God and His promises; a determination that we will not let the Lord go except He bless us, and except He bless these poor souls, then surely He Who could say to Jairus, when He heard that his daughter was dead, "Be not afraid, only believe," and Who afterwards raised the child to life, will respond to us, and give life to these spiritually dead souls.

In Constantine there has been a great deal of illness, which is reported to be typhoid fever, and some of those who have been under the influence of the Mission have been called away. How this should stimulate us to hasten with the Gospel message, and give the people an opportunity of knowing the way of life before they die.

The news of the work amongst the Kabyles continues encouraging. During Miss Cox and Miss Smith's absence in Algiers, the converts have been helping Mons. Rolland, and continue to give encouraging evidences not only of their own conversion, but also of their desire for the salvation of others. This is a matter for praise, for we must, above everything, aim at the raising up of a native self-sustaining and self-propagating Church amongst these people, and notwithstanding all the taunts that unbelievers have given expression to as to the

slowness of the work and the impossibility of converting Moslems, we are expecting ere long that this will be the case.

In Algiers meetings have been held for conference and spiritual edification. Pastor E. L. Hamilton, of Bath, gave addresses, and North Africa Mission workers from Djemaa Sahridj, Cherchell, and Algiers had the privilege of being present, and seem to have been cheered and profited.

Miss Annie Collins, who went out as a domestic helper to Mrs. Lamb in 1883, and has since then helped one and another in a similar capacity, while doing at the same time what she could of Missionary work, has had a serious attack of rheumatic fever. She suffered in this way soon after going out, and the doctors now think she must return to this country.

A profitable Conference has been held also in Tangier, at which Rev. J. Luce, of Gloucester, Rev. — Painter, and Pastor E. L. Hamilton took part. The meetings were refreshing and helpful, but this refreshing time has been followed by a period of trial. Miss de la Camp, who had come over from Tetuan, has been seriously ill with gastro-enteritis, but according to latest news was rather better. Mrs. Terry, who was just getting about after the birth of her little boy, is suffering from an attack of phlebitis, and Miss Jay also has been unwell, but now, we are happy to say, she is rather better again.

Mr. Edwards and Mr. Nott have taken an overland journey from Casablanca to Tangier, a distance of 200 miles or more. They have been able to do interesting itinerating work on the way. Before leaving Casablanca they had been having some Gospel lantern services in the villages, in the open air, using the wall of an house as a screen. Some sixty people were gathered together to hear the message, and would gladly have had the meetings continued.

The work in Fez continues to be deeply interesting. That in Tetuan is necessarily somewhat retarded by the illness of Miss de la Camp and the absence of Miss Hubbard.

Miss North arrived safely in this country on April 4th. She is feeling much better for her voyage, and we trust that after a time she will regain her usual vigour.

The present month closes our financial year. It is too soon to say yet what the receipts will be, but it looks as though they would be about the same as last year. The amount of the gifts of the last month have been rather below the average, but the words, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," are as true as ever. It is an immense comfort to realise that however thankful we are to kind and sympathetic donors, we are not dependent on them but on God, Who cannot lie, but Who has promised to sustain those who seek to obey and put their trust in Him.

I remain,

Yours faithfully in Christ,

EDWARD H. GLENNY.

### ARABS READING SCRIPTURES, ETC.

The illustration given on our first page represents a party of Arabs at Ain-el-Hoot, near Tlemcen, Algeria, listening to some of their number—educated Moslems—reading from "Sweet First Fruits" and gospels given them by a visitor. "Sweet First Fruits" is the name of an admirable story, showing how certain Moslems were convinced of the truth of Christianity, and were led to forsake the corruptions of their own religion. It has been found very useful for lending or giving to educated Arabs, who can appreciate the arguments used. An English translation, by Sir Wm. Muir, published at 2s. 6d., can be had from the Religious Tract Society. We should always be glad of copies in Arabic for lending, should riencs be able to send us such.

### WORKERS' UNION.

To our Local Secretaries and Members.

DEAR FRIENDS,

I am sure you will be glad to hear that our W.U. parcels were gladly welcomed at each station. The letters I received in return were full of gratitude and thanks to you all for your kind and useful gifts—which in many instances arrived just as they were needed. Indeed, they said that they did not know how they could have got on without such practical help. The mothers with little ones were specially grateful, as they can with difficulty find time to do any work for them, and they were much pleased with the useful and pretty gifts sent.

I am afraid some of you must have thought me remiss in not duly acknowledging the receipt of your parcels, but the fact is they arrived without any indication to show where they came from, and it was impossible to find out. I should be so much obliged if the name in full and the address of the sender was distinctly written inside each parcel.

Some of our kind friends sent me extra money this year to purchase flannels, and I am so much obliged to them, as it enabled me to buy shirts and socks and many other suitable things much needed, and which had not been sent in the parcels.

I might here remind you all that good flannel things are greatly in request by our missionaries in North Africa at all times.

Many of God's people cannot become missionaries abroad, but they can all, more or less, strengthen and free the workers' hands by providing necessary articles of clothing, and we can have the joy of being fellow-workers with them though at home.

Let me remind you that our W.U. aims at placing these gifts post or duty free in their hands abroad, but this can only be done by the membership shilling being duly paid to the Local Secretary—it is only one penny each month.

Perhaps our secretaries could go further, and obtain ever so small additional subscriptions from friends and others and subscribers to North Africa, and thus our work would be greatly helped on.

The secretaries who send parcels direct might kindly remember that carriage and duty should be paid by them out of their members' subscriptions, and the balance, if any, sent to me.

I received, in all, last year £20 13s. 6½d. It was spent thus:—

	£	s.	d.
Carriage on parcels ... ..	4	2	7½
Duty ... ..	5	4	11
W.U. papers and cards ... ..	3	1	6
Stamps and orders ... ..	0	8	6
Flannels, etc. ... ..	7	16	6
Total ... ..	£20	13	6½

Yours faithfully in Christ,

GEORGINA H. BRIDGFORD.

### LOCAL SECRETARIES.

BEDFORD—Miss Rundall, 35, Gery Street.

BASINGSTOKE—Miss Smith, Rose Hill.

BRIGHTON—Miss Williams, 6, Arundel Terrace.

„ Miss Grey, 15, Clarendon Villas, Hove.

CHRISTCHURCH—Miss Tighe, The Priory.

CHELTENHAM—Miss Carrick, Fromefield, St. George's Road.

CLEVEDON—Miss Hodgson, Norham.

CLIFTON—Miss E. Fisher, 25, Pembroke Road.  
 CROYDON, WEST—Miss Marion Chapman, 29, London Road.  
 EASTBOURNE—Miss Gurney, Granville Lodge.  
 EDINBURGH—Miss Roberts, 44, Fountain Hall Road.  
 GUERNSEY—Mrs. Roberts, Brow Hill, Rohais.  
 HAZLEHATCH (Ireland)—Mrs. Warren, New Castle Lodge, Co. Dublin.  
 HYTHE—Mrs. Lampert, 9, Beaconsfield Terrace.  
 LIVERPOOL—Miss J. Merrick, 79, Mount Pleasant.  
 " Miss M. Talbot, 156, Queen's Road.  
 LONDON, HAMPTAD, SOUTH—Miss Grissell, 71, Fellows Road.  
 " STREATHAM HILL—Mrs. Bagster, Hopefield, Palace Road.  
 " CROUCH END—Miss F. Aldwickle, 11, Wolsley Road.  
 " UPPER HOLLOWAY—Miss A. L. Smee, 54, St. John's Park.  
 " UPPER CLAPTON—Miss Tucker, 255, Evering Road.  
 " UPPER NORWOOD—Miss Dalton, 39, Woodland Road.  
 NEWTOWN BUTLER (Ireland)—Miss Lepper, Highgate Manor.  
 REDHILL—Miss Code, 1, Lorne Villa.  
 SOUTHEND—Mrs. Dury Evans, 14, St. Leonard's Road, York Road.  
 SYDNEY (New South Wales)—Mrs. Dovey, Mayfield, Grosvenor Street, Croydon.  
 TUNBRIDGE WELLS—Mrs. Morrison, 45, Upper Grosvenor Road.  
 WALLINGFORD—Miss Marshall, High Street.  
 WASHFORD—Miss A. Symons, Bilbrook.  
 WANTAGE—Miss Clark, Emerald Hill.  
 WESTON-SUPER-MARE—Miss F. Blake, Rocklease.  
 WEYMOUTH—Miss Miller, Winterslow Ho.

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE

FOR precious opportunities of preaching the Gospel to companies of men during itinerating tours in Tunisia.

FOR much encouragement given to the workers in Fez in connection with the Medical Mission and other departments.

FOR the safe arrival in England of Miss North from her field of labour in Tripoli.

### PRAYER

THAT God would speedily bring about the suppression of slavery in Morocco, and all similar countries now under the blight of Mohammedan rule.

FOR blessing upon the work commenced in Oran by the Misses Gill and Hodges, and that difficulties that at present impede the work may be speedily removed.

FOR blessing upon an itinerating tour undertaken by Mr. J. Edwards and Mr. Nott in Morocco.

## TO THE GLORY OF GOD.

A note in the *Church Missionary Intelligencer* runs:—"To the glory of God," is often seen under a stained-glass window in our churches, given by one who does little or nothing for Foreign Missions. But would it not rather be to the glory of God to do what *He has told us*, and evangelize the world, and in that way please Him, instead of planning out ways of our own, and doing things with which *we think He ought to be pleased*? 'Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, TO OBEY is better than sacrifice and to hearken than the fat of rams.'"

## Morocco.

### SERVICE AMONGST THE MOORISH CHILDREN AND WOMEN.

BY MISS J. JAY (TANGIER).

THIS week has been a busy one: over thirty-five children here in the mornings to school, and a good many Moorish visitors as well. I have also vaccinated twenty-three children. The mothers generally present me with a candle for each child vaccinated, so that I am now well supplied with them! I have spent two afternoons in my special district, for I found there was a quarrel going on between two sisters about some land, and they had not spoken to each other for a long time. They used to be great friends, and I have been trying to make peace between them.

To-day we celebrated the end of the quarrel by a tea. Aiweesha and I packed up tea, sugar, cakes, cups, etc., and carried them down to Aisha's hut, she being a friend of both sisters. She had promised to provide the fire and boiling water, and all was in readiness when we arrived, and the place very neat and pretty. I had invited some of the special friends living near, and we were altogether a party of fourteen in the hut. One sister was already there; the other I had to fetch. We all sat on the floor round the tea-tray in a most friendly manner, but I noticed that (notwithstanding the many promises they had made) the sisters still never spoke to one another, although they chatted all the time with me and the other women. When the teapot was emptied and all the cakes finished (this occupied about an hour), I had the tray removed, and getting the sisters to come and sit on either side of me, I asked them to hold each other's hand while we had a little talk; one was quite willing, the other held back, but at length consented. Then I spoke to them of God's great love to us, even when we were His enemies, and that God is love, and envy and hatred are from the devil, and reminded them of the loving acts I knew they had done for each other in the past, and also of how soon we must leave the money and the bits of land and all the things we so cling to here. After awhile I saw one woman was crying, and very soon they really did clasp hands and kissed each other. So I hope the ugly quarrel is buried at last. They are both such nice women, and I know at heart really love each other.

Thirty-nine children again this morning, although it is still very wet and cold. In the afternoon the man Hassan arrived; he had walked back from Tetuan, and was very tired and wet, and also complained of a pain in his foot. He is a strange fellow, and, we think, rather weak in his mind; however, I gave him a charcoal fire, and let him stay and rest in the schoolroom; he so enjoyed warming himself after his cold journey. I gave him tea and cakes, for he looked hungry; I found a large thorn in his foot, and removed it. We had a long talk; he professes to be trusting only in Christ, and is a most willing listener, but it is difficult to tell how much he really understands. He went away very happy and grateful.

Vaccinated some more children this morning. In the afternoon went to the examination of the Spanish children in our mission school. Had a most interesting time. Miss Vecchio has done wonders with the children in a short time; in every branch they have made progress, and the needlework even of the little girls was exceptionally good. I went again in the evening to hear the children examined in singing, and they again acquitted themselves very creditably.

## ONE DAY'S MISSIONARY LIFE AT ESHCOL.

BY MR. J. EDWARDS, CASABLANCA.

WHILST admitting that our service for Christ is far short of perfection, and apparently too often unprofitable, yet there is the yearning desire and earnest effort to put forth to gather precious fruit into the heavenly garner. The morning finds us pleading with God for grace and strength for the day's service, and for opportunities of direct spiritual work among the natives. In our prayers we recognise our utter helplessness to win the people to Christ, but we further understand God's infinite power to draw the most abandoned soul to Himself through the presentation of the Gospel message of free pardon, and the sanctification of heart and life. And so, when my dear wife begins her Christ-like task of gathering into the fold the poor dirty half-naked little Arab children, I feel, that whether those children rightly understand the Word of God or not, the "Power of God" is with us to see that not one word of His, spoken through the Holy Spirit, shall fail to accomplish that whereunto sent.

This children's class has been held regularly three mornings a week, and has averaged for many months from thirty-five to forty. They have been taught to sew plain garments, the material for which has been provided for them. After the sewing has been put away, the children have been taught the Scriptures and Gospel hymns. The boys belonging to the Orphanage have joined this class, as also the Refuge children living at the foot of our garden.

During the afternoons of most days in the week the Orphanage boys are either taught to read Arabic or to write it. At first little Hamid made nothing but unintelligible hieroglyphical curves and figures which even the ancient Egyptians would have found equally puzzling with ourselves to decipher, but the little fellow proved equal to the occasion when asked what he intended them to represent, and calmly answered, "That one is 'Alif' and that one is 'Ba.'" And so he intended them to be correct representations, but his little hand had not yet learned the art of forming those simple letters in the orthodox fashion. Boazah is a much brighter and intelligent boy, and his letters are quite readable; whilst El Maati, though some two years Boazah's senior (judging from appearances, for we have no Registrar of births in this country), and superior in skill to Hamid, has not yet succeeded in surpassing Boazah in the art of writing.

In the evening, after tea, we gather all the boys and young men together for worship. They sing a number of the more simple hymns found in the Syrian hymn book, as well as a few choruses, put together by some Arabic scholars, seemingly more poetical in that tongue than in their own. I suppose the reason is that Arabic lends itself more readily to rhyme than our own stubborn English. But the doctrine found in these hymns is good and wholesome, especially one which is a sort of condensed expression of the Apostles' Creed, and thus an outline of Christian faith. It gives me great joy to hear these boys singing the praises of God and His Son Jesus Christ. It is refreshing to the soul after the day's contact with unspeakably dark minds and unutterably sad hearts to join these boys in songs full of Christian thought and feeling, and it is encouraging alike to us who work amongst these Moslems, as to those who help to keep us here, to know that the young hearts entrusted to us are growing up to believe that God really loves and cares for them and that He sent His best gift to earth to reconcile poor lost sinners to Himself.

After this service El Yazeed and El Hasan read with my wife in Arabic, and then retire to their own rooms for the night. Besides this regular work amongst the Orphanage boys, Refuge children, and outsiders, there is a class on five afternoons of

each week for Jewish lads who have been coming most regularly for months. The inducement has been to learn English part of the time, and I have been able to have some most interesting conversations with them on the claims of our Lord as the Messiah of Israel, and the danger they ran by rejecting the "suffering" Christ, of being eternally rejected by God notwithstanding their being lineal descendants of Abraham, the friend of God.

Another piece of work crowded in, when financially enabled, is the distribution of bread to the prisoners on Friday afternoons. El Yazeed has been able to penetrate the inner prison here, where most of the prisoners are heavily chained round their ankles or necks. The greater part of these men are destitute. Some of those imprisoned have friends living in this district who take them food daily, but there are scores who look starved, the government not undertaking to feed its prisoners. So that when the bread is distributed, the warders have to beat back the crowd with sticks to prevent them making a rush upon the distributors, and taking more than their share. We have been much encouraged in this work. Many portions of God's Holy Word have been eagerly received and read, and then passed out of the prison to friends living inland. There is a large proportion of reading-men among these prisoners. I have never met men more anxious to possess the Scriptures; and we may well hope that these weekly sowings will eventually produce a good and fruitful harvest of souls for the Heavenly Kingdom.

The highway and country districts, the town and shops, next claim our attention. Individual talks with Moslem and Jew about the future life, the necessity of repentance for past sins, and faith, through Christ, towards God for forgiveness of the same. Many will listen attentively and receive the printed word.

The other morning, within two hundred yards of each other, I met two men who had heard the Word of Life before: the first of these in the hospital at Tangier. As he had no Gospel and could read well I handed him one from my pocket, which he took, apparently with pleasure. The other man was from the Sous country. He could not read, but during our conversation I found out that he knew something about Christ, and what He had accomplished for mankind. Let me give you a literal translation of a few of his sentences as I can now remember them. He said, "Yes! Christ is the Life (the word he used might be translated 'bread') and His followers live by Him." "He gives this life to all who follow in His way" (meaning a road or highway). I was astonished to hear such words, and asked him where he first heard them. He then informed me that an uncle of his (now dead) had returned from the East with some books, which he constantly used to read and explain to his friends, which books were about Sidna Aisa and His Words, etc. Before leaving this man I pointed him to the Lamb of God which taketh away the sin of the world, and returned home rejoicing.

This morning I met with a most interesting couple on the sea-shore. They were husband and wife, trudging along to the town on some marketing business. The man was as black as you can well imagine, rather advanced in years and possessed of a few straggling tufts of grey hairs—a typical "Uncle Tom"—short and thick-set, and with a short independent step, whilst the woman, his wife, was a thin, spare little woman, quite copper-coloured, but possessed of jet-black hair. The man turned out to be a free man. He had fled from the neighbourhood of Timbuctoo when a young man for the crime of murder, but the wife, who had been a slave-girl, but had been able to purchase her liberty through a Spaniard, hastily assured me that it was "in warfare" that her "Mubarik", (the name of her husband) had killed his enemy.

I found them such simple folks, and quite ready to listen to



anything I might have to tell them, so I preached to them about the exceedingly sinful state of their natural hearts, and declared to them, on God's authority, the awful doom awaiting the impenitent sinner. And, then, seeing that they were in a state of trepidation, and confessed the truth of my words, I turned their eyes to the brighter Gospel picture, telling them of God's unspeakable gift of grace and pardon, through the Redeeming Blood of Christ, and opened up to them the joyous possibility of Divine cleansing of heart and life, and the readiness of God to receive them at last into His Paradise on high, if they would but exercise faith in Jesus Christ, and ask God to receive them, then and there, for His dear Son's sake.

They stopped walking, and uplifting their dark eyes and hands to the blue heavens, implored God (Allah) in the name of Sidna Aisa, in a few befitting sentences which I put into their mouths, to have mercy upon them and create within them a new heart and a right spirit.

Their simplicity and really child-like trust and confidence in me, or rather in the words which I addressed to them, which evidently found an answering chord in their poor defiled consciences, struck me forcibly, and deepened my conviction (the opinion of the late General Gordon as expressed in his letters to his sister) that these poor Soudan people are peculiarly open

to receive the truth of God by their very docility and childishness. Their vocabulary is so limited that they have not been able to imbibe much human error but that naturally born with them, so that their hearts and minds present to the really spiritually endowed messenger of Christ, virgin soil, and a certain unbiased receptivity of mind which go a long way towards securing "sound" conversion, when brought under the power of the Word by the Holy Spirit.

### OUTER GATE, TANGIER.

The illustration given below is one of the outer gates of Tangier, that leading from the town in an easterly direction into what is known as the outer Sôk or market. On each side of the gateway stands a brazier, that the watchmen who guard the gate may keep themselves warm through the cold nights of winter.

On both sides of the street are characteristic Moorish shops, neither substantial in construction nor elegant in appearance. The streets are paved with large boulders, and while the sanitary condition of the town is better than formerly, there is still considerable room for improvement.



OUTER GATE, TANGIER.

## MEDICAL WORK IN FEZ, MOROCCO.

BY MISS M. COPPING.

THE house in which we now live is in a new neighbourhood, not very far from our first Fez home. It stands in a narrow, gloomy street, with high houses on either side. It has no windows of course, and the upper floors project so as to keep out both light and sun. Our neighbours are mostly wealthy. Visiting one a few doors off, I heard that besides the wife, children and slaves, one of his sons has ten young women slaves. The lady of this house is most bigoted, and in order not to hear the Gospel, as soon as I enter, she takes out her rosary and begins to chant, in a solemn tone, "La illaha il lallaha, arrahman" (There is no deity but God the Merciful One), this she repeats ninety-nine times, but changing the last word each time. The rest of this large family are careless and proud, the children are fond of us and run in and out our house as they wish.

We have had a long cold winter. I often wish I could take a patient into the house, several lives I know might have been prolonged by proper care and feeding. There has been much real poverty amongst the people, omitting the beggars. They are always in evidence, because the Moslem creed teaches that giving to them saves a man from the punishment of his sins.

The work goes on steadily as before. We admit the sick four days in the week, viz., Monday and Thursday for men and boys, Tuesday and Friday for women. The Gospel service is carried on all the time in a large room at one side of the court, and the patients come over to the consulting room a few at a time. Although the outside of the house is so dark and dismal, the inside looks very pretty with its fountain, large paved court and wonderfully decorated walls. There is a splendid view from the roof, of the country around our city.

Although there is much to depress one at times, as we come in contact with the sin and misery, still the work is most encouraging. The attendance of patients at the dispensary during the month of

December, from the 5th to 31st, was ..	650
January, 1897 . . . . .	773
	1423

Then, in addition, I am treating some cases in their homes. There are many more houses open to me than I can possibly visit.

Among the sixty men who were treated on Monday, February 15th, there were many interesting cases. I will just mention one or two. It was a mixed congregation of city and country men; some rich merchants, with slaves to carry their medicine; there were also saints, working-men, slaves, beggars, and two little Jews. I advised one rich man who had just recovered from a long illness, not to keep Ramadan this year. He answered "And if I should die during this sacred month, what would become of my soul?" I assured him that changing the time for his meals would make no difference to his soul, but it might injure his body. Is it not wonderful that men can believe such nonsense and call it religion? He said he would take three good meals in the night, and being rich, could sleep the best part of the day.

After him came a poor little boy, very ill. As I examined his diseased joints, the child told me of his suffering. The rich old man, who was still at the door wrapping his prayer carpet around his Koran, asked what was the cause of the child's disease; the little boy answered solemnly, "It was the evil eye, my lord, the evil eye of the Moslemen." The lord went away, cursing someone, and the dear child stayed and told me his trouble. I hope, in time, he will get well.

I will just mention one more case, that of a man who came at a wrong time, but as he had brought his slave from some distance, I treated them, I also had more time to talk with him. While I dressed a wound on his slave, he questioned me concerning the Christian faith, their book and ours, and was surprised when he heard that I had read the Koran. He said he believed the Gospel, when I knew from his remarks that he had not read it. So I took down a medical book from my shelf, and keeping it closed, asked him if it were a truthful book, and if he would obey its teaching, to which he replied, "How can I, when I have not read or even seen it." I was able to show him, I hope, that it was so with the Gospel, that he could not believe what he had not seen or read. I lent him a copy, and he has promised to read and learn the Gospel and Psalms. When he returns them he will have other portions of Scripture lent him.

Now, I must not forget the women. A black slave woman came over to me so fretful and feverish. She just wanted "a medicine for pain." At first she was unwilling to say any more; but I got from her at last that she had been beaten some days before. The bruises did not show on her black skin, but she could not let me touch her back. Her hands also, from her wrists to her finger-tips, were swollen hard, and so hot and painful. She has an abscess in the palm of each hand, and I fear will have much to suffer before she does any more work. Slavery is the cause of much of the wickedness, and also of the suffering, in this land. You cannot imagine how slaves are often treated when sick. Some days ago a slave was brought to me in great suffering. She had been neglected until too late. When her mistress heard she would not regain her sight, I am sure from her manner she did not intend to bring her again. What will become of her? How many of these, in bondage, suffer and die without hearing of Jesus, Who gave His life for their salvation? Some slaves seem happy—their mistresses are kind; but still they know quite well that they are no more to the family—to use the words of a bright Soos girl—"than the handsome carpet, now admired and taken care of; but the day will come when it will fade, or be spoiled by some accident, and then, no longer useful, it will be sent to the market. Our fate will be the same"; to which she added, "O God, deliver me." Would that this detestable slavery might soon become a story of the past in this, as it is in other lands. Please join us in prayer for this.

Visiting with Miss Denison one morning, we went first to see a sick lady. We were kindly received, the master of the house asking us many questions as to the reason we were living in their city. He had heard that some Christians were going to become Moslems. I told him that we were looking for our Lord's return, and wished to be found following in His foot-prints. He had commanded us both to minister to the sick and tell the Gospel to every creature, and no matter where I lived my work was the same. After a little chat about the teaching in God's Word, I began to consult with patients. Then one after another was brought in to see me, until I had treated thirteen cases in all. I find my case of tabloids from Messrs. Burroughs and Welcome's so useful in this work.

While I was busy thus, Miss Denison had gone off to another room, and was teaching the ladies and children. When she returned, the master had some conversation with her concerning the Gospel. We were invited to come again when we wished.

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ILLUMINATED TEXTS, with scroll ends, can be had from J. H. B., Calverley Mount, Tunbridge Wells, in gold and blue, red, black, etc.; price regulated by length and size of texts chosen (about 3ft. broad by 10in. deep for 2s. 6d.).

## LABOURS AMONG THE LOWLY.

## EXTRACTS FROM THE JOURNAL OF MISS S. JENNINGS.

"The poor have the Gospel preached to them."

In January, on my return to Tangier, I started a sewing class for twelve of the dirtiest and poorest women in an adjoining village, but their first attempts at handling needle and thread were ludicrously trying. Only four out of the twelve know how to sew; with the rest their acquaintance with the needle has not extended further than its use as a thorn-extractor in harvesting days.

As soon as it became known that I had returned to Tangier and was giving bread to the hungry and a few clothes to the ragged children, our house was besieged by beggars, and I began to discover how widespread and sore was the poverty among the people this winter. Never before—in the ten years of my life here—have I come across so much distress; widows, and divorced and deserted wives, with half-clothed and underfed children, seem to abound.

Through the kindness of a lady residing here I had three dollars given me at Christmas for the poor. This and other monies I turned into bread, with which I fed many hungry women and children. Beggar men, too, ask me for alms, but I nearly always refuse, having enough work amongst the women. One very sickly man lies constantly by the wayside pleading, and once followed me, urging that he was a shereef (a descendant of the prophet), a holy man; said I, "My alms are for sinners, not for saints."

Before the first large distribution of bread the poor folks began to collect at an early hour in the road just below our house, and not having adopted the plan of tickets, the distribution was anything but a success. The bolder and stronger, hiding away the accepted bread under their outer covering, crushed forward two or three times, receiving repeated bounty, while the smaller and weaker had none. In the evening I bought more bread for these latter. For the second distribution I admitted only by ticket to a large room in the open market-place, lent me for the purpose by Mr. Lutaif, who holds a Gospel meeting there nightly. Shelter, too, is offered there to any poor man who is homeless or has come into town for the next day's market. Thus, daily, from twenty to thirty hear the Gospel and accept the hospitality of Christians. This work is supported by a lady at Richmond.

Since January I have been giving bread to a few hungry people three or four times a week, and been able to hold a large distribution four times. At the last one, nearly one hundred poor women and children were fed. As the Sultan has forbidden wheat to be brought here from Casablanca, where it is far cheaper, the price has gone up greatly this winter, and many of the poor have been forced to buy imported white flour, which is far less nutritious than their own native coarse wheat. Hundreds of the poor live almost entirely on bread, and thus have suffered considerably.

A small blind boy daily visits me for bread. He usually sits by the wayside, a scarlet flannel jalab covering his rags—a gift from a friend here—and another ragged boy of his own size, and may be seven years old, is "eyes" to him and leads him about. Little blind Malianed is an orphan; smallpox stole away his eyesight some time ago. As he hears footsteps passing he holds out his tiny, dirty hand, and in the name of God begs pathetically, "De Kube, de Kube," turning up his white and sightless eyeballs. Unless he takes coppers home at night he is beaten by his stepmother, and the other night, in wrath, he was hung up by the feet and beaten by her husband. He is a worthy object for the home for orphan children which I trust we shall be able to start one day.

One old widow, a mere beggar now, constantly calls of an evening at my door, on her way back from the town to her village hut, to tell me she has no supper—have I a little bread to spare? This old Rahama is the only native woman in this land whom I know to be trusting in Jesus for pardon and salvation. For eight years we have known her and her daughters. Her children have grown up, married, and left her, and her blind and deaf husband died about eighteen months ago. She is very infirm and nearly blind herself, has no one to support her, and so is reduced to begging. The other Sunday, at sunset, fearing she was ill, I went to her miserable hut, and almost breaking my back in entering by her doorway, which is only thirty inches high, I found her cooking her evening meal of dry bread which had been given her, boiled in water in an earthen pan over a few lighted sticks. She seized and kissed my hand in gratitude when I gave her suet, good bread, and two eggs. Though soap and clean garments have been given her from time to time, poor Rahama is *always* grimy and very effusive in her kisses. I *shall* rejoice to greet her, clothed in white robes before the throne, and see her good old smile in the setting of a clean face.

But I must not linger over Rahama, though there are several interesting items in her sad history, which I should like to tell you. My special wish in this letter is to call forth your prayer and sympathy on behalf of the poor women of the Riff village, just below our house. On Fridays, from 2 to 4 o'clock, a little party of twelve or fourteen of the poorest of these women, come to learn to sew, and hear the Gospel in the little mission room. God, I believe, has led me to hire this room on the ground floor of the house I live in; and a few days since there came, from a friend on the Continent, money for the rent of it till the end of the year. This I take as a seal of God's approval.

To return to the sewing class. The first thing after the members collect on the terrace outside my door (and such a ragged, grimy lot of women and children, they are!) is to take out a pail of carbolised soapy water for them to wash their hands in. I wish I could get their filthy rags as easily cleaned! When seated on straw cushions on the floor their work is handed them already fixed and tacked since the previous class, and the clumsy fingers begin to sew. Constant appeals come to me and Mrs. Barnard, who always kindly helps me, for fresh cotton, aid in needle-threading, and instruction "how to sew this," etc. Only three or four seem able to use a thimble, and a few sew left-handedly.

At 3.30 the work is folded up, and I speak to them of Jesus and salvation through Him alone. The presence of nine or ten children crawling and running about, and either talking, crying, or quarrelling, is not a small trial to my voice and patience during the address. Their utter ignorance of God's Truth is terrible, and the indifference to their souls' salvation is as subject to be grieved and prayed over.

One woman has been prevented from attending by an outbreak of smallpox in her home. It is sadly rife just now in my village. This poor mother lost her husband by cholera eighteen months ago, leaving her with three young children, and twin boys arrived a little later. She was forced to beg, for as she said to Mrs. B., How can I work with two babies tied on me and three little children around me?

A second member has to be excluded, for meeting her in the road one day, she pulled aside her haik and showed me her one bonny child of about a year old strung on her side, full out with smallpox. We sewed her garment at home for her.

Another member is sick and very poor. Three years ago her husband died, leaving her with eight children, the eldest of whom is now a fine girl of about sixteen years old; but alas! crippled in both the right hand and foot. Thus she can do

nothing to earn a living, and has, I fear, no prospect of a husband to work for her. Two younger brothers work in a bakery for their food only. Through the kindness of friends at home I have been able to give each of these eight, and the mother also, a new garment, and frequently have taken them bread. The gift of a pillow, made from the straw of boxes sent out at Christmas, was gratefully accepted by this poor woman, for she and her eight children possess no bed or mattress in their one-roomed hut.

One couple in my class—mother and daughter—are characteristic Arab women, with long black plaited locks on each side of their face. The less said about their clothing the better. It is difficult to believe that their brown, dirt-grimed cotton garments were once white. These Arab women buy their clothes ready made in the nearest market, and wear them till they fall off in rags. The elder of these two women so importunately besought me for a garment for a married daughter away in the interior, whose husband had deserted her and the children, that at length I told her she might send that on which she was working, but which she needed badly for herself. Her mother-love extended even thus far, and away the long under-gown has gone to the distant village, and I have promised another to the mother.

A Moorish negro woman represents the class of black slaves of this land of oppression. She is now a wayside beggar, but came early to my class, can sew nicely, and sets an example of quiet decorum to the others. A semi-black, curly-wigged baby, a year old, either sleeps tied on the mother's back, or else crawls about and squalls in the room. A second wayside beggar I have in the form of a very liveley, eager faced, small old woman, who cannot sew and is past teaching, but with jealous avidity looked out each Friday for her coloured flannelette garment. Mrs. Barnard sewed it for her, and when given to her finished she jumped up and clapped her hands for glee. Untrained, ignorant, and foolish are these women; simple, I cannot say they are, for their knowledge of wickedness, both in tongue and life, is shocking!

Few of the Arab village women know either how to sew or wash. When giving to one of my women her garment to finish at home, another said, "She can't sew on the buttons; her husband will finish off the garment for her, and also he will wash her clothes." I gave them each a piece of soap when their new garment was taken home, that they might come clean to the treat which was held the other day. I suppose I should have felt disappointed at so many turning up dirty for the tea, had my experience among these people not led me to distrust their promises and expect little from them. One woman did arrive very clean, and though poor, she wore a coloured silk handkerchief tied round her head. "She has a husband to tie her handkerchief on for her," so I was told. But, poor man, he has been ill for weeks, and she is thankful to receive a  $\frac{1}{2}$ d. or piece of bread.

Another, a widow, sick and lame, came in a clean muslin undergarment she had borrowed from her daughter for the occasion of the tea party. Most of my guests, however, wore their own dirty rags, either over or under the new long cotton garment. I told them the parable of the man who had not on the wedding garment at the King's feast.

The Educational Secretary of the Student Volunteer Movement, Mr. D. M. Thornton, of Trinity College, Cambridge, has been carrying on a course of study on foreign missions in their journal. The autumn numbers contained studies on India; these were followed during the spring by others on Mohammed, Islam, and the Eastern question.

## Algeria.

### SOME ITEMS OF OUR WORK IN CONSTANTINE.

BY MRS. LOCHHEAD.

1st March, 1897.—Yesterday (Sunday) I had a good time with my class. Strange to say, all who came were little Jewesses—ten in number. On the roll-book I have the names of several French children, but they are irregular in their attendance, not like my little Jewish friends. The Bible lesson is entirely in French, as the children attend the French Government Schools.

We usually begin by singing "The Great Physician now is near," and it is sweet to hear the little Jewesses who cannot read, shout most lustily the last line of the chorus, "Jesus, Jesus, Jesus." Another favourite hymn is "Around the throne of God in heaven."

Recently I showed them the "Wordless Book," and it seemed to interest them very much. Questioning them yesterday as to its meaning, I was struck with their ready answers. After telling me that the black meant sin, etc., I turned over the page, and they all exclaimed (on seeing the red) "the blood of Jesus." This, I felt, was something to thank God for, that those little children of Abraham should so readily acknowledge that the blood of Jesus cleanseth from all sin.

Someone might ask, "Do the parents of these children know what kind of teaching we give them?" Yes; the majority do. We have had conversations with several of them, and besides this, all the children have received a New Testament or a Gospel.

Some time ago I gave a New Testament to one of those little Jewesses. A few weeks ago she asked for another. "But," I said, "you have already received one." "Oh," she replied, "my brother took it from me; he was leaving home (going to Paris to study medicine), and he wished to take it with him."

2nd.—To-day we visited an Arab who is ill. We had a long conversation about his religion, Mecca, etc. He produced a copy of the Koran—a very ancient-looking one (a hundred years old, he said it was). Poor man, he evidently regarded it as a most precious treasure. We promised to bring him a New Testament, which he said he would read.

5th.—To-day took the New Testament to our Arab friend. May the Holy Spirit open his eyes to see there is none other name under heaven given among men whereby we must be saved.

9th.—Spent the afternoon visiting, and felt encouraged by the warm welcome received in almost every house. Called on the Arab to whom we gave the Testament. He seemed pleased to have it, and said he and a friend (a "taleb" employed in one of the mosques) had spent some time over it, and the taleb took it away with him.

Every day we are finding our little medical knowledge most useful. It was in this way we got to know the Arab to whom I have just referred. To-day he asked me to go with his brother to see a woman who was ill. He explained that her husband was an intimate friend of his, and he would take it as a favour if we could do something for this man's wife. I went, and was most kindly received. After promising to bring some medicine the following day, I left, feeling thankful that God had thus opened another "door."

10th.—This morning we took the medicine to the woman I saw yesterday, and she was most grateful. We spoke to several of the others in the house, and they seemed so pleased

to see us. But oh! how often we feel, if only they would receive the message we bring, as readily as they receive ourselves! May the Lord Himself hasten that day.

In the afternoon the Arab Girls' Class—sixteen came. M—taught them Matt. vii. 13, 14, "Enter ye in at the strait gate," etc., and explained to them the picture of the "Broad and Narrow Way."

11th.—Spent the afternoon visiting. In one house had a good opportunity of telling the Gospel. The poor women seemed so ignorant, as if they had never once heard the "blessed tidings of salvation." But oh! it does make one sad to hear them say, with the greatest of confidence, "Yes, Sidna Aisa (the Lord Jesus) is *your* Prophet and will intercede for *you*, but *we* have Mahommed," the name of their prophet being pronounced with wonderful emphasis. Poor deluded people! What an awakening there will be *one day*. May God in His mercy open the eyes of not a few to see there is but *One Saviour*.

## Tunisia.

### A VISIT TO MESAKIN.

By MR. J. COOKSEY.

MESAKIN has seen better days. A few years ago before the advent of the infidels (at which time the faithful were forced to submit under the influence of carnal weapons), its population was much greater than at present, and enjoyed the reputation of being the Moslem aristocracy of the district. But civilization brings many changes, and as I climbed a high wall adjoining the inn of Sidi Mohammed, and surveyed the deserted Arab dwellings, I thought of the time when the fathers of Islam dwelt there under their vines and fig trees, meditating upon the Koran (to them the choicest gift of Allah), and anticipating the fulfilment of its promises. "For him who dreads the tribunal of his Lord are prepared two gardens. . . Planted with shady trees. . . In each of them shall be two fountains flowing. . . In each of them there shall be of every fruit two kinds. . . They shall repose on couches, the lining whereof shall be of thick silk, interwoven with gold, etc., etc."

Such was the character of the place which we set out to visit a few days ago, and as we took our way among the beautiful olive gardens, rendered doubly so by the morning play of light and shade upon the foliage, we thought of Olivet, Gethsemane, the scenes of His prayers and tears and of the amazing unbelief and wickedness of Ishmael's race, who for twelve hundred years have nationally rejected the Christ Who died for them.

As we entered the town we met a turbaned, flowing-robed believer, probably a teacher, who eyed us suspiciously and unlovingly. Coming into close quarters with him half an hour afterward, and his dress being almost identical with that of a Jewish rabbi, one of our party suggested as to whether he was of that order. He did not answer, but his eyes spake volumes of injured pride and disgust at the insinuation; truly Israel here is "a byword, and a hissing."

After a little searching we found a liberal-minded barber who was willing to let us his shop for the day, that we might distribute medicines, and preach the Gospel to the sick, halt, and partially blind. As soon as it was known that the doctor had come, the sick and curious rapidly gathered together, and filled our shop to the door; now was our opportunity, and we gladly sang our gospel songs, and personally testified to the efficacy of Calvary's sacrifice for all sinners, and of a corresponding measure of judgment for the scoffers and unbelieving. Some were impressed, a few mocked, while others were

amused. We then dispersed to our various duties, Dr. Churcher, with a brother helper, attending to the sick, while two others gathered the objectors around them in separate groups.

To-day the subject of controversy has been "Has God appointed Mohammed to be the intercessor for the Mohammedans at the last day"? This is a most important theme, for we find multitudes sin with impunity, resting on the supposed value and efficacy of the intercession of the "Crown of the Prophets." There are some subjects which we find it best to attack with Moslem weapons, and this being one, we stake the issue, with their approval, upon the testimony of the Koran. Taking the "Chapter of the Cow," these verses are called into the witness box. "Dread the day wherein one soul shall not make satisfaction for another soul, neither shall any intercession be accepted for them, nor shall any compensation be received, neither shall they be helped." "Oh true believers, give alms of that which we have bestowed upon you before the day cometh wherein there shall be no merchandizing, nor friendship, nor intercession." "Dread the day wherein one soul shall not make satisfaction for another soul, neither shall any compensation be accepted from them, nor shall any intercession avail, neither shall they be helped." It is now our opponent's turn to bring a clear text to the contrary, which we know cannot be found.

It is really painful, and yet if it were not so solemn would be amusing, to hear them repeating various portions of the Koran in order to arrive at a verse which they think will bear upon the subject; but all to no purpose, and many begin to feel their favourite doctrine rests upon a sandy foundation. But there is one chance left, and a deputation is sent to bring the head teacher at the large mosque to demolish the infidel's arguments, and produce the proof text which they are certain is to be found; but he proved to be hardly the man to defend the position in the orthodox manner, for he was quiet, intellectual, and fair, and instead of trying to draw his opponent into some *abstruse* argument irrelevant to the subject, he faced the matter squarely, and after hearing the evidence from the "Chapter of the Cow" and knowing it was incontrovertible, he admitted that Mohammed could not be the intercessor at the last day: dismay covered the faces of the audience at this fatal admission, and many a disapproving interjection followed. We improved the opportunity and preached to them Christ crucified and risen, "Who ever liveth to make intercession."

At this juncture, our friend, whom we had inadvertently offended during the morning, rushed into the shop gesticulating wildly. Addressing the chief teacher, and another with him he cried, "Shame on you! Shame on you! Do ye listen to the unbelievers and infidels, and neglect your sacred prayers!

[The last page of this diary having been lost in transit, we quote the remainder from the journal of Mr. Webb, who was also present on the occasion.—ED.]

FROM MR. H. E. WEBB.

Just as all were listening very attentively an old priest came to the door of the shop and severely reprimanded some, shouting out "Come to prayer! if you want to learn the true way come to the Mosque and don't talk here." This stirred up many of them who, at the priest's bidding, left us, whilst to some young men who hesitated and seemed inclined to stay, he cried out—"You're lost! you're lost!! if you stay there."

As soon as they had gone another crowd gathered, and we went on with our doctoring and preaching, enlivening the talks now and then with a Gospel hymn, which was explained and commented upon, so that they might understand its meaning. We were all thoroughly tired when we had finished, yet feeling glad at heart for another opportunity of witnessing for Christ amongst these Mohammedans.

## BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From MR. W. SUMMERS (Alexandria).

We are still encouraged with our lantern services; they are much quieter. The audiences are fairly representative of the different classes of the community. The average attendance has been about 130, and we praise God for being able to preach the Gospel to so large congregations of Moslems.

The nightly evangelistic meetings have gone on regularly. In the beginning of the month we had an average attendance of twenty eight, but after Ramadan commenced it gradually dwindled down to ten or twelve—partly because there are evening prayers in the mosques at that time, and partly from the system of petty persecution to which all who show interest in our teaching are subjected. We hear that some have been threatened with exposure in some of the public prints if they continue to attend our services. We pray the Lord that the words they have already heard may burn into their hearts, leading them to repentance and saving faith.

At these meetings we have not had the long, close discussions of the previous months, though several have come with objections which we sought to explain. The sheiks who led the discussions before have been advised by their friends not to attend our meetings, because of the interest imparted to them by their presence.

From MR. D. J. COOPER (Tripoli).

Mr. Cooper finds many open doors in this large city for making known the Gospel. One of the most effectual means of getting in contact with the people is by visiting the various shops and reading or conversing with the men while at work. The following extract will serve to show something of the nature of the work he is attempting to do, and the bigotry of those who constitute his audience.

"Called to see the Dirna man who came to the medical mission some days ago. I found him at work in a shoemaker's shop. This native shop, like most of its kind, is what we in England would call a hole in the wall, being only five feet by six. In this space three men work, and visitors like myself are content to sit at the door with one leg in the shop and the other out in the street. The owner did not seem very talkative, and on seeing him about to leave, I asked him where he was going, which, according to Arab etiquette, is not an impolite question. He replied, 'To pray'; and then addressed himself to the Dirna man, telling him he would go to hell if he did not come to the mosque to pray. The latter simply shook his head. He is fairly intelligent, and continues to read the Gospel I gave him.

"Upon calling another morning, the owner of the shop was rather anxious to defend his religion. He spoke harshly of Sidna Aisa, and asked me if Mohammedans were going to hell. I said, 'If Mohammedans sin they will go to hell like all other transgressors of God's law.' He objected and said, 'No! no Mohammedan could go to hell because their witness "There is no God but God and Mohammed is the prophet of God," would avail to admit them to heaven.' The more I mix with these Arabs, the more I see of their utter degradation, as well as of the beauty and truth of the Gospel."

The man who professes to worship God, without having first experienced the new birth, is really only a mocker of God, not a worshipper.

## CHRISTIANS, AWAKE!

"Jesus cometh to the disciples and findeth them asleep."

Here was the Lord and Master seeking sympathy from his own followers, from the men who had spent three privileged years in intercourse with Him, and He found it not. Our hearts go out to Him in His deep, terrible suffering, and we are ready to exclaim, "Why could they not watch with Him that one hour?" Sleeping, and the Lord just entering on the work which would bring such a grand result to them, and so much suffering to Him! Yes, they did not realise His need of their sympathy, nor understand their part in His work of suffering; so they slept, and lost the privilege of watching with Him.

Christians, awake! Christ still stands, and still asks for sympathy in His saving work. Shall He find us sleeping? Shall we not learn the lesson from the disciples' failure and offer Him all the sympathy of our hearts? He asks us to watch with Him as He goes forth in the person of His servants to carry the message of salvation to the world. He, in these servants of His, is needing our sympathy, needing us to watch with Him, for them. Did not our Lord give us an example in His last prayer when He said, "I pray not for the world, but for them who shall believe on Me *through their word*"? This was speaking of His sent ones, of whom He says, "As Thou hast sent Me into the world, even so send I them." Did you ever realise that the Lord said to *all* His disciples, "Go ye"? The evangelization of the world is entrusted not to a few of His followers, but to *all*. If it should not be the part of all to leave home and obey in the actual going-forth, yet it is the part of *all* to take up the work in real sympathy and prayer, enquiring "Lord, what wilt Thou have me to do?"

Christians, awake! What would befall the van of the army if in the battle the rear-guard did not keep up? Could lack of success be attributed to the van for want of courage or effort, or not rather to the neglectful falling-off of the rear? Awake to consider how much of the poverty in result abroad may lie in the lack of sympathy at home. The part to be taken up at home is not less real nor less important than that in the mission field. Think of the children of Israel fighting against Amalek; they only prevailed *while* their leader was upholding them in prayer. It was never intended that our interests in prayer should be like the windows of an Arab house, all opening on the house court, *i.e.*, self-centred; but like the windows of heaven, wide-reaching, embracing a view of the whole world.

Once more, Christians awake! and recognise the importance of UNION IN WORK, of each one doing faithfully and perseveringly his part in the great battle against the enemy. If you believe that "prayer moves the arm that moves the world," pray on, and presently they that go forth and those at home will rejoice together. Let us stir up ourselves to the importance of upholding in prayerful sympathy those who have gone forward in the Captain's name, that when He cometh He may not find us sleeping.

M. B. G.

"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.

The Cross of Christ is the life of all true Communion with God, and those who draw nearest to God, best know the mystery of that Cross.

## THE NORTH AFRICA MISSION.

### North Africa consists of—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
<b>TANGIER.</b>		Miss A. G. HUBBARD	Oct., 1891	<b>REGENCY OF TUNIS.</b>		Miss E. T. NORTH	.. Oct., 1894
Mr. C. MENSINK	.. Oct., 1888	Miss I. DE LA CAMP	.. Jan., 1897	<b>Tunis.</b>		Miss G. L. ADDINSELL	Nov., 1895
Mrs. MENSINK	.. May, 1890	<b>Fez.</b>		Mr. G. B. MICHELL	.. June, 1887	<b>EGYPT AND NORTH ARABIA.</b>	
Dr. C. L. TERRY,		Miss E. HERDMAN	.. Jan., 1885	Mrs. MICHELL	.. Oct., 1888	<b>Alexandria.</b>	
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	<b>ALGERIA.</b>		Miss E. TURNER	.. "	Mrs. DICKINS	.. "
Miss S. JENNINGS	.. Mar., 1887	<b>Cherchel.</b>		Miss L. A. LAMBERT	.. Dec., 1893	Mr. C. T. HOOPER	.. "
Miss M. C. LAMBDEEN	.. 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	.. "	<b>Sousse.</b>		Miss VAN DER MOLEN	.. "
Miss K. ALDRIDGE	.. Dec., 1891	<b>Constantine.</b>		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	<b>AT HOME.</b>	
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	
Miss A. WATSON	.. Feb., 1897	Miss H. GRANGER	.. Oct., 1886	Miss N. BAGSTER	.. Oct., 1894	M.R.C.S., L.R.C.P.	Jan., 1892
<i>Spanish Work—</i>		Miss E. K. LOCHHEAD	.. Mar., 1892	Miss L. GRAY	.. Feb., 1891	Miss GRISSELL	.. Oct., 1888
Mr. N. H. PATRICK	.. Jan., 1889	<b>Algiers.</b>		Mr. W. G. POPE	.. Feb., 1891	Miss A. COX	.. Oct., 1892
Mrs. PATRICK	.. Sept., 1889	Mons. E. CUENDET	.. Sept., 1884	Mrs. POPE	.. Dec., 1892	<b>STUDYING ARABIC, ETC., IN ENGLAND.</b>	
Miss F. R. BROWN	.. Oct., 1889	Madame CUENDET	.. Sept., 1885	Mr. J. COOKSEY	.. Dec., 1896	Mr. MILTON H. MARSHALL,	
MISS VECCHIO, <i>Mis. Helper.</i>		Miss E. SMITH	.. Feb., 1891	Mrs. COOKSEY	.. "	<i>Tutor.</i>	
<b>Casablanca.</b>		Miss A. WELCH	.. Dec., 1892	Mr. H. E. WEBB	.. "	Mr. W. T. FAIRMAN, Mr. KUMM,	
Mr. J. J. EDWARDS	.. Oct., 1888	<b>Oran.</b>		<b>DEPENDENCY OF TRIPOLI.</b>		Miss B. BILL, Miss CRAGGS.	
Mrs. EDWARDS	.. Mar., 1892	Miss R. HODGES	.. Feb., 1889	Mr. W. H. VENABLES	Mar., 1891		
Dr. G. M. GRIEVE		Miss A. GILL	.. Oct., 1889	Mrs. VENABLES	.. "		
L.R.C.P. and S.Ed.	Oct., 1890	<b>Djemaa Sahridj.</b>		Mr. W. REID	.. Dec., 1892		
Mrs. GRIEVE	.. "	Miss J. COX	.. May, 1887	Mrs. REID	.. Dec., 1894		
Mr. H. NOTT	.. Jan., 1897	Miss K. SMITH	.. "	Mr. D. J. COOPER	.. Nov., 1895		
Mr. H. E. JONES	.. "	M., Mme., and Mdle. ROLLAND,					
Miss E. DUNBAR, <i>Assoc.</i>	Nov., 1896	<i>Missionary Helpers.</i>					
Miss L. SEXTON	.. Feb., 1897						
<b>Tetuan.</b>							
Miss F. M. BANKS	.. May, 1888						
Miss A. BOLTON	.. April, 1889						

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