



MATTHEW XXVIII

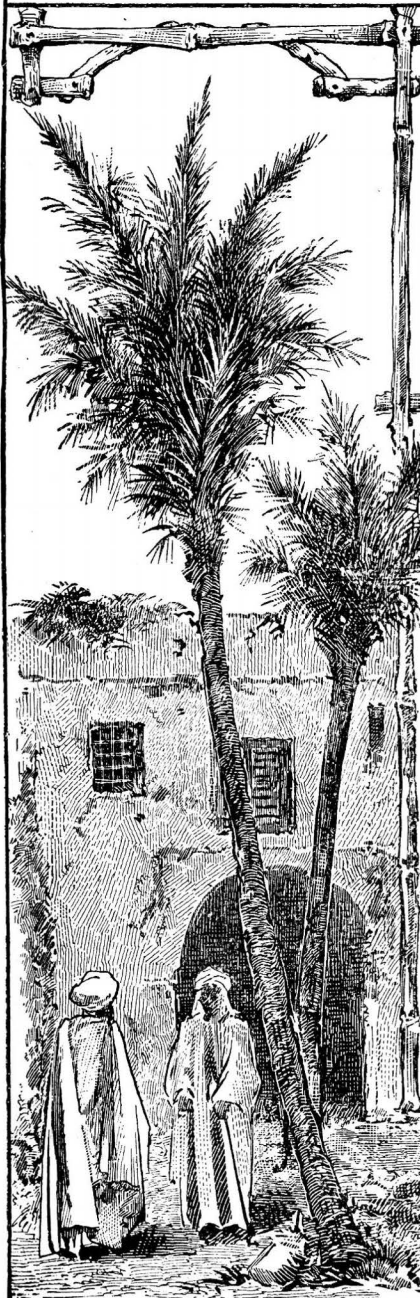
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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 APRIL 1st TO 30th, 1897.
GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			GENERAL.			SPECIAL FUNDS.			SPECIAL.			DETAILS OF BRIGHTON AUXILIARY.		
1897.	No. or April Receipt.	General. £ s. d.	1897. Receipt.	No. of Apl. Brt. forwd.	General. £ s. d.	1897. Receipt.	No. of Apl. Receipt.	Special. £ s. d.	1897. Receipt.	No. of Apl. Brt. forwd.	Special. £ s. d.			
1	1934	0 6 6	13	1963	1 0 0	1	1231	10 0 0	22	1259	0 7 6	(Gen. Don. No. 1950.) Mr. W. Hoste, Hon. Treas. 23, Sussex Square. £ s. d. Prov. iii. 9-10 10 0 0 £10 0 0 Amount previously acknowledged £12 2 1 Total ... £22 2 1 ----- DETAILS OF DUBLIN AUXILIARY. (Special Don. No. 1269.) Mr. S. S. McCURRY, Hon. Sec. 3, Spencer Villas, Glenageary. I No. of Receipt. £ s. d. 188 0 5 0 189 1 0 0 190 2 0 0 191 0 6 0 ----- £3 11 0 Amount previously acknowledged £223 2 8 Total ... £226 13 8		
2	1935	0 19 10	13	1964	2 0 0	2	Belfast	12 10 0	23	1260	5 0 0			
2	1936	0 10 0	13	1965	2 0 0	2	1233	8 0 0	23	St. John's Wood	12 10 0			
2	Sutton	0 7 6	13	1966	1 1 0	2	1234	3 0 0	24	1262	0 10 0			
2	Sutton	0 5 0	14	1967	0 12 0	3	Miss'r'y. Band	7 0 0	27	1263	1 5 0			
2	W.P.	0 5 0	14	1968	0 5 0	3	Manchester	10 15 0	27	1264	0 6 8			
2	1940	5 0 0	14	1969	1 1 0	Readers of The Christian } 25 0 0		27	1265	10 0 0				
3	1941	0 2 6	15	1970	0 2 6	5	Bignold Hall	5 0 0	28	1266	0 10 0			
3	1942	0 5 0	17	1971	0 10 0	7	Malden Hall	5 0 0	29	1267	2 0 0			
3	Readers of The Christian } 2 15 0		17	1972	0 2 6	7	1240	4 3 4	30	1268	50 12 0			
5	1944	0 5 0	17	1973	0 10 0	8	Woodgreen	1 1 8	30	1269	3 11 0			
5	Forest Gate	5 0 0	17	1974	0 13 6	9	Harlow	1 3 0	30	Holland	8 13 7			
5	1946	2 7 5	20	1975	1 0 0	10	1243	5 0 0	Total, April... £247 4 5					
6	1947	3 3 0	20	1976	2 0 0	12	1244	2 7 0	Total, May to Mar. ... £3320 4 10					
6	1948	0 10 0	21	1977	9 4 7	12	1245	2 10 0	Total ... £3567 9 3					
6	1949	1 0 0	22	1978	0 2 6	12	1246	0 5 0	TOTALS FOR 12 MONTHS.					
7	1950	10 0 0	23	Barking	0 11 6	13	1247	4 0 0	General... £3,146 9 1					
7	1951	0 1 0	23	1980	0 5 0	13	1248	1 1 0	Special ... £3,567 9 3					
7	1952	1 0 0	23	1981	0 5 0	14	Epping	1 10 0	Total ... £6,713 18 4					
8	1953	1 0 0	26	1982	20 9 0	15	1250	18 15 0						
8	Norwood	1 17 0	27	1983	0 6 6	21	1251	5 0 0						
8	1955	0 6 0	28	1984	0 6 0	21	1252	2 10 0						
9	Anon.	0 5 0	29	1985	1 10 0	21	1253	2 10 0						
9	1957	1 0 0	30	1916	0 5 0	21	1254	5 0 0						
9	1958	0 4 0	Total, April... £86 6 11			21	1255	0 5 2						
9	1959	0 8 1	Total, May to Mar. ... £3060 2 2			21	1256	4 10 0						
9	1960	0 1 0	Total ... £3146 9 1			21	1257	4 0 0						
10	1961	0 1 0	Carried forwd. £40 4 4			22	1258	0 2 6						
12	1962	0 19 6												

GIFTS IN KIND: April 14th, (298) twenty-four native garments; 23rd, (299) empty bottles, woollen gloves and material for sewing class.

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.

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

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

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

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

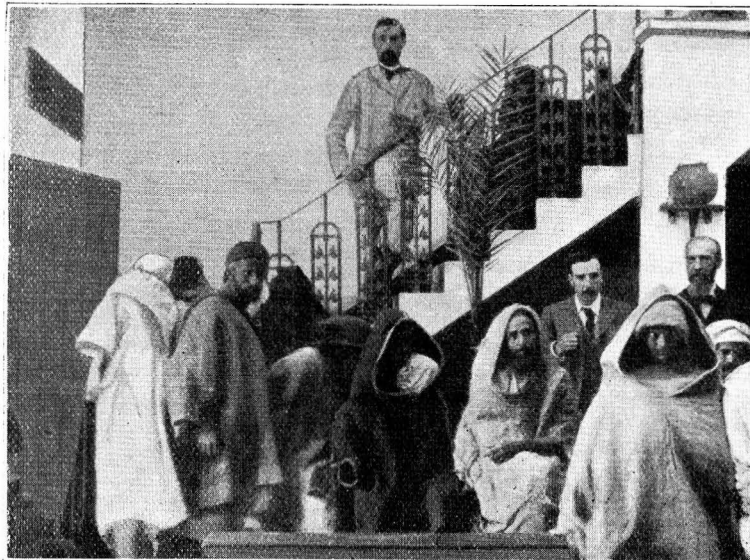
Board, Clothing, etc.	£65
Rent	13
Teacher	5
Annual Share of Furlough	7
Total	£90

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

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

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.).

NORTH AFRICA.



VIEW IN THE WAITING ROOM, T.M. HOSPITAL, TANGIER.

Discouraging God's People.

The following article is from the May number of "THE REAPER," edited by Mr. John Anderson, the founder and director of the Southern Morocco Mission and Principal of the Bible Training Institute, Glasgow.

The subject is important and solemn. To encourage to a life of practical faith as George Müller, Hudson Taylor, and others have done, is probably the most important work for God this century has witnessed. Satan is busily occupied in seeking to stop the spread of trust in God's faithfulness, which is so damaging to his sway; he specially desires to get honoured and respected men of God to discredit simple and practical trust in God and His Word. Let us see to it that none of us are unwittingly ensnared into furthering the doctrine of doubt which the devil introduced into Eden and has advocated ever since.



It is to be feared that this is a sin which many think so lightly of that they commit it unconsciously, perhaps even imagining that they have been performing a meritorious act. Yet it is a heinous offence, and one which God visits with condign displeasure. The sin of discouraging His people from trusting and obeying Him is indeed no light one. It is only second to that of deliberately seducing them to do wrong. The spies whose discouraging reports regarding Canaan made the Israelites break out into murmuring and rebellion, speedily paid the penalty of their conduct with their lives (Num. xiv. 37).

It is important to understand clearly at the outset wherein discouragement consists. To enjoin all needful care in undertaking any course of action is not to discourage. To state the facts as to difficulties that will have to be faced is not to discourage our hearers. When Paul and Barnabas were engaged in confirming the souls

of the disciples in Asia Minor they told them plainly that "we must through much tribulation enter into the kingdom of God" (Acts xiv. 22). Nor are we guilty of discouraging the saints when we warn them against self-confidence or placing dependence in man.

We are guilty of this sin, however, whenever we magnify the difficulties or dangers to be encountered, and say that it is useless to trust in the promise in the face of these things. Here, too, the case of the spies makes the matter clear. Caleb and Joshua, no less than the other ten spies, spoke plainly of the fact of there being giants in the land, but they also maintained that God could enable His people to overcome the giants. It was the denial of this which was the sin of the other spies. Thus we see that the essence of discouragement is not the recognition of obstacles in the way, but the assertion that God will not be able to remove these obstacles in spite of His having promised to do so.

Another way of discouraging God's people is brought under our notice in the case of the tribes which demanded their inheritance on the eastern side of Jordan, while Canaan was still unconquered. Moses, fearing that they wished to leave the other tribes without their support, solemnly warned them against any such action, which, he said, would discourage their brethren, and again bring down upon Israel the anger of God. As it turned out, his fears were not justified by the conduct of the tribes in question, but the episode teaches us the important lesson that to sit down in selfish ease and leave others to fight the enemy without our aid, is to discourage them and to displease God.

Do not we greatly need to bear these things in mind at this present time? How common it is to hear of Christians who desire to follow the Lord fully, by going forth in dependence upon His promises alone, being discouraged by their fellows. Not unfrequently the latter are persons of greater standing, who say they have gone into these matters, and can therefore affirm that it is useless to think of going forward in the matter contemplated. Such persons may call themselves prudent, but God calls them unbelieving. Professing Christians who seek to use their so-called experience—and very unchristian experience it is—to persuade others from placing implicit trust in the promises of God, are at least as deadly foes to the cause of God as are avowed sceptics. It is noteworthy that such persons seem to stand still in the Christian life. They never get into Canaan, but remain in the wilderness till they die.

Let us also beware of discouraging our brethren by seeking to enjoy ourselves while they are left to carry on the campaign. Such desertion is unhappily a common thing, but it ends in disaster. The case of David, who tarried at home while Israel and Judah, as Uriah reminded him, were enduring the hardships of warfare (2 Samuel xi. 11), is a beacon, warning us against this sin and folly.

Turning the matter round, and viewing it from the other side, we see that in order to encourage our brethren we must exhort them to place the fullest trust in the promises of God; and we must add example to precept by sharing with them all the hardships involved in a life of faith. If in these things we emulate Caleb's conduct, we shall receive a reward of which that received by him, great as it was, was but the type.

Notes and Extracts.

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 21, 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.

MR. CHEYNE-BRADY'S publications are now on sale at the Children's Book Room, 158, Aldersgate Street, London.

AN old man in Oran, a Spaniard, who has been converted some twenty years, and who is anxious to help in the evangelization of the Arabs, is opening his house for the purpose. The story of his conversion is an interesting one.

It seems he was a very ardent Roman Catholic, and would often sleep upon the bare ground with a stone for his pillow, thinking by this means he would gain more merit with God.

One day someone came and distributed Gospel literature here, and a booklet fell into the hands of a fellow-workman of his. This man, desiring to make a profit of his gift sold it to this old Spaniard for a franc, and that little book became the means of awakening him to seek the truth. He went from one to another in his search

after further light, and ultimately through a Spanish colporteur was led to the feet of Him "Who taketh away the sin of the world." He is an intelligent and thoughtful man.

The distributor of the booklets probably never knew the result of his seed sowing that day. How rejoiced he would have been had he known that one portion at least had fallen into "good ground." And what an encouragement to those who are still sowing "precious seed."

MR. J. L. LOCHHEAD writes: "The month of the fast of Ramadan, together with the three days' festivities, is again a thing of the past. As usual, the work is, to a certain extent, interfered with during its continuance. The men and women are not nearly so disposed to speak on religious matters, and during the day a great many of them are asleep. The children do not attend the classes quite so regularly, and even those who *do* come are not so disposed to listen and learn.

"Notwithstanding this, we have done a good deal of visiting and have had encouraging conversations both with Arabs and Jews. Several very nice men have also come to see me at the house."

THERE has been heavy fighting in the neighbourhood of Tarudant, South Morocco, between the Sultan's troops, engaged in collecting taxes, and some Soos tribes. About three hundred of the latter were killed, the Sultan's troops also suffering severe loss. This will probably not be the end of the affair, as Moorish vengeance is neither forgiving nor forgetful.

Locusts in Morocco are again moving eastward over the mountains after laying their eggs. Considerable damage has already been done. Subscriptions have been raised in Casablanca and Saffi for purchasing locusts' eggs, and already two thousand hundredweights have been cast into the sea. This means the destruction of about twelve thousand millions of these much dreaded creatures.

PROVIDENCE hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay Christ's part on Himself, and *leave it there*; duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt Thou do this or that?" we lose ground—we have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm. There is nothing left us but to see how we may be approved of Him, and how we may roll the weight of our weak souls (in well-doing) upon Him who is God Omnipotent.

—Rutherford.

EYE GATE is an extremely interesting and important book by Dr. Wilson of the C.I.M., on the subject of Evangelising by means of pictures produced by Native Artists in China. It has been found that Western pictures, instead of communicating the truth sought to be set forth, divert the Chinese mind with amazement as to the strange appearance of the foreigners represented, etc. Hence the importance of native drawn pictures. This peculiarity may not hold good in all countries, but there can be no doubt that much can be taught by the eye as well as by the ear, and that we are wise in seeking by *all* means to press the truth upon the mind and con-

science. The book can be obtained of Messrs. S. W. Partridge and Co., 8, Paternoster Row, price 2s. We heartily commend it to the attention of our readers.

FREE DISTRIBUTION OF "NORTH AFRICA."—It has been suggested that there are those who would like to help in the circulation of our monthly paper by contributing to a fund for that purpose. We frequently receive letters of warm appreciation of it, and shall be glad to receive gifts for this purpose. They should be clearly indicated as for Fund for Free Distribution of NORTH AFRICA.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

May 18th, 1897.

DEAR FELLOW-HELPERS,

Our prayer-meetings at Barking every Friday are generally times of spiritual refreshment, they also afford an opportunity for returned missionaries to tell of the work that God has done by them. On April 30th, Miss North gave an interesting account of her work in Tripoli. On May 7th, Miss Gillard was present with us. Our sister went out in connection with this work in the spring of 1883, when it was known as the Kabyle Mission, and after working with us for a time at Djemâa Sahridj began an independent work amongst these most interesting people. Ultimately she settled at Taarost, a Kabyle village a day or two's journey to the east of Djemâa Sahridj. The place is a long way from any European village and was therefore in this sense decidedly lonely, being surrounded by mountains, and forests in which panthers and brigands roved. On the other hand it had advantages in that being shut off from the demoralising influences of European vices, the people were more simple even if more ignorant. Here Miss Gillard has laboured ever since, assisted by various helpers at different times. During the last few years Mr. and Mrs. Moore and one or two other missionaries, whose work is reported in the "Echoes of Service," have come to labour near Miss Gillard. We were delighted to hear from our old friend of the large numbers who had heard the Gospel from her, and of some who have given clear evidence of their conversion to God. Miss Gillard is hoping to return to her work in the autumn after a few months of much needed rest.

Miss Emily Smith and Miss Welch have lately been on a visit to Djemâa Sahridj, where they formerly laboured, they were cheered by meeting with the converted Kabyles, whom they had previously known, and other young people who have since taken a stand for Christ. After many years of sowing God has thus granted a little ingathering, and we are looking forward to a more wide-spread work in the future.

Mr. Cuendet is, I believe, now travelling in Kabylia, after having devoted the winter to work in Algiers. In addition to these labourers, the French Wesleyans have a work amongst the Kabyles near Bougie, and Mons. H. Mayor, from Switzerland, has for a number of years laboured near Mocknea.

Miss Read and Miss Day, of Cherchel, are much cheered by two Arab girls, who have professed their faith in the Lord Jesus, and who seem to give pleasing evidence of their genuineness. Among the French also they have not laboured without results.

Miss Colville and Miss Granger have been itinerating in Eastern Algeria; when they last wrote they were at Suk Arras, which is the ancient Tagasté where the great Augustine was born.

From Sousa, in Tunisia, we have reports of an Italian who professes his faith in Christ, and of a beginning of work amongst some French soldiers which is full of hope.

Miss Herdman and Miss Denison have taken a journey to Morocco City where they have been very kindly received by the workers of the South Morocco Mission.

We are glad to report that Miss de la Camp, who was seriously ill with gastro-enteritis, is much better, though not yet quite well.

Dr. and Mrs. Terry's little boy is very weakly, and Mrs. Terry's health is not yet what we could wish.

Miss Scott, of Sousa, has been ill with fever, apparently contracted on a visit to Kirouan. She is still very poorly, and will probably visit England for change as soon as she is strong enough. Miss Gray was also ailing, but is now considerably better. Mr. and Mrs. Pope's little boy, Mrs. Churcher and her helper have also been on the sick-list.

Miss Lambert left Tunis for England on furlough last week. She has suffered a good deal from rheumatism. Mr. and Mrs. Summers hope to start on their way home in a few days.

Through the kindness of the friends at Mildmay, a meeting has been arranged during the Conference on Wednesday, June 16th, at 3 p.m., under the Mulberry Tree, when Pastor James Stephens will take the chair, and Mr. Summers and myself will speak. The evening meeting, in the Large Hall, will be partly taken up with considering the work amongst Mohammedans, when a further opportunity will be given of setting forth the importance of work amongst the followers of the False Prophet.

Mr. J. Johnson, who has been working with us for over eighteen months in Alexandria, has left the Mission to undertake work in Smyrna. We are very sorry to lose our brother's help. The work in Smyrna is in connection with the "Christian Disciples." Our brother had been interested in their work in years gone by, and had expected to go out in connection with them. At that time, however, they were unable to send him, and he consequently joined the North Africa Mission. Now the way having been cleared he has felt that God would have him take up this work in Smyrna in connection with them. We shall follow our brother in his new sphere with earnest prayers that God may use him and bless his labours.

If our friends can kindly arrange for meetings at which the needs of North Africa and the Lord's work there can be set forth, we shall be glad to hear from them, as we shall shortly have several other workers home from the mission field who, after a brief rest, will be pleased to tell of the work.

The receipts for the past few weeks have been small, as they often are at this time of year; we shall be glad of an interest in your prayers that the Lord may, according to His promises, supply all the needs of His servants.

Mr. Morgan of our Council has returned from visiting some of the Mission Stations in Algeria, Tunisia, and Egypt, but we are sorry to say he seems to have caught cold in Alexandria, and to have renewed it in Rome; and the cold winds since his return have developed an attack of bronchitis, which has, for a time, compelled him to keep at home. We trust, now that the warmer weather has come, he may soon be able to be about again.

Seeking a continued interest in your prayers that the work may not only be sustained but pushed forward.

I remain,

Yours faithfully in Christ,

EDWARD H. GLENNY.

A FRIEND has kindly sent us some tooth-powder for sale, the proceeds to be devoted to the Mission. We should be glad to dispose of this, either wholesale, or retail at 8d. per box post free. Address the Secretary at 21, Linton Road, Barking.

Morocco.

SEED-SOWING AT CASABLANCA.

BY MR. J. EDWARDS.

March 1st.—How true that beautiful parable of our Saviour's is—the one about the sower and the seed and four different grounds, in Matt. xiii. ! So many here hear the word with joy and seem to be flourishing, but they cannot stand God's tests; only the heart prepared by God the Holy Spirit will stand the chastening and the fire, and bring forth fruit unto life eternal. We take courage when we see El — walking so steadfastly. He can now read easy passages from God's Word, after much severe labour to him; and El H—— is also making fair progress. The work is of necessity slow and much out of sight, but the day will declare its worth and our Father shall be glorified.

In the refuge at the end of our garden we now reach some fifty souls, adults and children. These are open to visiting at any time, and are permanently under our influence. I have to listen to all sorts of complaints, hear evidence, and decide for them. Even divorce cases have been brought before me for my judgment. The first we were able to arrange without separation, two old folks having quarrelled over a peseta. I paid the peseta and the difference was made up, although afterwards, seeing that they were minded to presume upon my kindness by opening up another quarrel, I spoke strongly to them, since which harmony has prevailed.

8th.—The other night we tried a new experiment down at the Refuge. We practically held an open-air meeting in the compound, which was attended by some seventy souls—men, women, and children. The brethren, Messrs. Jones and Nott, very kindly assisted by throwing on to a whitewashed wall some very beautiful Scripture pictures, by the aid of Miss Dunbar's magic-lantern. I never saw slides turn out better, even at home and with limelight to aid them. The wall was much better than a sheet. The people, whom we arranged on the ground in a semi-circle, were simply delighted; they had never seen anything like it before, and many were the complimentary exclamations.

God helped me by His Holy Spirit to set before them the way of life and the way of death. Two pictures bearing on Christ's atoning work for sinners produced a very marked and deep impression as I explained them to those poor, half-naked Arabs sitting at my feet. One man thanked me very cordially for the word spoken. Others declared they could sit much longer to see and hear more about the way of God. Some women present, with sighs and far-away thoughts of the past life, remarked, "Ah! you are very good people; you show us the way to God and tell us such wonderful things, but our own religious teachers care not for such things and leave us alone." It was indeed a grand time. It also encouraged us all to persevere in preaching the Gospel in all ways, if by any means we may save some from eternal death.

9th.—This evening we gave a second lantern lecture on the Life of Christ down at the Refuge. There were forty in attendance. Many who were there at the previous lecture were absent at some neighbouring market or busy otherwise. The company listened for nearly one and a half hours in a most impressive silence, and we cannot but think that many present were really convicted of their sins. Two talebs who were present sat, as it were, struck with astonishment, seemingly loth to leave; at home we should have thought them enquirers. May the Holy Spirit guide them into the truth. They remarked to me that what I had told them was good and true, but the Arabs did not wish to hear such things.

LOVING DARKNESS RATHER THAN LIGHT.

BY MISS G. HUBBARD (TETUAN).

March 19th.—This was the market morning, but there was not the crowd of people we have been having the last two or three weeks since Ramadan closed. Miss Bolton had two or three services with the women, and I with the men. All the morning there was not one who could read, though once, when five or six men were waiting together, we had a very good talk, and all seemed willing to listen but one, who retired to the court to be out of the way of such teaching, I expect. As we read Jno. iii. and came to v. 19, there was not one but confessed the truth of the words—that men *do* love darkness more than light even yet, and for the same reason as of old.

This afternoon Miss de la Camp and I started to do some visiting, while the others had classes at home. First we went to Barica—an old slave-woman, now set free, and almost starving except for help she has from here. She has been ill some time and unable to rise, and now all the women in the house decide she has “ginoon” (evil spirits) that are causing the mischief. Certainly I too thought an evil kind of spirit was in her this afternoon, for she would not speak to us nor take any food or medicine.

From there we went on to find Armina, one of my girls that was married some few weeks ago. She has only one eye, and they have married her to a blind man, because both parties were too poor or too afflicted to find a better partner! The blind man and a friend get their money by singing and telling tales in the market. The friend proved to be an old patient, and took us into his room first to see his wife. Then he caught sight of my Testament, and took it, and very nicely he read. I turned to my morning lesson again, and again we read v. 19. We left him reading, while we went to the next room to see Armina, who gave us a welcome. She has not been out since her marriage, and will not be allowed to leave the house for some time to come. Of course she is not to be expected to be fond of her husband, a blind man whom she was compelled to marry, whatever her own wishes might be; but really I think she is better off than she was, for the mother with whom she previously lived is one of the most dreadful women I ever came across.

When we left the house, the fokee did not seem anxious to return me my book, so I asked him if he would keep it till we called again; but he is to remember it is only lent to him, and is not his own. By telling him that, it may be less likely to be destroyed than if given to him at once. I always remember some time ago seeing a man selling snuff in the market at Tangier, and as each customer came and bought a spoonful a leaf was torn out of a new Testament to wrap it in. I do not want that copy used for some of his conjuring tricks in our market.

I asked him what tales he tells his audiences, and he said he tells all kinds,—Arab tales, and of Sidna Solomon and Sidna David and Sidna Joseph, the son of Jacob,—how his brothers put him down a well and then pulled him up again and sold him to a king, etc., etc., etc. If he will only read that gospel we may find him telling gospel stories yet, in the sôk, and may he find it a light to show how great is the darkness not only among “men” generally, but in his own heart in particular. Friends at home, do pray for a spirit of conviction to come to this people; they do not know God’s purity, and they know nothing of their own sinfulness. People in England who talk so nicely about the Mohammedan religion would say less if they knew how it works. Even the good precepts they have are of little use, seeing they tell of no higher power enabling man to keep them.

The third house we went to visit we could not find, but in

looking for it we came across a very friendly woman who asked us in, and though we were not where we had meant to be, we found hearers for the message we had to deliver. The woman and three girls seemed pleased to have a chat, and, as usual, they had some sad tales to tell. With the elder woman it was the old story: her husband had left her and made a new home close by, and would neither help her nor her child. So many are weary and heavy laden here that it seems to us they do need a burden-bearer, but they still refuse God’s Son. They love darkness rather than light because their deeds are evil.

24th.—Another day gone, and its record seems so much like most other days. Things come that make us smile, and then that make us sad. Perhaps, in looking over one day, it seems to have been a day of good work, and maybe the next is full of discouragement. But we know not how our Lord counts up these days; maybe when we see success in service, there has been something to mar it in His eyes; and where we see only failure He has had most glory. This morning patients came, and, as usual on a market day, the greater proportion were mountaineers. Many of them had never been to us before, and most likely had never heard God’s message; and should they not come again, to-day may have been to some *their first and last hearing of the truth*: truth in which thousands are rejoicing, only a week’s journey away, in Christian England. With whom does the fault lie?

29th.—Still we have no rain. Yesterday we were out among the cornfields; most of the corn we saw is dry and curled up as though it had been cut and left lying in the sun. A great deal of it, too, is in the ear, and only maybe a foot and a half high; and a good deal more does not look as though it would even reach that height. Yet the people tell us that so far the corn has suffered less than a good many other things, and that beans and other vegetables that will be needed for food during the coming months are almost hopelessly gone.

For some time there have been constant processions for prayer, but to-day the government ordered that all men should join, and that barefooted they should visit all the saints’ tombs round the town, praying God to have mercy on the land and send the rain. So this morning shops were closed, and all business stopped, while the constant stream of men went round the town in prayer—not asking in the One Name in which God has promised to hear and answer, but worshipping Him by form only and in the name of the false prophet. The Jews, have all been out to prayer this afternoon, but they, too, come only in outward form. Here is a town of between thirty and forty thousand souls; all want one thing—that God will water the earth and provide food for the creatures He has created; yet out of that great number, there is just one household of strangers and one or two others here and there that have learned the way to God. They come in His appointed way, and all the others come in another name and another way, and by their constantly reiterated cry, remind us of those priests who cried earnestly all the day through, “Oh, Baal, hear us.” Mohammedans are in earnest enough—they work at their religion well; it is we Christians who are not in earnest, while we leave them to go on blindly in their own way, or being amongst them are not using all the power God would be in us as we speak to them and live before them.

“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.

Algeria.

OUR VISIT TO DJEMÂA SAHRIDJ.

BY MISS ADA D. WELCH.

May, 1897.—It seemed quite natural yesterday at Tizi-Ouzou once again to climb into the old cart, and with barrels of wine behind and three poor skeleton horses before, to start on our mountain drive. About an hour's ride from Mekla we saw a white figure, and soon recognized our poor little Said, who was awaiting our coming. He climbed up joyfully among the barrels, for he had come all this way to meet us. At Mekla several lads were awaiting us, and many and warm were the salutations exchanged. On arriving at the house there were others to see, among them Akli ou Charban and others, who have lately made profession.

This morning our little girls have been to see us; but, oh! how our hearts ached as we realized a little the havoc small-pox has made among them. Three are missing from their places—through death—others are marked, and one poor little soul I cannot recognize. The epidemic is passing over now, although there are still a few cases in the village. I would just mention in passing that we are both vaccinated, as small-pox is also bad in the town.

Several of our little girls have been sold in marriage since we left, but we are hoping to visit each one.

Monday.—Yesterday (Sunday) was a very happy day; it was good to meet in the evening for worship with Christian lads and Mons. and Madame Rolland, who have so warmly taken up their place and work here.

This morning, in coming from the village, we met a strange and picturesque procession—some fifteen or twenty Kabyles, each bearing a native dish, which they were taking to some strangers who are visiting at the school here. Some had cous-cous, others native cakes; others, again, native bread or wooden spoons, and one had a glass; it made a pretty picture, and reminded one of that other Stranger to whom the wise men brought gifts—gold, and frankincense, and myrrh.

Wednesday.—We have just returned from a distant village, where we have been to see one of our girls who is married. The long mule ride was very beautiful, and the village in the distance with the blue sky overhead, and snow-capped mountains beyond, but, oh! how different one felt as we sat in the hut, surrounded by women and children suffering from small-pox in every conceivable stage. There was the woman who had it but slightly, the boy covered thickly from head to foot with the loathsome disease, and the girls all suffering more or less. It seemed strange to think of such a disease in the midst of that garden of Eden. We only stayed long enough to assure ourselves that Fatima still remembered and loved the Word that she had been taught, and came away looking to Him to preserve us from any ill effects.

Yesterday we paid many visits in the village there, and among others visited "Yeamina." Oh! what a welcome we received; hands, foreheads, and faces were covered with kisses, and we had to climb on to a high ledge to get out of the way of the crowd. Emilie talked to

Yeamina, while I told our Gospel story to some of the lookers-on, and we had a very happy time indeed. At first it is not easy to explain why we have left them, but after a little they acknowledge that they do at least know a little of Sidna Aisa, while the women in the city beyond have never heard His Name.

Friday.—Again we have spent some hours visiting old friends. Very painful was our visit to the house of "Akli ou Mencom." Many of you will remember this young Christian's sudden death last summer. We found his poor old father lying on the ground of the hut looking so ill, and by his side sat his wife. We all wept together as we talked of the dear lad who had so early been called to see "The King." From there we went to the lad Akli ou Charban, who was servant to us while Said was ill. The boy has been in prison four months, but he comes now often to read and be taught, and we believe he is very near the Kingdom.

Saturday.—Poor little Said ou Hamerdouch, with whom we had a long talk this morning, is getting on in the Christian life but slowly; as we talked to him his sad, white, scared face made our hearts ache, and when I said to him, "Said, you have not been very good lately," he turned his tired face toward me and said, "Mademoiselle, I know, I know; and I repent." But you will be tired of reading. I could tell you of many other visits we have paid, carrying with us gifts of soap, and receiving in return eggs, I think I may say by the dozen.

Monday.—We have just come out of the village of El Masloub, and are sitting on a hill to rest, and while doing so will write a few lines. Can you picture us sitting on the ground, with women and children crowding round us, and the child we have come to see sitting with her hand holding tightly to ours, while we sing and talk to them of Jesus? One woman said we say "Ah, God," with our lips, but in our hearts we do not know Him.

As I write I hear the cry for rain, and see in the valley below us the procession going from hut to hut, headed by a girl carrying the large wooden cous-cous spoon enveloped in rag and crying, "Rain! rain!" And our hearts re-echo the cry, only in a deeper, fuller sense, as we pray for the

"Showers of blessing,
Send them upon us, O, Lord;
Grant to us now a refreshing:
Come, and now honour THY Word."



VILLAGE OF EL-MASLOUB, KABYLIA.

Tunisia.

KAIROUAN THE HOLY.

By MR. JOSEPH J. COOKSEY.

KAIROUAN the Holy, for twelve hundred years hermetically sealed to the polluting foot of Jew, Christian, or Pagan, has been opened by French troops, perhaps to remind the world of the ultimate triumph of the Cross over the Crescent, and of the omnipotence of the arm of the lowly Nazarene. This beautiful Eastern city was built by the warrior Akbar, six hundred and seventy-one years after Christ, in the midst of a large inland plain about thirty-seven miles from our present station of Sousse.

Popular tradition says that when, flushed with his victories over the Christian armies and laden with rich booty, he came to this heaven-directed spot under the spurs of the Atlas range, it was covered with a dense forest, and full of wild beasts and serpents, but, nothing daunted, he adjured them, in the name of the omnipotent Allah, to be gone, upon which they fled in terror, leaving the believers to build the city in safety, which, until recently, was second in sanctity to Mecca, the birthplace of the "False Prophet."

On entering the city, one is impressed with the religious air about everything and everybody. On arches and doorways, on marble pillars or rude masonry, is written or carved some portion of the Koran, while around the exterior of many of the mosques appears in plaster relief the Mohammedan formula, "There is no God but God, and Mohammed is His prophet." In eighty-five mosques and ninety schools, some large and beautiful, others insignificant and dirty, is carried on the training of students in the Koran, the Hadeeth (traditions of Mohammed), and the commentaries, which, they say, embraces all one needs to know in this world.

Of the mosques, the Grand Mosque is exceedingly handsome, consisting of a large outer court, the interior of the mosque proper, and a lofty minaret. The place is the depository of the remains of North African architecture, Christian and Pagan; and as one gazes upon the five hundred massive pillars of marble supporting the colonnade of the outer court, and the interior of the mosque—many of them exquisite gems of art—the mind runs back to the time when the land was filled with Christian churches, and their walls echoed the burning words of Tertullian and Cyprian. But alas! having left their first love, their candlestick was removed out of its place. It is interesting and instructive to us, as missionaries, to notice that the first step in this declension was that the leaders were spending their time in splitting theological hairs, while the surrounding millions of heathen were perishing: as Bishop Wilberforce truly says, "The North African Church was swept away because it was never a missionary Church." Can we truly say that *we* are a missionary Church in proportion to our capabilities and opportunities? In the light of the history of the North African Church it is not a question to be lightly put aside.

As we walked through the hot and dusty streets of the city, we lifted up our hearts in prayer to the Lord that He would open

to us that day some door of usefulness and blessing. We were attracted to a shop where a man was plaiting silken braid in a very ingenious fashion for the busy tailors, and after passing salutations he was glad for us to sit down and have a chat. After a few preliminaries about his handicraft, the conversation turned into the channel we desired, and forthwith we made known our intention in visiting the place, and produced a portion of the gospel for him to read.

Hearing a strange book being read, which spoke of Jesus the Messiah; of God, and His commands; of Heaven, and the hereafter, curiosity attracted a small group of Arabs who were nearly all good readers, and our informal chat soon developed into an organized discussion, following upon a statement that the Lord Jesus had died upon the Cross as a Redeemer for all mankind, and that there was no salvation for them in any other.

"What proof of this have you?" they queried.

"Several," I replied.

Firstly—In the Pentateuch it was foretold.

Secondly—In the prophets His redeeming work is more fully explained.

Thirdly—In the gospel we have the fact stated that He died 'according to the Scriptures.'

Fourthly—The dispersion of the Jews, following upon this crowning act of

wickedness, added to their own confession of the fact.

Fifthly—The testimony of the Koran."

"What! this teaching in the Koran! Show it us if you speak the truth."

"Certainly; have you not read in the chapter of 'The family of Imran,' 'When God said, O Jesus, verily I will cause Thee to die, and will take Thee up unto Me'?"

"Ah, yes! but, you know, the words 'cause thee to die' do not really mean that He actually died, but that God ended His earthly existence by taking Him up unto Himself, and another, upon whom God cast the likeness of the features of Jesus, was crucified by the Jews in mistake. Thus did He outwit the unbelievers."

To this interpretation of the word we objected, as the common meaning of the word which is in everyday use is understood by everyone to mean "to die," in the actual and plain sense of the word. Upon this our audience were strongly inclined to accede to our point, but asked, "Then what do you make of the passage in the chapter entitled 'Women,' when the Jews said, 'Verily, we have slain Jesus the Son of Mary, the Apostle of God, yet they slew Him not, neither crucified Him, but He was represented by One in His likeness'—is that not explicit enough for you? How say you, then, that He died upon the Cross, as a Redeemer of mankind?"

"Well, you see we have here two verses which flatly contradict each other, and we must weigh them carefully and abide by the balance of truth. Have you not read in the chapter entitled 'Jonas,' when Mohammed was in doubt and trouble, that these words were commanded him: 'If thou art in doubt concerning that which we have sent down to thee, then ask those who read the book before thee'; so that the only persons qualified to settle your doubts upon these two passages are the Christians who read the Law, the Prophets, and the Gospel; and the only source of explanation of these hard matters in the Koran is to be found in these books. Now, what does the Gospel say upon the subject?" and turning to the Gospel of Luke, we read together the whole account of the trial, crucifixion, and Ascen-

sion of the Lord. After we had finished the company were silent, and the features of all testified that the truth had convinced.

At this juncture a messenger brought a young scholar, clever, eloquent, and quibbling, who poured upon us volumes of Arabic in praise of Islam, and contended—with a determination not to be convinced to the contrary—for the supremacy of the "False Prophet."

After a very long discussion we broke up, all the company glad of having found someone who had valiantly fought for the faith. Upon this Dr. Churcher came into the city, and as several of our audience were suffering from sore eyes, etc., he kindly treated them free of charge. This Christ-like ministry, backed up by his own corrobora-

tion of the truth we had been preaching, soothed the ruffled tempers, calmed their prejudices, and made our argument practically unanswerable.

What is to be done for Kairouan? It has not a single Christian missionary to preach the Gospel of our Lord and Master. Are we so indifferent as to fail to enter the door which, by the Providence of God, has been opened to us after twelve hundred years of entombment? To do this, sufficient funds would be required to open and maintain a branch Medical Mission, as well as to purchase and feed a mule to enable us to reach Kairouan from our station at Sousse.

Any communication upon this subject may be made to the Hon. Sec. of the Mission.

FOR ALL THINGS.

YES, certainly, the missionary thought the lines had fallen unto her in most unpleasant places. A hot day in early summer with a sirocco blowing, and she still in winter clothing! It had been *just* bearable in the other train, but here at this little station she had had to change, and the queer, primitive train on the new line, with very narrow seats and no compartments, was not at all to her taste.

"I wonder I was not told," she thought; "how disagreeable it would be. Where am I to put my basket, and wherever can my bonnet-box go? Oh, I do believe those dirty Sicilians are coming here!" And they did. An Arab, who was just settling near her, decamped as soon as he saw they were to be his neighbours, and the two seats opposite and one by her side were quickly occupied by men as low down the scale of humanity as she had ever seen. Of course, as soon as they were comfortable, they began to smoke, necessarily right into her face, and then to spit about all over the floor, out of the window, and even upon her.

"I do believe they are all thieves and murderers," she thought. "I can just imagine these men having a hand in the assassination of poor Dr. Leach!" She thought of some Sicilians she had known in the city she was leaving behind; one who had been guilty and another suspected of murder, and compared their appearance with that of the men beside her, much to the disadvantage of the latter.

"They are not my own people," she thought again. "I wouldn't mind Italians or Arabs!" and she looked across the gangway, longing to find a place there near the respectable, clean-looking Mohammedans, but every seat was filled.

"Is there any room in the next carriage?" she asked the conductor, who came to examine the tickets. "I will look," he replied politely, but she waited in vain for his return. She rose several times and gazed about, hoping to find a seat in another corner, but alas! there was not one empty, and the smoking went on, the air became more stifling, and the bench she sat on felt harder and narrower than ever. She wanted something to eat, but the idea of bringing out food into that atmosphere! No, she preferred to go hungry and thirsty. How intolerable it all was!

"Giving thanks always FOR ALL THINGS."

The words flashed into her memory and also the conversa-

tion held the other day with fellow-missionaries and a visitor to North Africa. She herself had resisted the idea of giving thanks *for* all things, saying, "I thought it meant that in every circumstance we must find *something* to be thankful for."

The visitor, who had come out in order to help missionaries and others, had told a story of Mr. Luce, of Gloucester, who was travelling in a train with a headache. He began to groan a little, but remembered he had not praised God yet for it. He did so and soon the headache disappeared.

This story our missionary sister began to muse over.

"I don't believe, like Mr. Hamilton and Mr. Luce, in praising *for* disagreeable circumstances, but *in* them—well, yes!—my own words condemn me! I suppose Mr. Luce would find something even here to praise for. How would Jesus have felt in my place? He knows what it means to be with people as low as these. Yes, He, the undefiled, associated with defiled sinners, and not for a few hours only, but all His life on earth. How much more the sin and uncleanness *in* them must have distressed His spotless mind than mere physical want of cleanness, though of course He had both to bear with. Well, Lord, for the future I shall understand Thy sufferings better. Yes, the fellowship of Thy sufferings, and to be drawn into sympathy with Thee, is certainly something to praise Thee for, and oh; give me some of thine own patience and love for these people!"

She had a profitable time in the midst of her miseries—a time not to be forgotten. At last, a vacant seat was found in the next carriage, and with a smile at the men she left them. To her surprise, one of them jumped up and helped her to remove her effects. "Why, he is not quite a boor after all!" was her verdict, and when in response to her thanks the man's face lit up with a smile which quite changed his countenance, she said decidedly to herself: "I am sure he is not a murderer after all."

There was more smoke and more weariness and choking for fresh air in the next carriage, for Sicilians again joined her, but they were of a different type, and our missionary had learned her lesson, and was able, in the midst of the heat, to give away some Gospels and speak a word for the Master, of whom it was said, "This Man receiveth sinners and eateth with them."

THROUGH TUNISIAN VILLAGES.

BY MR. H. E. WEBB.

Friday, March 5th.—To-day we departed from our custom of the past few weeks, and instead of visiting some large village where a market is held, we decided to try one or two of the smaller villages. With this in view we started at 9 a.m., and turned off the main road to a village of only a few hundred inhabitants, called Messadene. On approaching it there appeared to be no one about, but presently we came across a man who led us round a few corners, and at length to the café of the village. As soon as the keeper understood what we needed he readily offered his shop, without payment if we liked. Most of the men who were free soon found their way to the café, and we were surprised to find ourselves surrounded by some thirty or forty men, quite filling the place. They seated themselves quietly, and waited to see and hear all. There were only about two of them applying for medicine, so Dr. Churcher went off to visit several houses, by request, accompanied by Mr. Cooksey. They spoke of having some splendid opportunities of telling out the way of salvation.

Meanwhile, Mr. Pope and myself talked and sang to those assembled, and soon an old sheikh came and sat between us. He seemed anxious to let us into the secret of his wisdom and knowledge, so repeated to us at length the Koranic account of the giving of the law of Moses, the birth of Jesus, etc., which was almost a caricature of the account given in our Bible. We allowed him to talk for a time, and then he and all the others listened to us very respectfully while we, from what he had said, gave them a simple talk, showing God's will for our salvation through Christ Jesus, adding our personal testimonies to His saving grace, and exhorting them to repent and trust in Christ's finished work. Thus an hour and half sped by, and after some simple lunch we packed up our things, wished them good-bye, and committed to the Lord His Own word which had been spoken. As we left the village the Muezzin's midday call to prayer rang out from the top of the mosque, and some of those who a few minutes before had sat quietly listening to us, wended their way to perform the usual "prayers" to the God Who to them is "very far off."

Our way to the next village, Monredene, was across a wild and, for the most part, bare country, with only a mere track, and for the three miles or so we scarcely met an individual. Arriving at Monredene, we passed through the village and found a little shop where "salt and tobacco" were sold. It was not long before we found that the wife of the shopkeeper was ill, so he left his shop and conducted Dr. Churcher to his house. Our presence soon attracted a number of men and boys, who gathered around us, so I lent one or two of them who could read Gospels to look at till the doctor should return. A minute later one of those who had taken a New Testament came to me, his eyes flashing, and his whole frame in a state of excitement as he pointed to the last verse of the Revelation—the words "Lord Jesus." "What do you mean by calling Jesus the Son of Mary *Lord*?" and thrusting the book into my hands, turned to go. I called to him, if he was a reasonable man, to wait for an explanation, and he at once returned, but still much excited. Referring first of all to the Koran, where Christ is spoken of as the "Word" of God and the "Spirit" of God, I got him to withdraw his statement that Jesus was no more than the other prophets.

By this time a crowd had gathered round, and were eagerly listening. Then speaking of the sinlessness of Christ, I showed how He was Christ and Lord indeed, Who died to redeem us from all iniquity, and make us a people unto Himself. The man was very bigoted, and opposed us in every way he could, but eventually he cooled down, and was anxious to have a

Gospel to read. Dr. Churcher spoke to the crowd, and others were talked to individually, so we made use of a very good opportunity. The man who had taken the lead in opposition had applied for medicine, but after the discussion was over he said, "Well, I suppose you won't give me medicine now, you would rather kill me." We told him our Saviour and Master had taught us to love our enemies, and imparted to us of His love, thus enabling us to do so.

Another couple of miles or so over a *very* rough Arab road, which we had to walk for the most part, brought us to Mesakene, but as it was then 5 p.m., we simply drove through it on to the main road. In doing so we passed a procession of the sect of Sidi Abd Salem, with banners, drums, etc., and were told that in the evening their worship would consist of *swallowing burning charcoal, etc., etc.*

Tripoli.

SOME VISITORS TO OUR MEDICAL MISSION.

BY MR. W. REID.

March, Tuesday 9th.—Preached at our lantern service. Attendance over fifty.

Wednesday, 10th.—Medical Mission morning. A large attendance as compared with recent weeks, and most of them were entirely new patients. Had a good deal of talk with them. There was some opposition on account of the presence of a few bigots, who stirred up the rest. A blind Iman (a reader at the Mosque) at first opposed strongly. He evidently had thought that, not being Moslems, we were utterly in ignorance of the things of God. I patiently listened to him till I had an opportunity, and then a few points that at once commended themselves to him, led him to think better of us, and to listen somewhat to the story of Jesus.

Wednesday, 17th.—A good attendance at the Medical Mission in answer to prayer. Had a better class of patients than usual, and was much helped in preaching.

Saturday, 20th.—Good attendance of both men and women at the Medical Mission. Had conversation with a number of patients. Two persons much hindered the work by whispering to the others near them not to listen to our infidelity.

Monday, 22nd.—Preached at the Medical Mission from Rom. v. The people were attentive during the address, and I had profitable talks with several afterwards. A Tunisian, who was evidently full of Arab wisdom, told me my fortune, and offered to write me a mighty (?) charm that would ensure me success in life. I told him of the sinfulness of doing such things, placing it on a level with idolatry, and pointed him to Jesus. He listened attentively, and took a gospel as he was leaving, promising to read it.

Tuesday, 23rd.—Opened the book-shop to-day. A young sheikh called early. He seems to have been much impressed by reading the books I have lent him. He says he very much likes what he has read about the Lord Jesus in "The Balance of Truth." Later on, two quite young but especially intelligent Jews called, and I had a long conversation with them, to which a few others listened. In the evening preached at the lantern service.

If our fellowship be with the Father and with His Son Jesus Christ, we shall know from the character of our Father what are His wishes. Errors in judgment spring more or less from lack of fellowship with Him, and consequent lack of acquaintance with His will.



ITINERATING AMONGST THE VILLAGES OF KABYLIA.

AMONGST THE VILLAGES OF KABYLIA.

THE above illustration represents Miss Cox and Miss Smith on one of their itinerating tours amongst the villages of Kabylia. Within the tent is seated Miss Cox, dispensing medicines, Miss K. Smith is standing outside, and behind her the converted Kabyle lad, Si Cherif, of whose faithfulness and earnest help they have so often spoken in warm terms. In front of the tent, and seated in a semi-circle, are a number of natives awaiting their turn.

Madame Rolland, who, with her husband, are assisting in the work at Djemâa Sahridj, writes :—

“We have meetings of women (wives of Marabouts) in the village every week. It is cheering to see them listening attentively to the good news of salvation. At other times we visit in different places, give away some very simple medicines, and play the harmonium. Then several women will gather round us; we sing one or two hymns, followed by a little Bible talk, according to their understanding. Our visit is, to these poor women, as a ray of sunshine come to illumine their miserable existence. They thank us, and beg us to return.

“But what so often saddens us is to see the immorality that reigns in this country. The exceptions are very rare. We should like to help and counsel the young girls, who quickly pass from infancy to the condition of wife, or, more rightly speaking, property, for they are sold to a man who thinks he has the right to do with them as he likes. We, in our measure, feel the power of wicked spirits who are in the air, and it oftentimes needs a bound of faith to raise oneself above the visible.”

Egypt.

DISTRIBUTING THE WORD OF GOD IN EGYPTIAN VILLAGES.

BY MR. C. T. HOOPER, ALEXANDRIA.

EARLY in the month of April, I took a very interesting journey into the country with a friend, with the object of visiting as many places as possible with gospels. We took a good supply with us, and set out on the train which leaves Alexandria for Rosetta. Being the only train in the day, it carries cattle and goods as well as passengers. It was the last day of the Ramadan fast, and the windowless cars were crowded with natives, who were returning from town with their many purchases, in preparation for the coming three days' feast. Unable to find a seat inside, we sat on the step at the end of the car, letting our legs hang between the couplings. The dust was almost blinding, as we moved on over the waste desert, the only vestige of life being a date palm here and there. As we pulled up at the little sheds called stations, it seemed as though the whole of the villagers had turned out to meet the train, which having once stopped seemed in no hurry to start again. We seized the opportunity for giving away gospels amongst the people. The sun having set, our fellow-passengers began to break their fast, and were very generously disposed towards us, but having some provisions of our own (which we preferred), we politely declined their offer. Upon arriving at Basillia, we

found a train going to Edfina, which we took, and by the time we reached this place it was quite dark. Finding there was no inn where we could sleep, we sought out the chief sheikh of the village, who treated us very hospitably; water being provided for a good wash. Afterwards, black coffee was served, which was followed by a large tin of provisions, sufficient for six people, out of which we found enough to satisfy our hunger.

After supper, we sat with our host, who is not only the chief sheikh, but also judges the people in the gate. Soon several other men came in, and we introduced our books, and told our message to the best of our ability. Two men read John iii. with me, and asked many questions about it, such as, "Why is it called the Gospel of John, when it is God's word?" And "How could God have a Son to give to the world?" As it was getting late, we were shown to a room furnished in real Arab style, the floor consisting of damp earth; but being very tired I rolled myself in my rug, and was soon asleep on a bed, until I was awakened by the usual occupants of Arab rooms. The morning came with a bright sun, and after a good wash in dirty water, and partaking of a bowl of hot milk and some hard cakes, we were soon on our way with our books. Crossing the Nile, we saw several villages in the distance, and arranged to visit the most distant one first, hoping to call at Edfina again.

At village No. 1 we were met by five sheikhs, who took us to the chief, whose place was filled with men. He asked us our business, and we then introduced our books, making a small charge for them, to avoid any disturbance which might arise through not having enough to give to all. We found that these people, with the exception of one, had never seen the gospel; they gladly bought copies, and began at once to read them. After a little conversation with them, we moved on into the market, which was crowded, it being the first day of the feast. The people were very excited, and we could do but little, so after a while, we thought it best to go to the next village.

At village No. 2 we met three men, and while speaking with them, one of them slipped off, but soon returned with a crowd of others; we showed them our books, and finding many who could read, gave and sold quite a number. Suddenly the head sheikh of the place, with others, seized us, and marched us off, collecting from the people what books they could. We at once objected, but he insisted saying he did not wish the people to see that book, and we must please leave the village at once. We were marched down to the river-side, the people following asking for books, but the sheikh was firm in his purpose. Helping us into a boat, he ordered a man to pull off to the other side, but seeing such a fine audience along the water's edge, we prevailed on the boatman to cease rowing, while we told as well as our knowledge of the language would allow, how God hated sin, and of the remedy provided for the sinner. The sheikh getting very angry succeeded in reaching our boat, when he propelled us over to the other side. Our hearts were sore for these poor oppressed fellaheen. Finding we could do little more in this quarter, we hired donkeys, and rode twelve miles to Rosetta, a place of 15,000 inhabitants; here our books were soon exhausted, and how sorry we were when at the station next day crowds gathered, asking us for books which we could not supply; some day, I hope to visit these places again. One man told me he once had a Gospel of John given him, but he wanted the other gospels, for the book spoke good things. We returned home praying God to water the precious seed sown, remembering that He has said of His word, "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

BUYING UP OPPORTUNITIES.

EXTRACT FROM MONTHLY REPORT OF MR. W. DICKINS
(ALEXANDRIA.)

I WELCOME another opportunity for the communication of a little of my experience for the space of another month. On the one hand I have felt more than ever before the necessity of obeying the exhortation which the Holy Spirit gave through Joshua, saying "Cleave unto the Lord your God, then the Lord will drive out from before you great nations and strong." When I have been cleaving to the Lord Who "loved me and died for me and rose again and ever liveth," He has made His strength perfect in my weakness. At such times I do not fear the ultimate result of the conflict in the stronghold of Satan. To Him be the glory for ever and ever. On the other hand I have felt a growing sense of the importance of getting as near as possible to the men who need to be reconciled to God. In this it seems to me we have the example of the great apostle to the Gentiles, who wrote these words: "I am made all things to all men that I might by all means save some." During the past month I have gone regularly to the market for the supplies of the household, starting at six o'clock and getting back to breakfast at seven. These occasions have been times of spiritual refreshing, because I have realized that Jesus Himself has come near and gone with me. And I have remembered that He was wont to go to the market and observe the men at their occupations and those standing idle, and used those observations in His beautiful parables. Thus what we think the most common-place part of our life becomes one of the means to get near to these precious souls, who so sorely need to be reconciled to God.

Another means of getting near to these men has been the continuation of my classes for the English language. Several young men, especially those who wish to get some government appointment or are teachers in the schools, desire to know English. During the past month these classes have been most interesting. The best educated of them all brought me a book containing a large number of English words with their Arabic equivalents and asked if I would explain these words to them. As they were all willing I agreed. The first pages of the book deal with religious and ecclesiastical terms such as God, the Father, the Son, the Holy Ghost, the Bible, Lent, Easter, Whitsuntide, Faith, Hope, Love, Salvation, etc., etc. These became texts on which I gave short addresses as full of the Gospel as I could make them, making sure they understood them by asking for their Arabic equivalents. This led to the inevitable discussions as to the difference between their own belief and the Christian faith. And although they strongly objected to some of the most precious things of our faith they continued to come. Pray that this means may be used by the Spirit of God to lead these men to Jesus as their Saviour and that grace may be given unto me "that in meekness I may instruct those who oppose."

Then I have made a point of attending each evening the meeting for Arab men held in our Mandarah or smaller Hall, also the lantern service on Friday. And last of all I must not omit to mention that I have arranged to meet young men on the Sunday afternoon for the reading of the Scriptures. Only two have come as yet. Another has promised to come next Sunday. But the time thus spent with our Arabic and English Bibles has been most helpful. These and the other means, afore-mentioned, I trust may bring us increasingly together in the Lord's presence around His word." I cannot but believe that the blessing already given has been in answer to prayer and therefore I still ask all who are seeking the extension of our Redeemer's Kingdom to continue with one accord in supplication that the Lord may do "greater things" in Alexandria and other places in Egypt.

MISSIONS TO MOSLEMS.

BY THE REV. S. M. ZWEMER.

"Father, the hour has come, glorify Thy Son."

In these words are joined the highest motive and the most potent plea for missions to the Moslems. The awful sin and guilt of the Mohammedan world is that they give Christ's glory to another. Whatever place Jesus Christ may occupy in the Koran—and the portrait there given is a sad caricature, whatever favourable critics may say about Christ's honourable place among the Moslem prophets—it is nevertheless true that the large bulk of Mohammedans know extremely little and think still less of the Son of Mary. He has no place in their hearts or in their lives. All the prophets have not only been succeeded but also supplanted by Mohammed. He is at once the sealer and concealer of all former revelations.

Mohammed is called Light of God, Peace of the World, Glory of the Ages, First of all Creatures, and other names of yet greater import. His apotheosis was tradition. In the Koran he is human; in tradition he becomes sinless and almost divine. No Moslem prays to Mohammed, but every Moslem prays for him in endless repetition daily. He is the only powerful intercessor on the day of judgment. His name is never uttered or written without the addition of a prayer. *Ya Mohammed* is the open sesame to every door of difficulty, temporal or spiritual. One hears that name in the bazaar and in the street, in the mosque and from the minaret. Sailors sing it while raising their sails; hammals groan it to raise a burden; the beggar howls it to obtain alms; it is the Bedouin's cry when making an attack on a caravan; it hushes dusky babies to sleep as a cradle song, and it is the best name to swear by for an end of all dispute in a close bargain.

The exceeding honour given to Mohammed's name by his followers is only *one* indication of the place their prophet occupies in their system and holds in their hearts. From the fulness of the heart the mouth speaketh. Mohammed holds the keys of heaven and hell. No Moslem, however bad his character, will perish finally; no unbeliever, however good his life, can be saved except through Mohammed. One has only to question the Moslem masses or read a single volume of traditions to prove these statements. In short, Christ's name, and place, and office, and glory have been usurped by another. Islam in its final result, if not in its essence, is anti-Christ. An abomination of desolation standing now for thirteen centuries in the Holy place; a scourge of God which fell on an unholy and idolatrous church; a temple to half-truths, built on blood, buttressed by civil law, and the shrine as well as the shelter for one hundred and seventy million people—*such is Islam.*

To one who knows anything of this Eastern religion it is not surprising that there is an Eastern question. The finger of Providence is now pointing to an Eastern crisis on every side of the Mohammedan horizon. What does it mean? *"Father, the hour has come, glorify thy Son."* The glory of the Son of Isaac pleads for the evangelisation of the seed of Ishmael. Over against Carlyle's or anybody else's hero worship we put the eternal truth of God in regard to His beloved Son. "It pleased the Father that in Him should all fulness dwell"—*not in Mohammed.* "The Father loveth the Son, and hath given all things into His hand"—*not into the hands of Mohammed.* "God hath exalted Him and given Him a name which is above every name" . . . "far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come; that at the name of Jesus every Mohammedan knee should bow, and every Arab tongue confess that Jesus Christ is Lord to the glory of God the Father." These are some of

the promises for the success of missions to Moslems. Have we ever claimed them for this purpose?

There was a thousandfold more enthusiasm in the dark ages to wrest an empty sepulchre from the Saracens than there is in our day to bring them the knowledge of a living Saviour. There is no Peter the Hermit, and no one girds for a new crusade. We are playing at missions as far as Mohammedanism is concerned. For there are more mosques in Jerusalem than there are missionaries in all Arabia, and more millions of Moslems in China than the number of missionary societies that work for Moslems in the whole world! Where Christ was born Mohammed's name is called from minarets five times daily, but where Mohammed was born no Christian dares to enter.

America entertains perverts to Islam at a Parliament of Religions, and then spends a thousand pounds a year to evangelise Arabia—a thousand pounds, the price of a cottage at a summer resort or of a church window.

Is this to be the measure of our consecration? Is this the extent of our loyal devotion to the cause of our King? His place occupied by a usurper and His glory given to another, while the Church slumbered and slept; shall we not arise and win back the lost kingdom? *Missions to Moslems are the only Christian solution of the Eastern Question.* "Father, the hour has come, glorify Thy Son." God wills it. Let our rallying cry be, Every stronghold of Islam for Christ! Not a war of gunboats or of diplomacy, but a Holy War with the Sword of the Spirit, which is the Word of God. Let God arise and let His enemies be scattered. "FATHER, THE HOUR HAS COME, GLORIFY THY SON."

BIBLE READING.

PRaise THE LORD.

Psalm xlvi. 6; l. 23.

Praise is good; is pleasant; it is comely (Ps. cxlvii. 1).

I.—I will praise Him:

With the lips (Ps. li. 15; lxiii. 3-7).

With the mouth (Ps. lxxxix. 1; cix. 30).

With all the heart (Ps. lxxxvi. 12).

With the understanding also (1 Cor. 14, 15; Ps. cxlvii. 7).

While I have any being (Ps. cxlvi. 2; civ. 33).

II.—Praise Him upon an instrument of ten strings:

1. In His sanctuary (Ps. cl. 1).

2. In the beauty of holiness (2 Chron. xx. 21).

3. For His mercies (Ps. cviii. 3, 4).

4. For His salvation (Ps. xcvi. 2).

5. For His faithfulness (Ps. lxxxix. 1).

6. For His goodness (Ps. xxxi. 19).

7. For His deliverance (Ps. xl. 1-3).

8. For His loving kindness (Ps. cxii. 1, 2).

9. For His excellent greatness (Ps. cl. 2).

10. For His wonderful dealings with the children of men (Ps. cvii.).

E. A. H.

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.

THE NORTH AFRICA MISSION.

North Africa consists of—

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

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

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

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

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

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

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

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has, including wives, nine Missionaries there. The population of Lower Egypt is 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 Mahommedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

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

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

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

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

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

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

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

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

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

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
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. W. DICKINS	.. Feb., 1896
Miss J. JAY	.. Nov., 1885	MISS L. GREATHEAD, <i>Mis. Helper.</i>		Miss K. JOHNSTON	.. Jan., 1892	Mrs. DICKINS
Miss B. VINING	.. April, 1886	ALGERIA.		Miss E. TURNER	Mr. C. I. HOOPER
Miss S. JENNINGS	.. Mar., 1887	Cherchel.		Miss L. A. LAMBERT	.. Dec., 1893	Miss A. WATSON	.. April, 1892
Miss M. C. LAMBDEN	.. May, 1888	Miss L. READ	.. April, 1886	Miss A. HAMMON	.. Oct., 1894	Miss VAN DER MOLEN
Mrs. BOULTON	.. Nov., 1888	Miss H. D. DAY	Sousse.		Miss M. A. PRIOR	.. Feb., 1896
Miss K. ALDRIDGE	.. Dec., 1891	Constantine.		Dr. T. G. CHURCHER,			
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		
Miss F. K. TREGILLUS	Dec., 1896	Miss L. COLVILLE	.. April, 1886	Miss M. SCOTT	.. Mar., 1892		
Miss A. WATSON	.. Feb., 1897	Miss H. GRANGER	.. Oct., 1886	Miss N. BAGSTER	.. Oct., 1894		
<i>Spanish Work—</i>		Miss E. K. LOCHHEAD	Mar., 1892	Miss L. GRAY	.. Feb., 1891		
Mr. N. H. PATRICK	.. Jan., 1889	Algiers.		Mr. W. G. POPE	.. Feb., 1891		
Mrs. PATRICK	.. Sept., 1889	Mons. E. CUENDET	.. Sept., 1881	Mrs. POPE	.. Dec., 1892		
Miss F. R. BROWN	.. Oct., 1889	Madame CUENDET	.. Sept., 1885	Mr. J. COOKSEY	.. Dec., 1896		
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		
Mrs. GRIEVE	Miss J. COX	.. May, 1887	Mr. W. REID	.. Dec., 1892		
Mr. H. NOIT	.. Jan., 1897	Miss K. SMITH	Mrs. REID	.. Dec., 1894		
Mr. H. E. JONES	M., Mme., and Mdle. ROLLAND,		Mr. D. J. COOPER	.. Nov., 1895		
Miss E. DUNBAR, <i>Assoc.</i>	Nov., 1896	<i>Missionary Helpers.</i>					
Miss L. SEXTON	.. Feb., 1897						
Tetuan.							
Miss F. M. BANKS	.. May, 1888						
Miss A. BOLTON	.. April, 1889						

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