



MATTHEW XXVIII

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

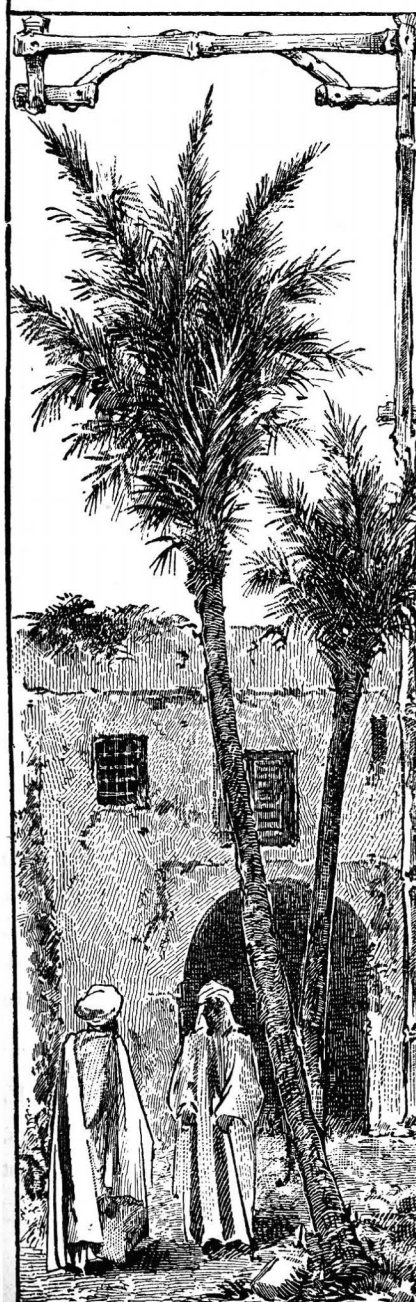
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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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 MAY 1st TO 31st, 1897.

GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			No. of General.			No. of Special.					
1897. May	No. or Receipt.	General. £ s. d.	1897. May	No. of Brt. forwd.	General. £ s. d.	1897. May	No. of Brt. forwd.	Special. £ s. d.			
1	Liverpool.	3 0 0	24	2027	0 5 0	19	1302	1 0 0			
5	1988	2 0 0	24	2028	6 5 0	21	Newport, Fife	2 0 0			
5	1989	1 0 0	26	2029	0 3 6	21	1304	2 10 0			
5	1990	1 0 0	26	2030	0 10 0	31	1305	20 14 8			
6	1991	0 10 0	27	2031	0 4 0	Total ... £149 13 6					
6	C. & J. M.	2 0 0	27	2032	1 0 0	TOTALS FOR 1 MONTH.					
7	1993	0 5 0	27	2033	0 1 6	General ...	£110 6 8				
7	W. P.	0 6 6	27	2034	4 10 0	Special ...	£149 13 6				
7	Cheltenham.	3 15 4	27	2035	1 1 0	Total ... £260 0 2					
8	1996	0 14 0	28	2036	2 1 3	DETAILS OF DUBLIN AUXILIARY.					
8	1997	0 10 0	28	2037	0 10 0	<i>(Special Don. No. 1305.)</i>					
10	1998	5 5 0	28	Chadwell Heath	0 14 0	Mr. S. S. McCURRY, <i>Hon. Sec.</i>					
10	1999	0 1 0	31	2039	1 0 0	3, Spencer Villas, Glenageary.					
11	2000	6 16 6	31	2040	0 18 4	No. of Receipt. £ s. d.					
12	2001	1 0 0	Total, May... £110 6 8			192	.....	0 5 0		
12	2002	1 1 0	SPECIAL FUNDS.			193	.....	0 10 0		
12	Wibtoft	1 5 0	1897. May	No. of Receipt.	Special. £ s. d.	194	.....	0 5 0		
12	Anon.	0 10 0	1	1283	50 0 0	195	.....	0 10 0		
12	2005	0 10 0	3	1284	1 0 0	196	.....	0 5 0		
12	2006	0 1 0	5	1285	3 0 0	197	.....	0 10 0		
12	2007	0 1 0	5	1286	4 3 4	198	.....	0 17 2		
13	2008	0 5 0	6	Aberdeen	1 0 0	199	.....	1 10 0		
15	2009	1 1 0	11	1288	13 0 0	200	.....	0 10 0		
15	2010	1 10 9	11	1289	1 0 0	201	.....	0 10 0		
17	Manor Park Tab.	0 5 3	12	Moseley	0 10 0	202	.....	2 0 0		
17	2012	0 6 0	12	1291	1 1 0	203	.....	0 2 6		
18	2013	0 12 6	12	1292	3 0 0	204	.....	0 5 0		
19	2014	0 3 6	12	1293	0 1 0	205	.....	0 10 0		
19	2015	0 5 0	13	1294	1 0 0	206	.....	10 0 0		
19	2016	0 10 6	13	1295	1 0 0	207	.....	0 10 0		
19	2017	0 10 0	13	1296	0 3 6	208	.....	1 0 0		
20	2018	0 2 0	17	1297	25 0 0	209	.....	0 15 0		
20	2019	0 10 0	18	Miss'ry. Band	7 0 0	Total ... £20 14 8					
21	2020	2 0 0	18	1299	0 10 0	LIST OF DONATIONS, ON APRIL 30TH, 1897.					
21	2021	10 0 0	18	1300	1 0 0	<i>Received too late for publication in June Number.</i>					
21	Bristol	0 5 3	19	1301	10 0 0	SPECIAL FUNDS.					
21	2023	0 2 6	Carried forwd. £91 3 1			1897. Apl. Receipt. £ s. d.					
21	Bristol	0 2 6	Carried forwd. £123 8 10			30	1271	0 2 6			
21	2025	40 0 0	THE FORM OF A BEQUEST.			30	Oran	1 8 9			
22	2026	1 0 0	<p>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</p>			30	1273	0 5 2			
			<p>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.</p>			30	1274	0 18 5			
			<p>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.</p>						30	1275	1 5 0
			<p>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 retail at 8d. per box post free, or wholesale. Address the Secretary at 21, Linton Road, Barking.</p>						30	1276	2 12 0
			<p>"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. Packing case and postage, 1s. 6d. The proceeds are given to the North Africa Mission.</p>						30	1277	1 6 0
			<p>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.).</p>						30	1278	0 12 9
									30	1279	1 0 0
									30	Woodberry Down	1 10 2
									30	1281	1 10 0
									30	1282	0 10 0
									30	1282a.	1 0 0
									30	1282b.	1 4 0
									30	1282c.	11 0 0
									30	1282d.	6 0 0
									30	1282e.	9 4 8
									30	1282f.	3 0 0
									30	1282g.	5 0 0
									Additional, June 30th		£49 9 5
									Total, May, '96, to Apl., '97		£3567 9 3
									Total		£3616 18 8
									TOTALS FOR 12 MONTHS.		General... £3146 9 1
											Special... £3616 18 8
									Total		£6,763 7 9
									DETAILS OF BATH AUXILIARY.		(Special Don. No. 1282e.)
											Rev. E. L. HAMILTON, <i>Hon. Sec.</i>
											Carradale, Combe Down.
									No. of Receipt.		£ s. d.
									22		0 5 0
									23		0 5 0
									24		0 14 8
									25		8 0 0
											£9 4 8
									Amount previously acknowledged		£58 15 2
									Total		£67 19 10

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.

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NORTH AFRICA.

Interest in Foreign Missions.

"Wist ye not that I must be about my Father's business?"—LUKE ii. 49.

"The zeal of Thine House hath eaten me up."—JNO. ii. 17.

"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do."—JNO. xvii. 4.

ALL who are engaged in Foreign Mission work have been more or less disappointed by the small amount of missionary interest shewn even among those who without doubt are the true disciples of our Lord.

Missionaries, Committees, Councils, Secretaries, and all who have a concern for the extension of Christ's Kingdom have prayed and laboured for a better state of things, but alas, with much less result than they have desired. Is there any light to be obtained as to how God stirs His people up so that right lines may be followed and better results obtained in future?



CLASS OF GIRLS AT TRIPOLI.

It has been the fashion of late years to speak of the wonderful growth of missionary interest; growth, thank God, there has been, but if it has been wonderful, it has been wonderfully little.

The bulk of the work and the giving for spiritual work, whether at home or abroad, is done by a comparatively small number of earnest souls in the various churches. What seems to be needed is to increase their numbers and deepen their interest in the business of their Heavenly Father. The Lord Jesus at an early age gave evidence of such an interest and in riper years manifested it to the full.

It is thought by many Christians that all that is needed is to inform the Lord's people of the work, its needs, difficulties, and successes, and men and money will be volunteered. It is, no doubt, most important to make known the facts about Missions and their

work, but to suppose that doing so will, to any considerable extent, create zeal for the glory of God when it does not already exist is a vain hope. As in preaching the Gospel, the first thing to be desired is a thirsting for it; so among believers, a concern for God's glory must precede any considerable efforts to that end. Bishop Tugwell, of the Niger, lately remarked to the effect that he felt less and less inclined to tell of Missionary work, it roused a temporary interest, it kindled a temporary enthusiasm, it stirred a temporary generosity; but what was wanted to ensure permanent results was that Christ should be revealed to the soul.

This is, indeed, what is needed. Consider how God has prepared His choicest workers and His most generous givers in the past. Has it not been by revealing HIMSELF to them? The God of Glory Himself appeared to Abraham before he gave up home and kindred and started forth on his wonderful life of obedience and faith. God manifested Himself in the bush to Moses before he undertook to bring Israel out of Egypt. God revealed Himself to Joshua, as Captain of the host of the Lord, before he conquered Canaan. The Lord revealed Himself to Samuel before he entered upon his prophetic and judicial work. David had many wonderful revelations of God's

mind and heart before He prepared with all his might, and gave his numerous millions towards the building of the temple.

Isaiah saw the Lord and was thus prepared to prophesy. All the Apostles had a revelation of God in Jesus their Lord, and were thus, through the Spirit, prepared for their work. The Lord revealed Himself to Paul before He sent him forth as the Apostle of the Gentiles.

If, to-day, there were more Christians who had received full revelations of Christ through the Word, there would be more to go and more given for His work.

In post-apostolic times also, it is the men to whom God has revealed Himself who have moved the world. Was it not so with Augustine in North Africa? Did not God reveal Himself to Martin Luther in Germany, as God that justifieth the ungodly? Did He not reveal Himself to Wesley and Whitfield in our own land, and Jonathan Edwards in America? And that wonderful father of modern missionaries, David Brainard, who, by his devotedness and spirituality, did so much to move so many of the choicest workers for God; who can read his diaries without perceiving that God had, in a marvellous way, revealed Himself to His servant? Or the saintly McCheyne, who, by his voice in life, and his memories when departed, has stirred so many hearts to practical consecration, had not God revealed Himself specially to Him, and was it not this that made him powerful in life and mighty even when dead?

If, then, we are to have increased interest in foreign missions, or home missions either, there is only one way to obtain it, that is, by getting people personally acquainted with and interested in God, in His plans, His purposes, His Gospel, His Church, His Kingdom. To some extent every child of God is interested in his Father in Heaven, or he could not be a child indeed, but he needs to have this interest deepened.

Those who have never become children of God by faith in Christ Jesus, can hardly be expected to be interested in the progress of the Kingdom of the God, against Whom they are in passive, if not active, rebellion.

How then can we secure for ourselves and other children of God the revelation which shall work in us such blessing and through us such good? One step would seem to be a deep humbling of ourselves before Him on account of our failures, sins, and spiritual impotence. Has not this been the state of mind in which those have been found who have received gracious revelations of the Lord? He has said, "I dwell in the high and holy place, *with him also that is of a contrite and humble spirit,*" (Is. lvii., 15,) and again, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word," (Is. lxvi. 2). If there is trembling at His word there will doubtless be obedience to it at all costs. There are few more certain ways to hinder the soul getting fresh views of God than by failing to obey previous revelations or communications. If we cling to social, moral, or ecclesiastical ways or associations from which God has made it clear we should be separate, we shall first defile our consciences, and then harden them till we are unconscious that we ever defiled them. Prompt obedience to the heavenly vision, whatever it may involve is the way to get further manifestations of the mind and heart of God. Thus Abraham rose early to go with Isaac to Mount Moriah, and then received a new and glorious exhibition of Jehovah. Thus Paul immediately went into Arabia without conferring with flesh and blood. So did they learn faith by practising obedience, and thus may others now.

If careful note is taken it will be observed that those are most successful in stirring interest, getting fresh labourers, and receiving help, who can truly make their boast in God. Even those who yield to carnal glorying are more successful than those who speak as if they were forsaken of their God as well as of His people.

Let those therefore who wish to further missions tell forth what they have learned concerning their God, His grace, faithfulness and power till their hearers are filled with praise, worship, and rejoicing, and make their boast also in Him. Then with thanksgiving they will give themselves, their sons and daughters and their substance to His happy and glorious service.

"THERE is some danger of thinking only of *money* in connection with giving for Missions. There are far higher views of the subject to be taken. There are far costlier offerings required. Some are called to give their *sons and daughters*, and some to give *themselves*—an offering alongside of which our largest money contributions look wonderfully small. Then there is the giving of *prayer*, the

importance of which cannot be over-estimated. . . . It is told of Dr. Carey, long before he became a missionary, that *he never prayed without remembering the heathen*. Pastor Fliedner says, 'When the heart prays, the hand opens;' and where the hand does not open, the likelihood is that there is not much heart-praying."

Notes and Extracts.

PRAYER MEETING.—We gather for prayer every Friday afternoon, at four o'clock, when intercession is made for this extending work, and specially for some portion of the North African Mission Field. Any friends able to join us on these occasions will be heartily welcomed.

ARRIVAL.—Mr. and Mrs. Summers and their children arrived in England on Saturday, June 12th, per ss. *Newminster*, from Alexandria.

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 towards this object. They should be clearly indicated as for Fund for Free Distribution of NORTH AFRICA.

MOHAMMEDAN DEGRADATION OF WOMEN.—When we think of the part played by women in the Christian religious world; when we remember how women have come to the front in every progressive movement; when we think of their place in art, in literature, and in society; when we note how in Christian nations women are honoured and protected—then we begin to realise that some immense power must have entered the society where women were once secluded, degraded and oppressed.

Exactly the opposite of all this is witnessed in the whole Mohammedan world. This alone accounts for the decadent history of the faith which Mohammed planted. A religion which perpetuates the degradation of women is doomed, and it is dying. This is one reason for the condition of Turkey and of Persia. Society in these lands is paralysed by the absence of any sentiment in favour of the elevation of the female part of the community. The Koran fatally brands women with the stamp of complete inferiority. In doing this it sinks morality, purity, and society itself under a deadly weight.—*Christian Commonwealth*.

Mr. COOKSEY suggested in NORTH AFRICA of last month (page 68) that something should be done for the city of Kairouan, which all Moslems regard with so much veneration, and which is now, after twelve hundred years, open to the Gospel.

In response to this suggestion, a friend has offered £5 toward a possible £50 which would be needed for this purpose for the first year's expenses, hoping that others will be stirred to contribute the remainder.

CLASS OF GIRLS AT TRIPOLI.

Our sisters, Miss North and Miss Addinsell, have only within the past few months felt sufficiently at home with the language to attempt to conduct a class of girls. To decide upon having them was one thing, to gather them was another; and it has only been after much prayer and perseverance that the little group seen in the photo on the first page have been secured.

Miss North is seated in the centre and Miss Addinsell at the right hand. The woman standing behind is the mother of one of the girls. May this small beginning be greatly blessed and increased of God!

THE SPIRITUAL MOVEMENTS OF THE CENTURY.

"THE FAITH-WORK."

BY ARTHUR T. PIERSON, D.D.

(Extracted from the "*Missionary Review of the World*.")

To some people it seems invidious to talk of "Faith-Missions," as though other missions were not carried on upon the principle of faith. Yet, if we are to learn God's lessons from history, we must not be jealous concerning words and names, nor must we be too proud, self-willed, or sensitive to admit our errors or our deficiencies. Obviously, there are two classes of activities which we find among disciples. In one class the so-called "business" methods and principles lie at the basis. The church, local or general, takes up an enterprise, calls to its aid its strongest and wisest councillors, and forms a Board; then goes about its proposed work on the basis of worldly prudence—it will cost so much to carry it on, and so much must be raised by contribution. Accordingly, the most vigorous appeals are made for money and for men—the main dependence is upon thorough organisation and wise administration. If the funds fail, there must be new appeal. No forward step must be taken without a sufficient guarantee, better still, without the supply of material in advance to assure success. God's blessing is sought, of course, by all true disciples, and no fault can be found with those who carry into the Lord's work the principles that are practically found to assure to worldly enterprises the greatest prosperity and progress. Why, then, is it asked, are not all such church activities scriptural and apostolic? And is it not pharisaic and pretentious to describe other enterprises of disciples as Faith Work, as though nobody else had any faith?

Let us be humble, and let us be candid. It is possible to do work for God, and yet give undue emphasis to its human side; for rather give *too little emphasis to the divine side*. We may do really Christian work in the energy of the flesh rather than in the energy of the Spirit; we may practically trust more to human wisdom than to divine direction; we may put prayer behind our activity rather than before it, thus reversing the true order, which puts prayer always first, and may depend more on appeals to men than on appeals to God. And if we read God's lesson rightly, here is precisely the providential meaning of these faith movements. They are designed by God to make more vivid and prominent to our faith the presence and power of a prayer-hearing God—to make more real the actual, providential administration of the Lord Jesus in the affairs of His kingdom, and the actual, gracious administration of the Holy Spirit in applying the truth to human souls, and enlisting believers in a true co-operation with God and each other. It is a great help to us to get a view of missions, for example, as the enterprise of God, for which He is supremely responsible; to feel that He alone can select and separate and send forth His chosen labourers; that He alone can open wide and effectual doors, and meet and drive back the many adversaries; that He alone can move the people to give themselves, their sons and daughters, or their money; that He alone can lift them to the high level of prevailing prayer, and stir them to loving, passionate sympathy with lost souls; and that consequently it is of first importance to keep in living, loving contact with God, that our prayers be not hindered; to use only Scriptural and spiritual methods in appealing to men or in raising funds; and that there are times and matters in which we may safely, trusting to His leadership, take bold steps in advance, where, at the time, no human guarantee is furnished for success, as when, at Jesus' command, twelve disciples undertook to feed with five loaves and two

fishes five thousand men, beside women and children. Faith counts on God as the Invisible Administrator, Who can do things impossible with men, can open doors with a word or a will, thrust forth labourers, put the right man in the right field, supply all the money needful at the moment of need, and, in a word, do exceeding abundantly above all we ask or think. Faith sees that God is honoured by being trusted, that believing is not presuming, that the audacity of faith is sometimes really the humility of dependence and the courage of obedience.

We thank God for the faith-work, which is one of the great inspirations of our day in service to God and man. We thank Him even for the rebuke it has often administered to our hesitating unbelief, our secular methods, our unscriptural appeals, our dependence on man, our resorts to worldly methods for raising money, our despair in great straits. We thank Him for showing us, by so many examples, that He is more jealous and zealous for His work than any of His workmen, that He holds the keys of the situation, and that the government is upon His shoulder.

(To be continued.)

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

June 12th, 1897.

DEAR FELLOW-HELPERS,

The spring or early summer is a very suitable time for itinerating in North Africa. Miss Colville and Miss Granger, of Constantine, have been travelling in the eastern part of the province of that name, visiting Sök-Arras, Tebessa, Kenchla, and Ain Beida. They have been cheered by meeting with friends who had known them in years gone by in Constantine, and have found amongst Moslems a readiness to read the Scriptures and listen to the truth, which is very encouraging. A Mozabite, to whom they offered a Gospel of Luke, remarked: I have read this before, having received a copy when I was in Constantine some years ago. You want us to believe this, do you not? We are compelled to be Mohammedans by force. Could you not give me another portion which I have not read? He then received a copy of the Acts and before they left came for another copy, as he had given that to an Arab. In Egypt there is greater liberty for Gospel work than in the Barbary States, but I very much question if there is more preparedness of heart to listen to the truth.

Mr. Reid, of Tripoli, writes encouragingly of the son of a Sheikh who is a teacher amongst the Moslems, who has been coming for some time to him, and who now privately professes faith in Christ and asks prayer that he may have more faith. He is entirely dependent on his father, who is a prominent Mohammedan; it is therefore extremely difficult for him to take a public stand.

Mr. Cuendet has been on a visit to Kabylia, but I greatly regret to report that after his return to Algiers he had a very severe attack of fever. The old fortifications of the city of Algiers are being demolished, as the fear of an Arab attack by land is now a thing of the past. As is often the case, the moving of the soil is followed by a good deal of fever, and our brother, who is at no time very strong, has been weakened thereby, though we are thankful to say he is now recovering.

Miss Read and Miss Day of Cherchell send encouraging news of increased interest shown among those who have been long under their instruction, and two of the Moslem girls they believe are truly the Lord's.

The Province of Oran has been a good deal disturbed by an anti-Jewish riot. The Jews of Algeria are a powerful community, and as they hold together are able to exert an influence out of proportion to their number and their wealth, though these are considerable. They are not in favour either among Europeans or Arabs, partly because of their success which arouses jealousy, and partly because of their covetousness. It has been reported that the agitation against our Mission work, which culminated last year in an interpellation in the French Chamber, was partly brought about by Jewish influence in order to distract attention from themselves and fix it upon us. No doubt God is working with them in order to prevent their settling down permanently there, and to turn their eyes towards Palestine. It is interesting to notice that in most of the countries where Jews have been granted liberty they have rapidly attained wealth and influence, and thereby they have stirred up jealousy and opposition calculated to prevent them from settling down as they would, if they were allowed, in the lands of their adoption, and to force them against their own inclinations to contemplate a return to their own land. The approaching Jewish National Conference in Vienna is intensely interesting to all students of prophecy and of the Jewish question. Our sisters, Miss Gill and Miss Hodges, were in the French Protestant Church in Oran on the occasion of the riot there, and had they been ten minutes later in leaving they would probably have had to spend the night there. The military had to be called out to re-establish order.

Since my last letter Dr. and Mrs. Terry have had the sorrow of losing their little child of two or three months, and Mr. and Mrs. Patrick's little girl has been so dangerously ill that the doctors have recommended them to take her to England as the only hope of saving her life. Our brother and his wife will therefore in all probability reach this country in a few days. It is also likely that it may be advisable for Dr. and Mrs. Terry to return to England for the summer. Our brother had an illness while in England last summer, and has had one or two attacks since returning. Mrs. Terry also has been ill, and while possibly they might keep on work through the summer, it is thought it may be wise and prudent for them to seek to renew their strength for future service rather than unduly exhaust themselves by keeping on through the hot summer months.

Miss Copping sends us interesting information of the work in and around Fez, and Miss Herdman and Miss Denison have done important and encouraging itinerant work in Southern Morocco.

Mr. Edwards has sent us cheering news that a young Moor, who professed conversion some years since and went on well for a time and then appeared to backslide, has been restored. The temptation to apostasy amongst Moslem converts is very great, especially in a country where there is no native Christian community. We greatly rejoice therefore in this young man's restoration. It is necessary to exercise great patience and watchful care over converts, and they should have our constant prayers.

Mr. and Mrs. Summers are expected in England by June 14th. We should be glad if friends who would like to hear of the Lord's work in North Africa would communicate with us as to arrangements for meetings which various workers from the field who may be home during the summer may be able to take.

Last month has again been one of small receipts. We need therefore increasingly to cling to and plead the promises of our God; His word can never fail.

I remain,

Yours faithfully in the Lord's service,

EDWARD H. GLENNY.

Morocco.

FROM CASABLANCA TO TANGIER.

By MR. J. EDWARDS (*Casablanca*).



AFTER much waiting for the Pillar of Cloud to move forward, Mr. Nott and I were on our way, on the morning of March 22nd, to preach the Gospel in the villages lying between Casablanca and Tangier. We had intended taking another direction eastward, but having received a warm invitation to attend a spiritual Convention to be held at Tangier from the 1st to the 4th April, we felt led to go northward, where the need for the Gospel is just as great as eastward.

The day was fine and hot. About noon we pitched our little tent and partook of our mid-day meal. After this the people living in the Kasbah* hearing that I had medicine, came round the tent for treatment. We stayed nearly two hours, and then proceeded on our way until nearly sunset. We passed the night in a dark dungeon-like room of another Kasbah, in a lawless locality. About midnight I heard women shrieking and guns firing outside the Kasbah walls, and I knew the night robbers were raiding upon the neighbouring douar for cattle. This is the normal condition of the whole country. There is no security for the poor people of this land, either for goods or life. Although very weary from the day's journey (being the first day out one always feels more tired than later on, when the body has accustomed itself to the rough life of travelling in Morocco), my heart went up to God for blessing upon the people, and that His Word might run and be glorified.

By sunrise next morning we were well astir, packing animals and making ready for a start, and by six o'clock were clear of the Kasbah gates, breathing God's pure morning air, and revelling in the bright prospects of the day. The sun became very hot by 8 o'clock, when we rested our animals and breakfasted along with a party of Jews who were going to Rabat. These were carrying spirits to sell in that city, and were drinking as they went along, one of them behaving like a drunken man. It seemed like speaking to the stones when I rebuked them for their traffic in this fire-water. Very few Jews in this country abstain from spirits or wine on the Sabbath, and it is sad to know that straining at a gnat by refusing to light a fire on that day, yet they swallow a camel by their unholy practice of wine-tipping. I read and spoke a few words here with two Moslems, one of whom could read. After I had finished, the reader said, "By Allah! the Christian is good, and his words are beautiful." I read from Matt. v. He received the book, and promised to study it. Before the reading he had handled the Gospel very suspiciously, as if it were poison, but the beautiful words inspired him with confidence and even satisfaction. He was truly astonished that a dog of a Christian should offer him such a book, and speak to him such gracious words.

A little further on from here we entered a roadside douar (a tent village), and enquired for the taleb†. Some Arabs crept out from under their tents and brought us into one of them, giving us a very hearty welcome, preparing tea for us, and offering sour milk to our thirsty throats. The Arab women came round Brother Nott pretty freely as I spoke to the men, and asked him a great many questions, expressing much sympathy that he could not converse, as yet, in their tongue. All the people were truly kind here. One poor blind Foki was deeply interested in the Word of God, and with much emphasis declared that the Christians were the pityful people. We stayed here quite half-an-hour, preaching repentance and forgiveness of

of sins in the name of Jesus, and left a book with one of those who were present at Rabat.

We received a kindly welcome from Dr. and Mrs. Kerr and Mr. Steven, of the Central Morocco Mission, and the few hours we spent together were refreshing. Being a young Mission, and occupying one of the most difficult towns in Morocco, these missionaries of the Cross should have our prayerful sympathy and help. In Rabat itself there has been much blessing in the past, and we can but pray earnestly that soon Salee—that well-known piratical town of history—may be opened to the Gospel. There is no doubt in my mind that God has those in these towns who are being stirred

by the Word. On the return journey Mr. Nott and myself searched the Jewish quarter for Jacob, who has backslidden in heart and life, but we found that he had departed for Mequinez. (Since being in Rabat, Jacob has gone to Fez, and declared himself to be a Christian. Will our readers pray for this man, that the power of Christ may come upon him and enable him to give up sin and live a truly Christian life? That he has been converted I am sure.)

24th.—We crossed the Rabat river and left Salee by noon. The way to Mahadeeyah is sparsely inhabited. A few years ago this road was infested with robbers, but the Sultan punished them severely

* A Kasbah is a citadel. It also means, in this country, a walled-in enclosure for protection of animals and men at night.

† Taleb—teacher or student.

and scattered them, so that the land has well-nigh gone out of cultivation, and only a few douars are to be seen here and there on the hillsides. Mahadeeyah occupies a most commanding position on the cliffs at the mouth of the Sebou river, which is navigable by light vessels almost to within sight of Fez. The river itself here is nearly half a mile across. This place, in the hands of an enlightened people, would become an important and valuable centre for opening up the inland districts. The town itself is in ruins, and very few people reside there. I left a few Gospels with some reading men down by the river-side.

It was near sunset when all our animals and baggage, with ourselves, were safely across on the Gharabeeyah* side of the river, and we pitched our camp in the first douar situate on the sands, and surrounded by hills covered with a kind of low brush-wood and sweet-smelling shrubs. We were too tired to fix up our camp beds, and so lay down on our rugs, spread out on the sand-floor of our tent. The people here kept me busy till past nine o'clock doctoring and preaching, and truly the Spirit of God was present, several young men being deeply impressed, and eager to obtain the Word of God. One young fellow said: "Go on, read those beautiful words to us again, they are very good; we thought you Christians knew nothing about God." These young men brought us presents of eggs and new milk for our supper, which refreshed us much; they also lay down about our camp during the night to watch, without asking or receiving any payment. Everywhere one goes he finds those who are yearning to know more of God, who seem to be feeling after Him, if haply they may find Him. May the Lord guide them into the truth!

25th.—The morning was foggy, and the dew hung heavily upon the undergrowth and bushes. It was 8 o'clock before we had finished breakfast and left our kind and hospitable friends. As the sun rose the mists vanished, and the clear blue sky once more appeared. We distributed two Gospels at two douars on the road, and by midday were travelling along by the side of large inland lakes, abounding with fish and water-fowl. We saw birds here having all sorts of queer-looking bills and heads, also

* Name of district lying between Sebou and I sraiche.

wild ducks, snipe, and water-hens in profusion. It was delightfully cool and most enjoyable, the wind coming from the direction of the water, and our hearts were filled with songs of praise to our gracious Father for all His unspeakable love and tender mercy.

At one o'clock we rested our animals by the side of one of the lakes. The banks ran sloping down to the water covered with pasture. We pitched the kitoon* and lunched. This place is called El Manasarat. The douars are very large here, and droves of cattle abound, the people appearing to be more prosperous. Treated a poor blind man and his son, and spoke words of comfort to his poor heart, softened by his affliction. He listened well and attentively, and left me with many blessings, taking books for the taleb of the village and a friend of his in the douar able to read. One pretty Arab woman came down to the water with her water-jar and infant slung across her back. She was very nervous, but when I spoke to her reassuringly she lost her nervousness. No doubt we looked wild creatures to her. Then a head-man of the douar came down to us, and gave us a hearty invitation to spend the night in the douar; but I told him we could not do so now, as we wanted to reach a certain place by sunset much further on.

About two p.m. we were moving again, meeting and conversing with men and women on the way, and distributing books to those interested and willing to receive them. One party of thirty women attracted our attention about four in the afternoon. They had been out hunting for roots for food, wheat and barley having risen to famine prices on account of the want of rain. Some of these women received Gospels for their husbands or brothers who could read. They were extremely friendly. Doors opened everywhere, and one met with no fanaticism and but little prejudice. The population is thicker hereabouts, as the douars are large. The people will never be reached until we go to them, for it is not possible that they can (except very few) ever hear the Gospel in any other way. We found a camping-ground at five o'clock near a small douar. The people here seemed to know nothing about Mohammedanism.

* A low tent all roof and no sides, closed at back and open in front, just tall enough to stand upright in.

We met with an intelligent Sahara man here who has married and settled down. He listened well to the Word of God, and as he could read a little, I gave him a Gospel. There was no taleb in this place, so that I had an easy time with the men and lads. One or two could read. They gladly sat round me as I spoke to them of sin and its consequences, and pointed them to the Lamb of God. May the seed sown here spring up unto Life Eternal.

26th.—Distributed books at douars this morning, lunched at Sid El Bahrawse, and spoke with cattle drovers on their way up to Tangier with cattle. God enabled me to speak very pointedly to them as I declared unto them the way of salvation through Christ only.

At the foot of Ghareeb El Sultan I left a book, and two hours later preached to a shepherd boy, and taught him a little prayer. He knew nothing about God, never prayed, and never thought about doing so. The animals came up, and we pushed on to the douar of Sihsih (a French Protégé) after ten hours in the saddle and twelve hours out from our last night's camp. For two hours the people came about us, and received medicine and books, and warning and exhortation. Some brought eggs, and others milk, and showed us much kindness. Our animals were without barley here, the people declaring that they had none. I was astonished to find how wide open to the Gospel are the many douars of the Gharab. The people are civil and kind, and will listen as long as you like to what you have to tell them. Several students here accepted Gospels, and altogether I feel grateful to God for bringing us to this place.

27th.—Doctoring and preaching in open air this morning until 9 a.m.; nearly all the village present.

Many of the students came about me and pronounced the books very good, and asked for others. Some wanted the Book of Psalms. I saw the prettiest little slave-girl here I ever set eyes upon. She was not more than three years old, black as jet, hair short and woolly, but features beautifully fine and clear; such a sweet little thing. How one pities these poor little mites! God pities them too, and loves them more than we ever can.

We left Sihsih and the douar of El Burghah at 9.15 a.m., and on the way into

Laraiche, met a most respectable man on foot, about sixty years of age, who stopped and saluted me, kissing my hand and stirrup before I could forbid him. During some conversation he told me that he had been thirty years in Stamboul, in the Sultan's army there. He could read well, and on receiving a John's Gospel he reverently kissed the cover, and put it into his bag, promising to read it. He was on his way to the village we had just left, to see about some land of his, which, during his many years' absence, had been claimed by some relative or neighbour, and, the man being under French protection, he was experiencing some difficulty in obtaining possession of the property. We reached Laraiche at 12 30, and pitched our camp on the cliff overlooking the sea.

Laraiche, March 28th.—I visited the large Fundak outside the town this morning, and made friends with some Shrada men. Finding that some of them could read, I handed one a Gospel of John, and he soon got interested in it. I told him that he might keep it if he wished—that he might consider it a present from God, and as such must preserve it from being torn, and from the mire and dirt. He put it away carefully into his bag.

Later on in the day these same men came to me in my tent and asked for more books for themselves and their friends. I gave one a whole Gospel with the Epistles and Revelation, which pleased him so much that ten minutes afterwards he returned begging me for another Gospel like the one just given him. I almost felt like weeping for very joy that these men should have been so anxious to possess the Word of Life.

During the day I had a conversation with a Jew, who told me that our book had no foundation. That it was no doubt a good thing for "us who had plenty of money to travel about with, and no doubt we have profited thereby." I replied to him solemnly and earnestly that the Gospel was built upon the Law and the Prophets, and if ours had no foundation, then the Jewish faith was equally lacking such support. As to the other things I could tell him that we had left home, friends, country, comfort, and some ease to tell him and others of the salvation we had found in the Messiah of Israel. One young Jew who was present received a Hebrew New Testament. I also testified to Jesus as the Messiah to some Jews in the public corn market. They received my words coldly and indifferently as if I were not quite right in my head.

In the afternoon we distributed bread to the prisoners, who of all men looked the most miserable and wretched I have seen for some time. One need not describe the prison, it was a dreadful place. The sight of those poor thin, pale, emaciated men drew tears to my eyes. My heart, used as it is to awful sights, was more than usually moved. What heavy chains they were fastened with! Two or three prisoners had lain in the same place and almost the same position for eight years. They were evidently paralysed. Some had no money or friends to get their daily water, much less their daily bread.

I thank God for the liberty given me here to present Gospels to those who could read. May the good Lord abundantly bless His Word in this awful pest-hole, and translate

their poor souls, when liberated, to the realms of light. The prison porters were very kind, and seemed to sympathise with their condition, and spoke kindly and patiently to some of the poor men, pointing out to me those who were most destitute.

Monday, 29th.—We were up this morning by 4 o'clock, but we could not cross the river, the tide being out; so we sat down and breakfasted. I was able to interest two Moslems in the Word of God, and left them with portions of the Scriptures. At seven a.m. we crossed the river, and took the sea-road to Azila. This was a wild but lovely journey, over steep hills and along the seashore. There were flowers of all kinds, and shrubs, wild mint, and thyme in abundance. We reached Azila at 4 p.m. What a charming little place it is!—surrounded with gardens on all sides and the sea in front. The town itself is very dilapidated and crumbling to dust; but the people are indeed in a ripe state for the Gospel. I was literally mobbed here for books. The young students could not be driven off; they plucked my clothes and seemed ready to tear me to pieces in order to obtain a book. The Kalifah came out at last and drove them off me with a stick. I have never experienced such earnestness to possess God's Word. Many grown men came to me privately and asked me for a whole Gospel. The Jews were nearly as eager, but I had only a few Hebrew Gospels left. Miss Caley's name was still remembered by some of those spoken with, and I felt that the lives of our sisters, who lived in Azila many months some eight years ago, had told upon the people, and I was only reaping some fruit from the labour of others.

THE LATE DISTRESS IN MOROCCO.

THE dry weather which has continued throughout the months of spring in Morocco, has been causing much suffering amongst the poor. Miss Bolton's journal for April lets in a flood of light upon the situation. "The crops are failing, and there is nothing left over from last year." "Hundreds of villagers have come into the town to pick up such a living as they can. We see them going out in crowds each day to gather a bitter acrid root, which they steam and dry and then grind, afterwards making it into bread."

Our sisters tried to meet the need of some of the poorest of the women and children so far as they could. Having had two sacks of flour sent them, they commenced giving bags of flour to those who were very needy, the bags containing sufficient to make a bowl of porridge each day for a week. In addition to this, a weekly meal of meat, beans, rice and bread was provided. We read of seventy-seven being thus fed through the worst of the time. Their house was be-

sieged day after day by a hungry crowd. Few came for medicine, all were clamouring for food.

In the midst of all this the Bread of Life was not forgotten. "With the women I had I read the feeding of the five thousand, and told them Jesus Christ was the same to-day as then, and that we, and all we had, belonged to Him, and that what we gave was also from Him."

We were glad to read at the end of the month: "Splendid rains are falling this week, and it is hoped that most of the crops will be saved, although there is still great suffering in the Riff country."

MEDITATION on the Word of God is the chief means of our growth in grace. Without this, even prayer itself will be little better than an empty form. Meditation nourishes faith, and faith and prayer are the keys which unlock the hidden treasures of the Word.

EXTRACT FROM AN ADDRESS BY MR. MULLER.

MARCH 8TH, 1896.

Psalm xxxiv. 15: "THE EYES OF THE LORD ARE UPON THE RIGHTEOUS, AND HIS EARS ARE OPEN UNTO THEIR CRY."

A MOST precious verse! The eyes of our Heavenly Father are continually fixed on us, and for the very purpose of finding out what we need. This moment His eyes are on every one of His children. When we rose this morning, the eyes of GOD on us; while we were dressing ourselves, the eyes of GOD on us; when we were at our meal, the eyes of GOD on us; when we are at our work, wherever it be, the eye of GOD is on us. Oh! how precious, how exceedingly precious!

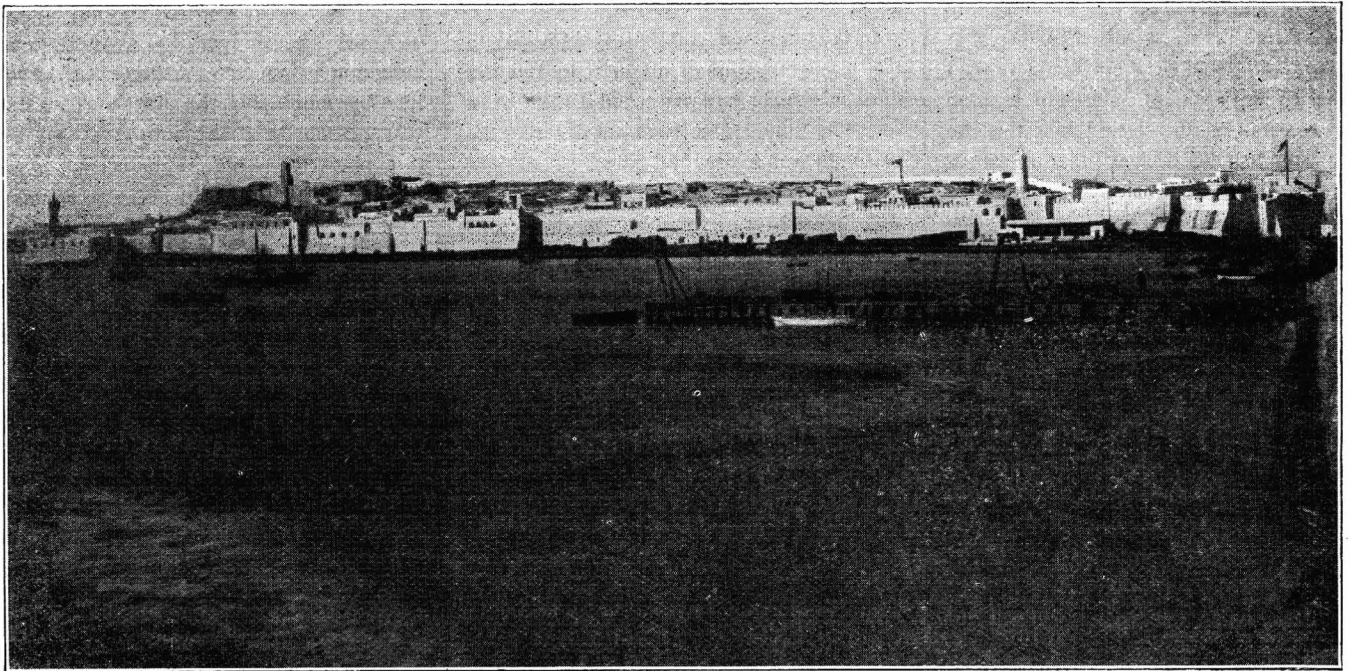
But the point is, TO ENTER INTO IT—to say to ourselves, "Thus it is with me, thus it is at this moment." That means, if in trial, in perplexity of circumstances, in weakness, in sickness, however it may be with us, journeying by land or by sea, to say to ourselves, "This is a REALITY; verily the eyes of GOD are on me. If not a single human being looked upon me or cared about me, the eyes of GOD are on me, and for the very purpose of guiding, protecting, and watching over me, so that no real harm shall befall me."

Remember that word, and seek to lay hold on it, receive it

into your heart, and believe it in your inmost soul. "There shall no evil thing happen to the just." A thousand things may happen which seem to be harm to us, but in reality never, never, under any circumstances, can any real harm come to us, because the eyes of GOD are upon us, and He is continually watching over us.

Then not merely this, but, "HIS EARS ARE OPEN UNTO THEIR CRY." GOD is doing HIS part—HE LOOKS ON US, watches over us, sees what we need—we have to do OUR part. TO SPEAK TO HIM about what surrounds us, what is the position in which we find ourselves, what are our difficulties and trials, dealing with Him as a Friend, as a Helper, as a Father Who loves His children; speaking to Him about EVERYTHING.

Oh! the infinitely precious position in which we are placed through the Cross of our Lord Jesus Christ! David was in it because of the Messiah Who was to come—we are in it because of the Messiah Who did come, the SAVIOUR OF SINNERS, Who has brought all these wonderful blessings to us.



SOUSSE, TUNISIA, FROM THE SEA.

Tunisia.

SOUSSE, TUNISIA.

BY MR. H. E. WEBB.

SOUSSE has a good number of Europeans, French and Italian residents, mostly the latter—and it is sad to see the whirl of gaiety and worldliness in which they constantly live. A theatre, circus, low music-hall, with numbers of smaller places of entertainment, are constantly kept going; far cy-dress balls and carnivals being the order of the day.

Apart from a large Roman Catholic Church, and a number of priests, monks, and nuns, there is no other effort put forth in the name of religion for the spiritual welfare of the people.

Through an occasional visit from the French Protestant Pasteur of Sfax and Tunis, a handful of French "Protestants" are gathered, but hardly any of them show evidence of a change of heart. We have held a meeting each Sunday for French-speaking people in one of our houses for some time past, and thus have been able to preach to them a full salvation which not only saves from sin, but satisfies the heart entirely. Also, one evening a week we have a meeting especially for French soldiers, and we believe that some of them have found the Lord.

We have had a pleasant visit for a few days from Miss Case, of Tunis, and we have been encouraged by hearing how the Lord is blessing His own word amongst the Italians there through our dear sister. Whilst with us an Italian who has been giving Mr. Pope lessons in the language, and who we

have felt for a considerable time has been truly interested in the Gospel, was introduced to Miss Case, and an opportunity given for a talk between them on Sunday last. As the result of this, our friend became very anxious to learn more of the truth and finding that our sister would be leaving Sousse in a day or so he gladly gave up his work for half a day to talk with her about the things pertaining to Salvation. We were all rejoiced yesterday to hear that he had declared, after the interview, that a new life would begin from that day with him, and he is very desirous of doing something in the way of open confession and service for the Lord amongst his fellow-countrymen here. Praise the Lord, it is good of Him to give us this encouragement in the work, and we would fain take it to be but the beginning of God's manifest working in bringing some out of darkness into light.

Will you join with us in earnest, believing prayer about this matter, that we may see conviction of sin and a seeking after Christ, not only among the careless and indifferent Europeans, but also among the deceived and sin-enslaved Arabs who are walking in darkness and have no light, and thus we shall, "labouring together in prayer," rejoice together at the gathering in of the harvest.

"HE LED THEM FORTH BY THE RIGHT WAY."

BY MR. W. G. POPE, SOUSSE.

May, 1897—The Lord is ever teaching us to cease from our own efforts in all things concerning Himself and His work. Obedience is, perhaps, the hardest lesson we have to learn. Of late, the Master has been teaching us the weakness and insufficiency even of our *good* self—a thing we thought good enough for God, and only needing ameliorating: that our patience, our kindness, our good temper—were oft-times only cloaks for self. Our last lesson has been in coming to an end of our common sense and wisdom, especially as regards our visiting and daily missionary work amongst the Arabs. It has taken long for us to learn that hours of prayer and minutes of work can effect more than hours of work and minutes of prayer.

In our village work during the past three months, we have been relying on the doctor's presence and medicines to ensure us a good gathering and a good hearing for the gospel; but lately the doctor has been unable to accompany us, and we were much perplexed. However, when we were at our "wits' end," we "cried unto the Lord." Common sense said that we should not get on very well, and should probably return disappointed, but faith prevailed. On Friday week we decided on visiting the untouched village of Sahline. We had much prayer before starting, and all rose from our knees with the assurance that this was the place to which the Lord would have us go. *We went, and came home rejoicing!* How it all came about is difficult to say.

On arriving, we went to an empty café—drank a cup of coffee, then took our Arabic Bibles, and started reading John iii., in Arabic, each taking a verse and explaining the verse in vulgar Arabic to each other. At that time the only Arab present was the café keeper, who went to sleep, and no one else was visible—but we kept on. Presently a boy came to the door, and then another; and then a man came in for a cup of coffee—sat and listened to our supposed talk to each other—got interested, and brought another man. Then the sheikh of the village came—after that the priest—then two clever readers, and several "aissaoneen" (a particularly fanatical sect), until we had the best congregation we have ever had—and then for two hours we held forth—singing, speaking, explaining—to our God-assembled congregation, and a splendid time we had. Never have we had a better group

of listeners or a more sympathetic gathering of Arabs. We had taken a borrowed lantern with us and a few slides. So after a while we adjourned to a room, which, with the aid of several garments taken from the backs of different persons present, some straw for the chinks, and mats for the door, we succeeded in making sufficiently dark for the lantern, and then for another hour had a most interested audience.

There is no question but that a good lantern and *coloured* slides (the Arabs like colour), might be a mighty factor in the evangelization of these people. Houses and cafés would then be opened to us that would otherwise be shut. A good lantern, and about fifty coloured slides of Scriptural subjects, would be well used.

Our visit has had a splendid sequel! The sheikh of the village (a most important man), accompanied by one of the best readers, came to Sousse to visit us. He spent some hours with us, and invited us to their houses, promising us a better reception next time.

The reader has borrowed "Sweet First Fruits," and is reading it with interest. He was seen sitting underneath the city wall, while waiting for his friend, busily devouring its contents. It has had a reflex action on our own souls too. We are doubly assured that *God* must do the work out here, and when He *alone* leads we are sure not to return weary or disheartened.

A VISIT TO SIDI AMR AND HAMADA.

BY MR. JOSEPH J. COOKSEY.

It was a great step into the unknown when Abraham, obedient to the command of God, left his father's house, broke all his associations, and turned his back upon much that had constituted life to him; but it was this step in which he honoured God, and which discounted his ability to arrange his own life either in detail, or in the aggregate; which laid the foundation of that magnificent character, and helped to win for him afterward the title of "Father of the faithful."

We are finding here, surrounded as we are by a world of need, that it is comparatively easy to arrange one's life so as to fill the days with useful work; but one is woefully conscious afterward, that this human arranging and planning is not very productive of spiritual results, and work, instead of being a delight and strength, tends to weariness. We are endeavouring to learn the great lesson which Abraham learnt so readily, that life should not be a series of human calculations, but of Divine leadings.

A small company of brethren, met together for prayer and praise, were waiting upon God to know where, among the score of possible places, was the village which God wanted them to evangelise that day. Several villages were before their minds as not having yet been visited, and after laying the matter before the Lord, all arose from their knees with the one experience that the only place they were able to retain in their thoughts during prayer, and which lay upon their hearts with the weight of a claim, was Hamada, so forthwith it was made their objective.

Nestling by the side of this place lies the village of Sidi Amr, which perhaps for five centuries has contained the tomb of this well-known local saint, and as a result, the religious and social influence centres rather here than in Hamada. Having reached this latter village first, they learned that there was no inn for the horse, or even a café, and what had appeared on the map a moderately large place, was small and straggling. Reason strongly argued that they should stay at Sidi Amr, put up their horse at the inn, and preach the Gospel to the company of men at the café, who were courteous and inclined to be quiet, and not waste their time in wandering about a semi-

deserted and partially dismantled Arab village. But then, what of the leading of the morning, so unanimous and distinct? So they determined to believe for once that in God's work human premises do not always insure divine conclusions; and forthwith went to the village to which they had been led.

Walking up the main street a solitary man was met, who did not seem strongly inclined to entertain or encourage their talk about God and the plan of salvation, and no one else appearing except a few dirty children and some giggling girls, they returned to the spot where they had left the horse and trap in charge of a brother, to find him surrounded by a goodly company of Arabs, reading the Word of God, and intently listening to the message of Salvation. They knew not where the men had come from, but at once instinctively felt this was the God-arranged opportunity, and had a meeting on the spot, followed by singing some searching Arabic hymns. The audience was touched and interested, and proposed to go *en masse* to the café at the village of Sidi Amr. Thus did God vindicate His leading, and provide the nucleus of the congregation, which afterward eagerly heard the message of life in the café adjoining the saint's tomb.

There are two characters which almost without exception are found in one or more pairs in Arab villages: the man who knows everything in heaven, on earth, or under the earth; sometimes hearing, with sublime forbearance and pity, the statements of the Missionary about the Lord Jesus, or at another time taking for his keyword "oppose," which he does with a Mohammedan's conscience, and a consistent tenacity, only possible to one whose mind is irrevocably convinced that all you have said or thought, or can possibly say or think, is absolutely wrong.

The second character is the fanatic, often blind, who knows most of the Koran by rote, and has probably lost his sight in this acquisition, who is brought upon the scene when one is making too much headway in showing Christ to be absolutely necessary as their Saviour; and raising his forefinger to Heaven, this poor fellow, quite impervious to reason, commences to recite in a high key the Koran, finishing up when he can continue no more in a volume of praise and defence for Islam. The first mentioned was present at Sidi Amr and did his duty bravely, shewing his comrades how well he could "oppose"; but the ruling sheik proved to be reasonable and very well disposed, and as he walked into the café, our disputant disappeared, and a respectful silence reigned. "I love our Lord Jesus very much," was his first observation, for which we thanked him, and tested its strength by expounding for half-an-hour the way of Life, followed by a couple of Arabic hymns.

"I knew," he continued, "a doctor in Sfax, a most excellent man who gave me medicine when I was ill, and taught me many things about God. I was willing to learn of that man." "Do you know that he, his wife, and boy were murdered in one night?" we asked. "Murdered! by whom?" "Probably by Arabs," we replied. "By Arabs! rogues! rascals! and that little boy, he murdered too?" "Yes, all murdered except the infant." He seemed touched with genuine grief, and turning to the company, he cried, "My heart burns! my heart burns!" Truly the kind doctor "being dead yet speaketh."

We then proposed a lantern service which was heartily taken up by all, and the café was soon arranged for this. The subject of sacrifice and redemption by blood which we had endeavoured to elucidate in speaking to our "opposer," was resumed amid a respectful hearing, the sheik at times interpolating remarks of approval, as we traced from Moses to Jesus the meaning and power of the blood in the Divine Economy.

The sheik was overflowing with kindness, and having read something of the Gospel, he was very grateful for a complete

copy of the Bible; and taking our names and addresses, he said "I have learned some things from you to-day, and I hope to learn more. I shall visit you at Sousse, to read this book together with you."

We felt as we turned homeward that we had had another lesson that day of the true method of Divine work; and prayed that we might know more of the controlling power of that Divine Spirit who "suffered not" Paul; "drove" our Lord Jesus into the wilderness; and constrained Philip to run to meet a tender-hearted negro in the desert of Gaza.

ITEMS OF INTEREST AT SOUSSE.

EXTRACTS FROM LETTER FROM MRS. CHURCHER.

THE words which have been repeating themselves most in my mind since we came here, are "In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not which shall prosper."

The Lord has been teaching us a little of this lesson, but some of us are slow in learning that there are no impossibilities with God. He seems to ask the old question over and over again, "Believest thou that I am able to do this?" Oh for the child-like faith that believes that Father can do all things. We have been much cheered through the testimony of one of the poorest and most ignorant of my women: before she passed away she said "Jesus has taken away my sins, I lie down in His name, I rise in His name and He is with me all the day." How sweet those words sounded from the lips of a Mohammedan woman. She was buried as a Mohammedan, will she rise as a Christian? I find myself asking that question again and again, for we have learned to rejoice with trembling.

We daily praise God for the Baraka: we often have thirty present at the evening services. How I wish I could picture to you some of the scenes as we see them; one will always remain fresh in my memory. About fifteen fine large Arab men were sitting round the table; they had listened very attentively while my husband gave the address; to most present it was the first time they had heard the gospel. When I asked one of them if he could read he said "no," and asked if I could. I said I could a little. With a look of incredulity on his face he said "Read to us then." The book having opened at John xiv. I read the passage, "I am the way, the truth and the life, no one cometh unto the Father but by Me," on which he said, "There is only one way to heaven and we believe that all you Christians are going to hell." I asked him why he thought so, upon which he replied, "Because you do not witness." "Witness! who to?" I asked. He then repeated the Mohammedan formula. "There is no God but God, and Mohammed is the prophet of God." I said I was surprised that they should put a man alongside of God, and that man a sinner. With flashing eyes they stood round and demanded what was that that I had asked. I repeated the statements, on which they said, "Hasha, Hasha" (God forbid). Then my husband came to my help, and reminded them that Mohammed acknowledged in their own book that he was a sinner by asking forgiveness. They tried to deny that there was such a passage in the Koran, but on referring it to one of their own fokees (who had to acknowledge that it was so) they looked rather crestfallen. May the Holy Spirit undermine their belief in their false bible.

FAITH waits *upon* God, but she also waits *for* God. Jacob (in Gen. xxxiii. 9 12) waited *upon* God regarding Esau his brother, but he did not wait *for* God. Had he done so, he would not have bowed down seven times to his brother (xxxiii. 3); Esau must have bowed down to him (xxvii. 29).

SPREAD OF ISLAM IN THE DUTCH INDIES.

THERE are several regions where Mohammedanism is steadily winning ground, but perhaps no place can be found where that progress is faster, and at the same time more astonishing and puzzling, than it is in Dutch India, because there it goes on not only in spite of the government of a European, Christian nation, but it would appear that this Government itself serves to foster and forward Mohammedanism as far as its boundaries extend.

Looking back, we find that by far the greater part of the ground Mohammedanism holds at present in the Indian Archipelago, it has gained after the time the Dutch took possession of those regions. In the Island of Sumatra, it is true, Atchin and Menangkabau had become Mohammedan before that time, and thence Islam had found its way to Java; but on both these islands the great majority of the people were still heathens when the Dutch took possession of them, and to the island of Borneo and Celebes Mohammedanism has crept in the time of the Dutch Government. At present on Java almost the whole population is Mohammedan, at least in name; a great deal of heathenism still being concealed under the surface. In Sumatra about the fourth part is still heathen. In Borneo and in the Celebes perhaps about one-half—but wherever in Dutch India a heathen population is in contact with Mohammedans, Mohammedanism is advancing steadily. Even the official government reports state the progress of Mohammedanism in the Batta country and Telambang, in Sumatra, in West and South-east Borneo, in Menado, Celebes, and in Ternate, Tidore, Bachan, and several other places.

That it is really nothing else but the Dutch Government itself which spreads and forwards Mohammedanism is clearly shown in the Batta-country in Sumatra. The people of the Battaland, or Battas, have been for centuries not only in contact with the Mohammedan Malays, but several times they have been attacked, and a large portion of their land has been quite desolated by the Malays, in order to win the Battas for Islam. But all was in vain; the Battas kept firmly to their heathen creed until, about forty years ago, they became subjects of the Dutch Government. Now, since that time, almost the whole of them, as far as the Dutch Government extends, have become Mohammedan, whilst hardly a Mohammedan is to be found beyond the borders of the colony. The fact that the Dutch Government produces Mohammedanism everywhere is so strongly evident, that the Mohammedans of Sumatra themselves believe the reason why Allah has given the rule to the Dutch is nothing else but this, that all heathen nations should be made Mohammedan by means of the Dutch Government. I myself have met heathens in Sumatra that were quite amazed when they were told that I and the other Dutch (European) were not Mohammedans; so much is the Dutch Government and Mohammedanism one and the same thing to them.

Now what can be the reason of this strange phenomenon?

Of course, I am not going to say that the Dutch knowingly and wilfully propagate Mohammedanism, though there are indeed some infatuated men amongst them who, blinded by their hatred against Christianity, really and openly wish good speed to the Crescent. By far the most of them have no interest whatever nor sympathy with Mohammedanism; very many of them even hate it; but, nevertheless, being quite indifferent, and following a so-called strictly neutral policy in matters of religion, in fact they help to spread it. There, like in other instances, Mohammedanism steps in to do that which Christianity ought but neglects to do.

The Dutch cannot live in India without a Mohammedan appendix of lower officers, as clerks, policemen, interpreters, and tradesmen. The Malay language being (outside Java) the

language of the Government, and being spoken by Mohammedans only, is one of the most powerful agents of Mohammedanism.

Whenever the Dutch Government is established, everybody that has anything to do with it, either in court or trade, is compelled to learn the Malay language, and very seldom anyone has learnt Malay without becoming Mohammedan at the same time. Very soon, therefore, all the native chiefs through whom the Dutch govern the people, all lower officers and tradesmen of the country, in short all men of weight and influence, become Mohammedans, and then it does not want many years until all the other people follow them. There are few proper Mohammedan missionaries in India, but the Moslems, being zealous in fulfilling their religious duties, and very ardent to propagate their creed, all of them do the work of missionaries, especially the so-called hadjis, whose number increases year by year, on account of the passage to Mecca by steamer being now very cheap and easy. In 1875 there were no less than 5,600 hadjis (pilgrims) from Dutch India.—*Malaysia Message.*

"GOOD."

Our Own Gazette, December, 1896, contained an article by Miss E. L. de Butts, in which mention was made of a visit to the Mission Hospital, Tangier, and its work; also of the hardness of Mahomedan soil. Their donkey boy, upon turning them from the building, pointing backwards, gave his testimony in one English word—"good"!

"Good"! 'Tis the Nazarene has come at last
To this dark, Christless shore so near His own;
Christless, because the value of "The Blood,"
All unaccepted, is, alas! unknown.
India, China, and the distant Isles,
Even our own dark Continents far South,
Welcomed the message of Eternal Truth,
But we remained, in ignorance, without.
Only a few days' journey, and the Light
Of Christianity was full and free;
The strongholds of the Gospel held their own
So near, and yet, for us, so uselessly;
The while our fathers and their fathers' fathers lived
In Moslem error, and as Moslems died;
Mahomet's lie their everlasting curse,
Rejectors of the Christ—the Crucified.
"Good"! For to-day the labourers, though few,
Have brought their basket store of precious seed;
What wonder, if they find the sowing time
On barren soil disturbed by foulest weed,
And unproductive of apparent fruit?
We were behind the nations in their good;
The ground is hardened by the ages past
Of sin and hatred, cruelty and blood.
There is a Harvest, later than the rest;
There will be reaping time for us, at last;
North Africa shall leave its Prophet's faith,
The Koran be a phantom of the past.
When sheaves of golden grain are garnered safe
Even from Turkish lands; and Arabs, known
As monuments of everlasting grace,
Find place with "every nation" round "The Throne."

THERE is no trial to the believer like guilt upon the conscience, but it is the triumph of faith to see guilt removed by the atoning blood of Christ. A very little stain upon the conscience makes a wide breach in our communion with God.

The Work of Others.

THE ARABIAN MISSION.*

REPORT FOR OCTOBER-DECEMBER, 1896.

BY REV. JAMES CANTINE (BUSRAH).

AFTER nearly two years, it is a pleasure once more to write about current happenings in Busrah and vicinity. A long furlough home is enjoyable in anticipation and reality, yet it sometimes seems like a rest by the wayside rather than actual progress.

The date of my arrival at Busrah was November 15th. It would have been a month earlier but for tedious and unavoidable delays on the way. Twelve weeks from New York was the record of my diary on the day I landed at the mission house.

While waiting for my steamer at Karachi, India, I quite unexpectedly met my associate, Rev. P. J. Zwemer, and had a pleasant visit with him before we separated, he to take a furlough up on the hills, and I on my way to the Persian Gulf. Only a passing glimpse was had of Muscat during the few hours we stopped to discharge cargo, but enough to show me that new departures had been made in missionary effort, which were meeting with gratifying success. The freed-slave school has doubtless been well written about by the missionary in charge, and I will only record my pleasure in seeing the boys and in noting the progress already made. Our boat did not stop at Bahrein, and a visit to that station may be embodied in next quarter's letter.

At Busrah, the disappointment which I had felt all the journey through, in returning without the needed clerical and medical reinforcements, was somewhat lessened by the realization that the missionary force was still larger by two than when I left. The welcome I received from Mr. and Mrs. S. M. Zwemer was inspiring, and the results of their joint efforts, already in evidence, were most gratifying. The medical work also, under (to me), our new doctor, was more developed than I had ever seen it. That religious services could be carried on in the dispensary for so long a time without objection from the government was a surprise. Except when other duties have prevented, I have generally, myself conducted these five or ten minutes of reading and explanation followed with prayer, and I can testify to their value, both as emphasizing the religious bearing of our medical work, and as an opportunity for scattering the good seed, some of which perchance may take root.

Another evidence of growth—the outstation at Amara—needing some attention, I spent a few days there in the month of December. Amara is only twenty-four hours' journey up the Tigris, provided the navigation is good, which it usually is not. This time I arrived about ten o'clock at night—not a very good time at which to settle oneself in a strange town, but an empty room in a "khan" was found, and after hiring a broad bench on which to spread my bed, I took possession at a rental of about ten cents a day. It is surprising how comfortable one can be for a short time with very little in the way of luxuries. The main thing, for me at least, is to have plenty of bedding to ensure a good night's rest. For food, one learns to eat what other people do, and almost anything is welcome as a change. However, the colporteur in charge, our good Murad, looked after my needs, and I was enabled, in a very pleasant way, to get a good idea of the town and the prospects for our work. We have a fine little Bible shop there and a capable man in charge, but the population is not very large, and there are few neighbouring villages, so I do not know that

our book sales will be very large. However, it is a "watch-tower" for the plain, and already we know that men have listened to the voice therefrom.

One of the greatest of blessings which come to the lot of missionaries has lately been ours, namely, witnessing the ascent of a soul out of darkness into the light of peace and joy of service. The convert, already mentioned in our letters, has been an almost daily visitor at our house. Delighting in the reading of the Word, earnest in prayer, and zealous for the Kingdom, he has been a great comfort to us. His escape from all interference seems inexplicable to us, except it be that his position as a petty officer in the Turkish service protects him to some extent. Some day, doubtless, the storm will break upon him, and we must pray that his faith fail not. He has asked for baptism, but is first to receive more instruction, and possibly complete his term of service in the army. He has already spoken to several of his comrades about the claims of Christ, and we trust it may be God's purpose to use him mightily in His Service. His greatest drawback now is his wife, who, as are most Mohammedan women, is very much prejudiced against new religious ideas, and now, since Mrs. Zwemer's departure, we have no way of reaching her.

Shortly after my arrival, our colporteurs returned from a successful tour up the valley of the Euphrates. As I myself had been over this ground some three years ago, I could appreciate the greater degree of toleration, with its consequences of increased book sales, which now prevails. Most probably this toleration does not mean so much a change of heart among local officials, as that we have wearied them by our systematic and continuous efforts. And so do we believe that a like opportunity, world-wide and heaven-dependent, will give to the Lord's work any of the places in Arabia upon which we, as Missionaries, "have placed the soles of our feet." May our friends echo the prayer, "Only be strong and of a good courage."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

For encouragement given during journey by Mr. Edwards to and from Tangier, and prayer for blessing upon the portions of the Word of God distributed. (page 77.)

For a Sheikh met with in the course of an itinerant journey, who is much interested in the Gospel Message. (page 81.)

For an Italian teacher in Sousse who professes to have "received the Word." That grace may be given him to make an open confession. (page 80.)

PRAYER

That the kindness shown by our sisters in Tetuan during the late distress, may dispose many to listen to and accept the truth of God.

For blessing upon the Medical work in Fez, and the constant proclamation of the Gospel there.

For guidance and blessing in the case of Miss Herdman and Miss Denison, who are travelling in the centre and south of Morocco.

That conviction of sin and seeking after Christ may be seen, not only amongst Europeans but Arabs.

MANY a man prays for a baptism from above who would run if he saw it coming; and not a few of those who plead so eloquently that their lips may be touched with a coal from off the altar, would faint dead away if they saw an angel go for the tongs. Spiritual privileges and power come at much cost, and few of us are really willing to pay the price.—*Sc'l.*

* "The Arabian Mission," 25, East 22nd Street, New York City.

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 thirty-four 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 five mission stations and eighteen 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. Ten others are carrying on Medical Mission work in Sousse and surrounding villages. 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.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANCIER.		Miss A. G. HUBBARD	Oct., 1891	REGENCY OF TUNIS.		Miss E. T. NORTH	Oct., 1894
Mr. C. MENSINK	.. Oct., 1888	Miss I. DE LA CAMP	.. Jan., 1897	Tunis.		Miss G. L. ADDINSELL	Nov., 1895
Mrs. MENSINK	.. May, 1890	Fez.		Mr. G. B. MICHELL	.. June, 1887	EGYPT AND NORTH ARABIA.	
Dr. C. L. TERRY,		Miss E. HERDMAN	.. Jan., 1885	Mrs. MICHELL	.. Oct., 1888	Alexandria.	
M.B., C.M.Ed.	Nov., 1890	Miss M. COPPING	.. June, 1887	Mr. A. V. LILEY	.. July, 1885	Mr. W. SUMMERS	.. April, 1887
Mrs. TERRY	.. Nov., 1885	Miss M. MELLET	.. 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. T. 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,		AT HOME.	
Dr. G. R. S. BREEZE	.. Dec., 1894	Mr. J. L. LOCHHEAD	.. Mar. 1892	M.B., C.M.Ed.	Oct., 1885	Miss I. L. REED	.. May, 1888
Miss F. MARSTON	.. Nov., 1895	Mrs. LOCHHEAD	.. " "	Mrs. CHURCHER	.. Oct., 1889	Dr. H. SMITH	
Miss F. K. TREGILLUS	Dec., 1896	Miss L. COLVILLE	.. April, 1886	Miss M. SCOTT	.. Mar., 1892	M.R.C.S., L.R.C.P.	Jan., 1892
Miss A. WATSON	.. Feb., 1897	Miss H. GRANGER	.. Oct., 1886	Miss N. BAGSTER	.. Oct., 1894	Miss GRISSELL	.. Oct., 1888
<i>Spanish Work—</i>		Miss E. K. LOCHHEAD	Mar., 1892	Miss L. GRAY	.. Feb., 1891	Miss A. COX	.. Oct., 1892
Mr. N. H. PATRICK	.. Jan., 1889	Algiers.		Mr. W. G. POPE	.. Feb., 1891	STUDYING ARABIC, ETC., IN ENGLAND.	
Mrs. PATRICK	.. Sept., 1889	Mons. E. CUENDET	.. Sept., 1884	Mrs. POPE	.. Dec., 1832	Mr. MILTON H. MARSHALL,	
Miss F. R. BROWN	.. Oct., 1889	Madame CUENDET	.. Sept., 1885	Mr. J. COOKSEY	.. Dec., 1896	<i>Tutor.</i>	
MISS VECCHIO, <i>Mis. Helper.</i>		Miss A. SMITH	.. Feb., 1891	Mrs. COOKSEY	.. " "	Mr. W. T. FAIRMAN, Mr. KUMM,	
Casablanca.		Miss A. WELCH	.. Dec., 1892	Mr. H. E. WEBB	.. " "	Miss B. BILL, Miss CRAGGS.	
Mr. J. J. EDWARDS	.. Oct., 1888	Oran.		DEPENDENCY OF TRIPOLI.			
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Dr. G. M. GRIEVE		Miss A. GILL	.. Oct., 1889	Mrs. VENABLES	.. Dec., 1872		
L.R.C.P. and S.Ed.	Oct., 1890	Djemaa Sahridj.		Mr. W. REID	.. Dec., 1894		
Mrs. GRIEVE	.. " "	Miss J. COX	.. May, 1887	Mrs. REID	.. Dec., 1894		
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