

MATTHEW XXVIII

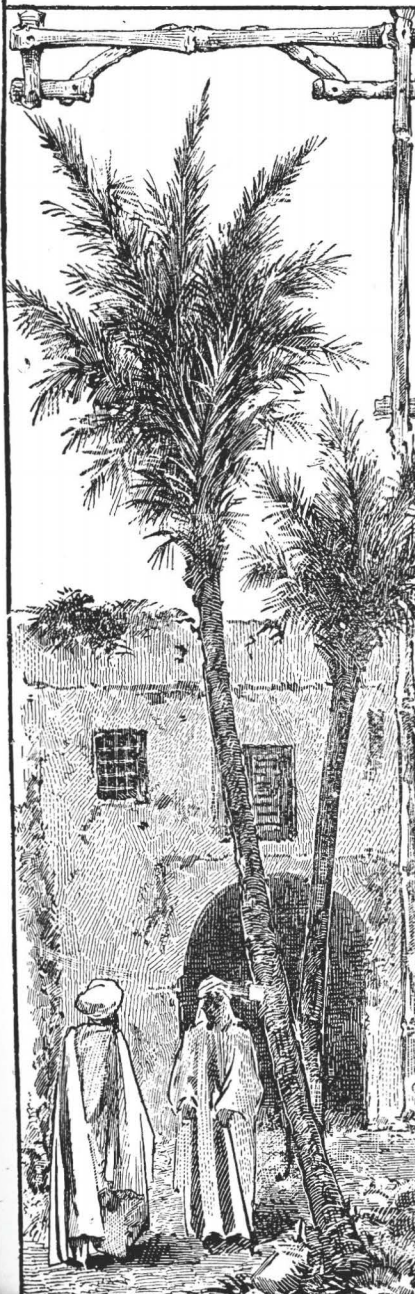
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA

LIST OF DONATIONS FROM SEPTEMBER 1st TO 30th, 1897.
GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			No. of General.			No. of Special.			TOTALS FOR 5 MONTHS.			No. of Receipt.				
1897. Sept.	No. of Receipt.	General. £ s. d.	1897. Sept.	No. of Receipt.	General. £ s. d.	1897. Sept.	No. of Receipt.	Special. £ s. d.	General ...	£	s.	d.	Brought forward	£	s.	d.
1	2183	0 5 0	29	2219	1 9 7	14	1408	0 2 10	£1596	10	10		41	0	10	0
1	2184	1 10 6	29	West Thurrock	4 0 0	14	1409	0 6 0	Special ...	995	1	9	42	0	6	8
2	2185	20 0 0	30	2221	6 0 0	14	1410	0 12 0	Total ...	£2591	12	7	43	25	0	0
2	2186	6 5 0	Total, Sept. ... £107 15 9			14	1411	0 17 4				44	2	10	0	
3	2187	1 0 0	Total, May to Aug. ... £1488 15 1			14	Casablanca	0 19 0				£52 16 0				
4	2188	0 10 0	Total ... £1596 10 10			16	1413	5 0 0				Amount previously acknowledged £37 1 10				
4	2189	0 6 0				16	1414	5 0 0				Total ... £89 17 10				
4	2190	0 7 0				18	Chadwell Heath	0 14 3								
8	2191	10 0 0				18	1416	52 16 0								
9	Manchester	1 2 0				20	1417	100 0 0								
10	2193	1 1 0				21	1418	1 10 0								
11	2194	1 0 0				21	Miss'y. Band	7 0 0								
11	2195	5 0 0				21	Anon.	1 10 6								
11	"Of Thine own"	1 0 0				23	1421	30 0 0								
11	2197	0 10 0				23	1422	6 0 0								
11	2198	0 5 2				27	1423	1 0 0								
13	2199	0 10 0				27	1424	1 0 0								
13	Stratford	1 0 0				27	1425	7 10 0								
15	2201	5 0 0				27	1426	0 13 8								
16	2202	1 1 0				27	1427	2 0 0								
18	2203	0 10 0				27	1428	0 16 0								
20	2204	15 0 0				27	1429	1 0 9								
20	2205	0 5 0				27	1430	11 15 0								
20	Uttoxeter	1 4 0				27	1431	13 0 0								
20	Manchester	0 16 0				27	Talbot Tab.	3 0 0								
21	2208	1 2 8				27	1433	0 11 3								
22	2209	1 1 6				27	1434	1 0 2								
23	2210	0 11 7				27	1435	0 5 5								
23	Ilford	0 10 0				27	1436	2 0 0								
23	2212	0 11 0				29	1437	12 10 0								
24	2213	10 10 0				30	1438	2 0 0								
24	2214	1 1 0				30	1439	22 16 1								
24	2215	2 2 0				Total, Sept. ... £360 3 11										
27	Cholmeley Hall	2 0 0				Total, May to Aug. ... 634 17 10										
28	2217	0 8 9				Total ... £995 1 9										
28	2218	1 0 0														
Carried forwd. £96 6 2			Carried forwd. £64 17 8													

GIFTS IN KIND:
Sept. 8th, (302) a saw; 20th, (303) Arabic Scriptures; 21st, (304) two boxes of bottles.
Carried forwd. £24 9 4

FORTHCOMING MEETINGS
During November.

Nov. 1	Drawing-room Meeting, Sydenham	..	3.30
1	Metropolitan Tabernacle	..	7.0
2	St. George's Hall, Oxford	..	8.0
3	Baptist Chapel, Banbury	..	7.30
4	Folkestone Hall, Walthamstow	..	7.30
4	Assembly Hall, Aylesbury	..	7.30
5	Magdalen Road Mission Hall, Oxford	..	8.0
8	Abbey Lecture Hall, King's Road, Reading	..	7.30
9	Y.M.C.A. Hall, Friar Street, Reading	..	7.30
10	Baptist Chapel, Abingdon	..	7.30
15	Alexandra Hall, Blackheath	..	7.30
17	Trinity Presbyterian Ch., Clapham Road	..	7.30
18	Marylebone Pres. Ch., Upper George St., Bryanston Sq., W.	..	8.0
19	Drawing-room Meeting	..	—
25	Malden Hall, Kentish Town	..	7.30

THE MISSIONARIES OF THE NORTH AFRICA MISSION go out on their own initiative, with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves, others are supported, in part or in whole, by friends, churches, or communities, through the Mission or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the Council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the Council as to salary or support, believing that the Lord, Who has called them, will sustain them, probably through the Council, but if not by some other channel. Thus their faith must be in God. The Council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies, but the measure of financial help they can render to the missionaries is dependent upon what the Lord's servants place at their disposal.

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

NORTH AFRICA.

God's Delays.

"To God only wise, be glory through Jesus Christ for ever. Amen."—ROM. XVI. 27.



A CARTHAGE YOUTH OF TO-DAY.

IT has ever been one of the perplexities of the Lord's people that He should be so long in accomplishing His purposes and in fulfilling His promises. The length of time that elapsed between the statement that the seed of the woman should bruise the serpent's head and the coming of Christ is one instance in point, and the delay in His Second Advent is another. God's delay in bringing about the evangelisation of the heathen and the Mohammedans is a further instance, and the lives of every one of His people would afford, on a smaller scale, many more of these strange deferrings. Unbelief asserts that God's delays are occasioned either by want of power or want of will. This faith denies, and accounts for them on the ground of God's infinite wisdom, of which the Apostle Paul has said, "O, the depth of the riches, both of the wisdom and knowledge of God: how unsearchable are His judgments, and His ways past finding out."

But while we may not be able fully to explain the causes of God's apparent delays, we may often be able to suggest probable explanations. God is generally slower in His work with men than we should be. As Mr. Müller has often said, "God is never in a hurry." We are anxious to see displays of God's power, but God is desirous of manifesting all His glorious attributes, and not least His wisdom. For the manifestation of this to men it has probably been necessary

that time should be given for human principles to manifest themselves and for men to have an opportunity of learning by experience their lack of wisdom and lack of power. May not the four thousand years that preceded the Incarnation and the Cross have been necessary in order that men might appreciate the wisdom and necessity of God's salvation? During that period men had by various methods been seeking to put themselves right

with God or render themselves happy, and it was only after they had failed under practically every conceivable condition that God manifested His wisdom in a salvation which gloriously meets every divine claim and every need of the poor sinner. If God's plan of salvation had been fully revealed immediately after the Fall, believers would hardly have appreciated it as they do now in view of human failure.

But why does God permit the work of evangelising the heathen, and especially the Moslems, to be so slow? Why is it that about thirteen hundred years have elapsed before definite efforts have been made by God's representatives to evangelise the Mohammedans? No doubt one answer to this question is that the Lord's people have neglected their plain duty, and are only now beginning to awake to their responsibilities. This is a correct explanation so far as it goes, but since the Lord's people to-day are only awaking to their responsibilities as a result of a divine impulse, we are driven back again to ask, Why was not this divine impulse given at an earlier date? Perhaps we cannot fully explain this problem with regard to God's ways, but it seems clear that we are not justified in taking credit to ourselves and saying we are better than our fathers; they neglected the work, but we are attending to it. There are times and seasons when God sees it appropriate to do certain things, and there are other times and seasons when God does not see it appropriate to do certain things. We certainly must not overlook the human element, but still more certainly we must not ignore divine plans and purposes. There can be no doubt that God could, if it had seemed good to Him, have stirred up His people and given them a mighty impulse to seek to evangelise the Moslems several hundred years ago; He does not seem to have done this. Possibly He had lessons to teach His Church and work for His Church to do which infinite wisdom saw it was necessary should be done first.

But what God did not do in years gone by He has begun doing during the present century, and especially pushed forward during the past few years. He has caused His Word to be translated into Arabic—the sacred language of all Mohammedans and the ordinary language of most of them. Hundreds of thousands of copies or portions of the Scriptures have been circulated amongst them, various helpful books for Mohammedans have been produced, schools and colleges have been opened for their enlightenment, medical missions and dispensaries have been undertaken to relieve their sufferings and to remove their prejudices against Christians, hundreds of labourers have been stirred up to work amongst them, many of them going forth without any guaranteed support. On the other hand, political barriers have been broken down, and in almost all Moslem lands there is more or less liberty for the making known of the Gospel. Best of all, there has been an ingathering of firstfruits from Islam, in India, North Africa, and elsewhere, especially in Sumatra and Java, while a sense of doubt with regard to their faith, such as was quite unknown in years past, is spreading amongst them. How is this work to be accounted for? It is too widespread, deep, and important to be explained satisfactorily, merely by the still growing interest which the Lord's people take in the spread of the Gospel in Mohammedan lands; we must go farther back, and recognise in it the result of a divine impulse and a divine purpose with regard to the Moslems of to-day which was not apparent in years gone by. In other words, looking on the various facts before us, we feel justified in "assuredly gathering," as Paul did after the vision of the man of Macedonia, "that the Lord had called us for to preach the Gospel unto them."

Of course, we have always had the general commission to preach the Gospel to every creature, but we need something more than this for personal guidance, either as individuals or communities, for the general commission did not hinder the Spirit from not suffering Paul to go into Bithynia, and forbidding him to preach the Word in Asia. If we are right, we have at the present time, therefore, not only the general call to preach the Gospel to the Moslems as a part of the "all nations," but we have, in addition, a special call to go to them, as Paul had to go over unto Macedonia and bring the Gospel into Europe. If we are right in thus assuredly gathering, as we feel confident we are, it means a great deal. It means that the time which had not come in years gone by has come, and is more fully coming now when God is going to visit the Mohammedans and gather out from them a people for His name as never before. And if He has purposed the end, He will also find the means. He will raise up the men and the women who shall give their lives to the work; He will raise up wise counsellors to guide and direct it; He will raise up generous donors to sustain it, and make it manifest that the work is His, that the workers are His, that the means are His, so that the glory also may be His. May we each seek to know what part God would have us play in this glorious progress of His kingdom! Let us seek to find our place in God's plan of campaign, and fill our niche, whether it be small or whether it be great, for His glory!

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.

DEPARTURES.—Miss Albina Cox, on Thursday, September 23rd, for Sousa; Miss Grissell, on Friday, October 8th, for Tunis.

MR. GEO. MICHELL, of Tunis, having completed an Arabic version of Anselm's Treatise, "Cur Deus Homo;" it is now being printed at Beyrout, at the expense of the Religious Tract Society. The Turkish Censor at Constantinople has approved of the publication of the work with very few alterations, the principal one being that of the title to "Why was the Word made Flesh."

THE Dublin Auxiliary, which last year contributed £211 on behalf of Mr. and Mrs. Edwards, of Casablanca, and Miss Mellett, of Fez, propose, D.V., to have a Sale of Work early in December next. Friends willing to help with articles for sale, etc., are invited to communicate with Miss Acason, 94, Morgue Road, Rathmines, Dublin.

WE are anxious, if possible, to increase the circulation of our monthly periodical, NORTH AFRICA, so as to stir up a wider interest in the evangelization of the Moslem world, and at the same time lessen the cost of production. Some of our friends who are desirous of helping forward the work of God amongst Mohammedans, might see their way to order from the office a dozen copies of NORTH AFRICA per month, and distribute them amongst their Christian friends.

Another excellent plan is to get a local bookseller to order a few copies per month, and let them lie on his counter for sale; arranging to purchase at the end of the month all unsold copies.

MISSIONS to Mohammedans have of late years found a special and ardent advocate in Pastor Faber, a Lutheran minister in Saxony. His efforts resulted in the sending of two German missionaries to Persia, to work directly among Mohammedans. They settled at Oorumiah, were received in a friendly way by the Mohammedans, and were cheered by finding a spirit of willing enquiry into the truth of Christianity. But the Persian Ambassador at Berlin, a fanatical Moslem, had become acquainted with some of the writings of Pastor Faber, which he sent to the Shah, and secured the expulsion of the German missionaries from Persia, to the great sorrow of the inhabitants of Oorumiah. One of them died from exposure and malaria, on his way through Asia Minor, in March of this year. This defeat has only had the effect of stimulating the friends of the Mohammedan Mission to further efforts. Four theological students of great promise, and a fully qualified lady doctor, have placed themselves at the disposal of the Mission. Pastor Faber has just returned from a journey to the Russian Caucasus

where he has enlisted the German Lutheran Pastor von Bergmann, brother of the celebrated surgical professor at Berlin, for the Mohammedan Mission in Persian Kurdistan. His long acquaintance with Oriental affairs specially qualifies him for this service; while, being a Russian subject, he will enjoy the peculiar protection which is granted to Russians in Persia, and will be allowed to carry on the Mission unhindered. He will begin his work in the autumn of this year, and will shortly be followed by one of the expelled missionaries, who is now studying medicine in order that he may enter Persia as a doctor.—*Der Mission-Freund*.

Is there not some inconsistency that, with all the Conventions which are now held all over the country, when numbers of individuals profess to consecrate themselves to God's service entirely, there should be so little response to the urgent cry for "men" which comes from all parts of the mission field?

There is a danger which it is well always to recognise, lest our Conventions should be nothing but seasons of spiritual dissipation, and it is, therefore, exceedingly important that we should consider what is to be the practical outcome of consecration.—*Niger and Yoru'a Notes*.

A WOMAN was brought to a hospital for treatment, having an incurable disease. She was ignorant of her physical danger, she was ignorant also of the great salvation. Her gentle nurse hastened to tell her the "old, old story of Jesus and His love." It was new and wonderful to this heathen mind, but she at once believed the good news and accepted the freely offered salvation. Then she was eager to go to her friends with this glad message of the Saviour's love. She said to her attendant:

"Will you ask the doctors how soon I shall be well?"

Her friend returned with the message, "The doctors say that they must tell you the truth—you will never be well."

"Please ask them how long I shall live."

The reply was, "Three months, with the care and comforts with which you are now surrounded."

"And how long shall I live if I go to my old home with this blessed message from heaven?"

"Possibly not more than three weeks."

When the answer came this new convert exclaimed, "Get my clothes; I will start to-day!"

Expostulation was useless, for she argued: "Do you think I count the loss of a few weeks of my life anything when I have such good news to tell my people who have never heard of the Saviour?"

Is the love of Christ of so much value to us that we "count not our lives dear unto ourselves" if we may but tell the story to those who have never heard it?—*American Messenger*.

"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.

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.).

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

October 11th, 1897.

DEAR FELLOW-HELPERS,

We are now in the time of Farewell Meetings, and interesting services have been held at Stratford Conference Hall, the Metropolitan Tabernacle, and the Trinity Presbyterian Church, Notting Hill, and others remain to be held. It is a great comfort to missionaries to be assured that they will be prayerfully remembered by friends at home.

From the mission field we have received news of an interesting visit paid by workers from Casablanca to a tribe of robbers some little distance inland, who are practically independent of the Sultan's control and very little under the influence of Mohammedanism, but a thoroughly wild and lawless people. They had a very interesting time among them, but immediately on returning Mr. Edwards had a rather severe attack of fever and jaundice. According to our latest news he was, though out of danger, still confined to bed. The work in and around Casablanca seems to give cause for hope and encouragement, and the new workers appear to be making progress in the use of the Arabic they have learned.

Miss Herdman reports a very interesting journey which she has taken, accompanied by Miss Greathead, to the north of Fez, during which she was mercifully preserved from harm and found opportunities for spreading the truth.

Miss Vining, of Tangier, who has been ill for some time, is rather better, though still far from strong. Mrs. Patrick has gone out to rejoin her husband in his work among the Spaniards in Tangier. Miss Jay has also returned to her post. Miss Jennings and Miss Brown have been itinerating in the neighbourhood of Larache, and seem to have had many open doors amongst Moors, Spaniards, and Spanish-speaking Jews.

Miss K. Smith, who has returned to Djemâa Sahridj, has been much encouraged by the Kabyle lads who profess conversion coming out with increasing boldness for the Lord, and by several being added to their number. They have testified in public before other Moslems their faith in Christ. We commend them very specially to the prayers of the Lord's people.

Mr. Liley has begun holding some lantern services in Tunis, by means of which he hopes to bring some of the men under the sound of the truth. Miss Case, who is giving herself now mainly to work amongst Italians, has visited Sicily, and stayed for a while in Palermo for change and also to get further experience for this work.

Dr. Churcher reports about 270 patients during September at the Medical Mission at Sousse; the numbers will no doubt increase now that the summer season is over.

Mr. Cooksey has been visiting Kairouan, and seems to have found a suitable location for an out-station from Sousa. The British Treaty with Tunis has been abandoned by our Government; whether this will make any difference to our work remains to be seen. We must count only upon the Lord; at His bidding we have undertaken work here, and we must rely on Him alone to sustain us.

The work in Tripoli has recommenced after the heat, and goes on much as usual.

Turning to Egypt, Mrs. Dickins has returned from a visit to Lebanon, where she had been for a change with her son, after an attack of small-pox which he had. She has brought back with her a Syrian young woman to act as Bible-woman and teacher. Miss Watson and Miss Van der Molen are hoping to open up fresh work at Rosetta, some forty miles to the east of Alexandria.

We have several new missionary probationers who are studying Arabic with us here, in the hope of later on going forth to the mission field.

Mr. Summers is staying in England for a few months, with a view of stirring up interest in the deep spiritual needs of the people of North Africa. He has had five years' experience in Morocco, and rather over five years in Egypt. Friends who would like to hear his interesting story should communicate with us on the subject.

Receipts during the past month have not been very abundant; still, we have much to be thankful for, and are looking to God for increased supplies in his good time.

I remain,

Yours faithfully in the Lord's service,

EDWARD H. GLENNY.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

For the gracious provision made for the needs of the Mission during the past financial year.

Praise to God for His goodness in sparing our brother, Mr. J. J. Edwards during a severe attack of fever and jaundice; and prayer for complete recovery.

PRAYER

For two French soldiers in Kairouan who are Christians; that they may grow in grace, and be much used amongst their comrades and others.

For the seven thousand Spanish Colonists in Tangier, amongst whom Christian work is being carried on by Mr. and Mrs. Patrick and their helpers.

Prayer is asked that further aid may be given toward the expenses of the medical work in Sousa.

Morocco.

A DAY'S WORK IN THE TULLOCH MEMORIAL
HOSPITAL, TANGIER.

BY DR. C. L. TERRY.

THE work of the day commences with the giving out of medicine to in-patients, and a visit from the nurse to see how each has "mornings," as the Arabic goes; then the regular ward visit to change those dressings not already seen to, and to prescribe fresh medicines where needed.

Next comes ten minutes or a quarter of an hour's prayer meeting for all workers. Then the morning service for in or out-patients, or both of these together.

After this comes the seeing to the out-patients one by one in the consulting-room, or any special in-cases or operations according to the day. During the time of waiting before being prescribed for, and afterwards whilst waiting for the prescription to be dispensed, the out-patients are usually talked to, read with, and a Gospel portion or New Testament in Arabic given to those amongst them who can read. Thus the morning till one o'clock, or later often, is occupied. About 2.30 the medicines are again given out, and a third time at about eight o'clock in the evening; and on most evenings one or other of the workers have an evening service or reading in the wards.

The medicines, dressings, etc., are all given gratuitously. This is considered best, for the present time, at any rate.

Giving these things as a gift of charity is considered by all Musulmeen as a "good work."

I will take the opportunity of thanking subscribers who have so regularly and constantly sent in the money for the beds, and who, as well as giving, are, we know, accompanying the gifts by their prayers. We would gladly welcome some fresh subscriptions. The bed-money, £10 per bed per annum, now that food is so much dearer than it used to be, only just covers the cost of food and drugs for each individual, and nothing is left for renewing blankets, bedding, repairs, etc. If any could take on beds at £15 per annum, or any now giving £10 could make it £15 instead, we should be greatly helped. I can hardly refrain from saying that if it were possible to have a much larger building, and to support double the number of workers, there would be no difficulty in getting three times the number of patients, both in and out. Will some join us in praying regularly about this matter?

Let none who contribute monetary help, or help by prayer, forget that this is a double work, and that there is an earthly side with good return visible day by day, viz., the healing and help given to those who live in conditions which are cruel indeed for sick people and those in pain, as well as a spiritual side, viz., the obeying Christ's command, and the putting the Gospel before those who are living in a darkness, which is such that it is no exaggeration to say of it, that it can be felt.

FROM FEZ TO WAZZAN.

BY MISS E. HERDMAN.

Monday, August 30th.—Starting in the afternoon of this day we climbed the pass and slept in the village of Aulad Jamaï. This tribe is quite civilised, and is said to be by origin Spanish. The water of the village was mildly sulphurous, and gave a remarkable taste to our tea and to the bread the villagers brought. A famous strong sulphur spring—Mouly Yacoub—is near. I should like to state here that in our whole trip we found in every tribe the women tattooed with the Cross, and on the whole the men willing to hear the Gospel, and the literati—the very few—to receive books. Many were deeply interested to know that we brought them their former religion. I gave medicine in the evenings until dark, while our tent was being pitched, and in the mornings while it was struck. As a rule the people were grateful, and willing to swallow quinine and other bitter powders as well as the easier pills. Our medicines for travelling are all dry. In some villages almost all were down with fever; this was specially so at the River Redât, between Wazzan and Auf. Many, they said, had died.

Tuesday, 31st.—Rode to the well-known ford of Mouly Abdallah on the river Sebou. In every place the millet crop is either being harvested, that is the drooping heads cut off and the stalks left for the cattle, or else it is almost ready and is being watched. The country is safe for travellers while thus full of people; but when this (the last crop) is harvested, even safe roads, being very lonely, become dangerous.

The Sebou can only be crossed at the fords when it is at its lowest. Even then the loads almost touch the water. We lunched on the banks, crossed, and rode to a large village called Aulad Rasheed, where we stopped some hours, doctoring a large number of men, women and children.

When within an hour of reaching the usual Tangier road ford of Warera, we turned a little to the east and here began our new experiences, for the road for so far was well known to us and to Europeans. Fortunately we had an introduction to the Sheikh of the large village we approached, and which was inhabited by people to whom Christians were unknown. The people here were *extremely* interested in the Gospel. The

Sheikh had, however, been to our house, and the people were friendly. It was a very malarious place and quinine seemed much in requisition. Here we doctored and taught that evening and the next morning. Our road had lain yesterday through Hajjassa and a part of El Gharb.

To-day on our right (to the east) lay the tribe of Aulad Aissa, so that we skirted their mountains from south to north. On our return journey we cut through their country from west to east. After but a short ride from the river Warera, we reached the tribe of Auf and also Jebel Sella, a wild tribe inhabiting these last mountains. We lunched under fine trees at the Wednesday market (Sok el Arba) of Auf. The best tree was, as usual, given up to a saint, and therefore was inaccessible to us.

Skirting, crossing, and re-crossing our road east and west, we reached, early in the evening, one of the numerous villages called Farms of Wazzan. As there is neither mining or manufactures in this country, the riches of these shereefs of Wazzan are all in cattle and grain, hence their endless farms, not only near Wazzan, but all over the North of Morocco. All of them are well chosen, where the soil is rich and produces wheat. While watering our mules a shereef of Wazzan, himself travelling thither, asked us to go on in his company. He had a litter with him, carried by two mules, in which was a lady. As it seemed doubtful if we should arrive before dark, we declined to hurry our mules.

Friday, Sept. 3rd.—We doctored last night many cases of fever and its consequent ailments, also numerous ophthalmia cases, etc., and, meanwhile, teaching until after dark.

We started at 6.30 a.m., travelling at right angles to yesterday's route, reaching Wazzan by a most lovely road at 9 o'clock. On our left was the Wazzan mountain, partly wooded with brushwood, and partly cultivated in vines and olives. We wound in and out of the hills at its base, and up and down its slopes, while to the east lay range after range of mountains of all shades of colour. The hills through which we rode are pasture land, dotted over with palmetto, and are said to be exquisite in the season of wild flowers. This is the driest part of the whole year, and yet flowers peeped out here and there, especially in shady valleys.

Wazzan climbs up the northern slopes of its beautifully-wooded mountain. It lies about 1,200 feet above the sea. The best houses are built of freestone, and the huts of grey sun-dried mud slabs. Framed in green, the effect is striking. At the lower end the houses are occupied by the shereefs. We had intended spending a day or two in Wazzan, but were unsuccessful in getting a house. The people were extremely civil, but the great, although quiet crowds that gathered round our tent, warned us to be moving on. At a time when the outer market, where we pitched, was a little free from the multitude, we gave away medicines.

Saturday, 4th.—After lunch we left Wazzan, returning by the same pretty road.

Passing the little river Jebabara, where we had formerly watered our mules, formidable, I am told, in winter floods, we rode on until after sunset, hoping to reach our Sok el Arba village. There was a moon, but the country was too dangerous for us to venture to travel by its light. Looking up a gorge, we espied a stack of straw on the top of a hill. Reasoning that there must be human beings and probably a village there, we climbed the almost perpendicular path, for it is quite astonishing what mules can do in hilly parts of this land. We found a large Wazzan farm, and were comforted, for we had expected a den of robbers. This place is just above the river Redat, and malaria prevails. We were received as saviours.

The Mekaddam, or chief of the village, ordered all the sick to bring milk, eggs, etc., and, until late into the night we were doctoring, sending to those who were not able to rise.

Sunday, 5th.—The villagers sent early for their neighbours from surrounding villages, and we spent our day doctoring and teaching, a case of *laborare est orare*. The principal maladies were fever and ophthalmia. However, we moved on one hour's journey to the Wednesday Sök to sleep, for we required to meet the people there to make enquiries about our road next day. We had invitations to two villages, but these we hope to accept later.

Monday, Sept. 6th.—Last night we had a violent Easterly gale with stifling dust; nevertheless, the men sat and listened to the Gospel, only two opposing. One of these was the Mekaddam, but he softened down and became friendly. This morning we started doctoring about sunrise, and left the village about 8 a.m., our road lying through the unknown. Just at sunset we rode up a steep wooded hill to a famous saint's tomb, the only village we could reach. We had but bare permission from the people to pitch our tents, and there were several fanatics around us who were shouting to us to witness to Mohammed. Eventually the readers took portions of Scripture and their teacher and leader of the mosque a New Testament. I hope shortly to return and to evangelise Aulad Aissa. Their large, well-built villages looked quite European. I shall take advantage of the arrival of patients from there who will have heard of our doctoring their near neighbours, and will be sure to come to Fez for medicines. Had we had one friend to introduce us we could have stayed. Such is the fashion here.

Tuesday, 7th.—Towards evening we entered a famous saint's village. We were offered a place to pitch, but to our surprise, there was endless quarrelling over us, as far as we could find out, from jealousy. Our men gave tea to a few leading men, and we endeavoured to make friends.

Wednesday, 8th.—From early morning we were doctoring men. We then went, by invitation, to a large private house, to attend to some women who came from all the houses around to us. We had about finished at one p.m., and were very hungry, when a respectable, elderly man appeared and urged us to go and pack up and start, as he said: "They are going to take all your things." We returned quietly, but found only one man urging others to send us away, and he not one of any importance. He managed, however, while we had lunch, to stir up two others, and they did their best to get the people to frighten us, pointing their guns at us, etc., but finding we were not alarmed, they proceeded to throw down our tent over our heads. We then packed up and started. Their governor sent a mounted shereef to escort us, and we rode quietly away.

This gentleman had orders to see us safely over the border of the Fishtala River, instead of this, after riding for an hour, first through a wood, and then some hills and valleys, he took us to his own house, a large building built, as usual, under a crest of marble rock. The Fishtala houses are strikingly clean and handsomely ornamented. This one was faced with cement as smooth as enamel and of a cream colour. We were given a large lower room, which is the guest chamber of all these tribes north of Fez, and who have well-built houses. It is called the door of the house (Babeddar). The outer door is in the centre, and a passage leads through it into an open court, thus cutting the guest-chamber in half. Within is a large open court with single storey separate cottages. This we meet with everywhere, but this shereef's house had houses only on two sides, and facing us was about seventy feet of rock, something like the pyramids, in shelves or steps. These natural plateaus served for kitchens, in which were cauldrons of beans boiling, the staple food of all classes. They made us cous-cous. There was a cow, goats, sheep, and dogs there, and the horses were tethered in the centre of the court. The guest-chamber had a large room above.

We were most hospitably entertained. The gentleman, his sons-in-law, and some distinguished guests slept on a wide dais outside in front of the house on a rich carpet. We tried to sleep, but the incessant barking of the dogs suggested danger.

Next morning, to our relief, we found that jackals had been eating up the carcase of a horse that had died, and that these were the cause of the disturbance.

ITINERATING WORK IN THE VILLAGES IN THE SUMMER OF 1897.

FROM THE JOURNAL OF MISS C. S. JENNINGS.

June 9th, 1897.—Mr. Mensink kindly brought me out to-day, pitched my tent, and settled me comfortably in this little village of Aindaliah, some twelve miles from Tangier, in the direction of Fez. The next day was the Feast of Ashoor, and the women took a holiday from harvesting. Several of them came to me—some on their way to the saints' tombs, which they visit to-day. I also had a group of children under the shade of trees to talk with. Treated eight patients. In the afternoon took down the kaitoon (the outer roof of tent), for the strong east wind had been threatening to blow the whole tent down. For twenty-one hours this sirocco has been ceaselessly raging. It wears one's head and nerves terribly at any time, but especially in tent life.

Saturday, 12th.—To a man who drew near the tent and asked about our books, I gave a New Testament, which seemed to please him much, and he dipped into one place after another, reading well.

I was conscious of having freedom in the language given me, and was encouraged by the evident interest shown by his remarks as I spoke of Satan—the master-leader in all sin—and of the end of those who follow him; and of Christ, the Spirit of Good, in our hearts, and of His victory over Satan in His death. God bless the book to his soul!

Sunday, 13th.—On the Lord's Day I refrain from giving medicine, except in special cases, and to those who have come from a distance. During the heat of the day I sought the shade and quiet of an olive grove not far off, where God gave me a happy time of communion in reading. Hamed fetched me back about 4.30 o'clock. Some village maidens came to see me this evening, bringing various presents of apples, stony pears, eggs, and thick cream in a wooden spoon. Soon some women joined the group, and after a talk with them from the "Wordless Book," I went with one of them to her hut, and as she and her old mother-in-law sat on the ground together and turned the upper millstone to grind the corn they had gleaned, the verse came to my mind, "Two women shall be grinding together; the one shall be taken, the other left." I sat down on the straw cushion they offered me, and told them the Gospel Story. Both of them appeared interested, and again and again one would stop her work and gaze at me. The old grandmother remarked several times, "Yes, my daughter, you do not *lie* to me." On leaving I was taken to a sick girl, who was lying on the stones outside her father's house; both heart and liver seem affected, and she was decidedly beyond my skill.

In the evening I sat outside my tent and had a good talk with the men and lads who assembled round, and was led to tell of my conversion, which appeared to interest them. To two elder lads I gave Gospels.

Our sister remained here for four days longer, speaking to the poor women and children, and treating them for their many ailments. Some of the young men here

seemed inclined to be fanatical, and more than one Gospel was torn up.

18th.—Rose at four o'clock, and by six the tents were down, and we were loading, but a trying delay occurred in our starting, as no man in the village was forthcoming to show us the way to Gibel el Habeeb, literally the Loved Mountain. By seven we left Aindaliah, and at two coffee sheds which we passed on the road we enquired if anyone would come and be our paid guide. At the second place one consented. It was a long and weary ride, and we did not reach Aloosh, the village we were recommended to stay in, till after twelve, and then *such* a rough climb before we could find a level place in which to pitch our tents. I am the first Nazarene woman I believe, who has visited this mountainous district, and consequently am an object of inquisitive curiosity to women, children and men, who draw round the tent to look. They say no Nazarene has ever been here before, and question me—"why have you come; where from; why are you alone and no men with you? how long are you going to stay?" I told them my stay depended on how they received me, to which they replied, "Welcome, we are glad to have you, we will take care of you." One woman adding, "This is a Saint's place, we need no soldier to guard us here." I responded that I trusted not in a *dead* saint, but in a *living* One, my Sidi (my Lord) in Heaven! Such curiosity as is shown here I have seldom experienced, and it is somewhat overpowering at first. Opening the window of my tent for air, I was even aware of curious eyes peering down upon me as I sought to read quietly, having missed it this morning. Then they peeped in at the door till I was forced to call my man to send them away, saying that I needed quiet and rest. It was little use however, for first some men came up asking for me, and then five women. To these latter I went out and began talking till, the men returning, the women fled. Distributed amongst the men, many of whom seem to be fokees, four marked copies of Luke's and three of John's gospel, and was asked for more. I grieve greatly that no *man* missionary is here with a more fluent Arabic tongue than I have, to deal with these talebs (readers), who are constantly coming round my tent.

During the time Miss Jennings remained in this village she was not allowed to have any peace or quiet. The people were evidently quite unaccustomed to the presence of Europeans, and the men from the village were so constantly round her, that she could get no opportunity of speaking to the women until the day before she left. Walking a short distance from the tent she was beckoned to a hut, and here she discovered a young woman who had formerly lived near to the Hospital in Tangier. This was the means of introducing our sister to a number of women, but she only had a brief time for testimony to them, as the following day she was requested by the headman of the village to depart. When shall these poor women again hear the message of God's wondrous love?

June 21st.—In camp at Aloosh, in the wild mountainous district of Gibel el Habeeb. I am not over pleasantly situated here—finding it too wild and fanatical a place for one lady to be encamped alone—no missionary ever having stayed here before.

A trouble arose about the pay of the nightly guard; being so near a wild district I was told two men were needed—one to sleep while the other watched—and therefore double pay was claimed. I resolutely refused to go beyond our regular fee of fivepence a night, and proposed to guard myself: to this end I kept a candle burning all night in my tent.

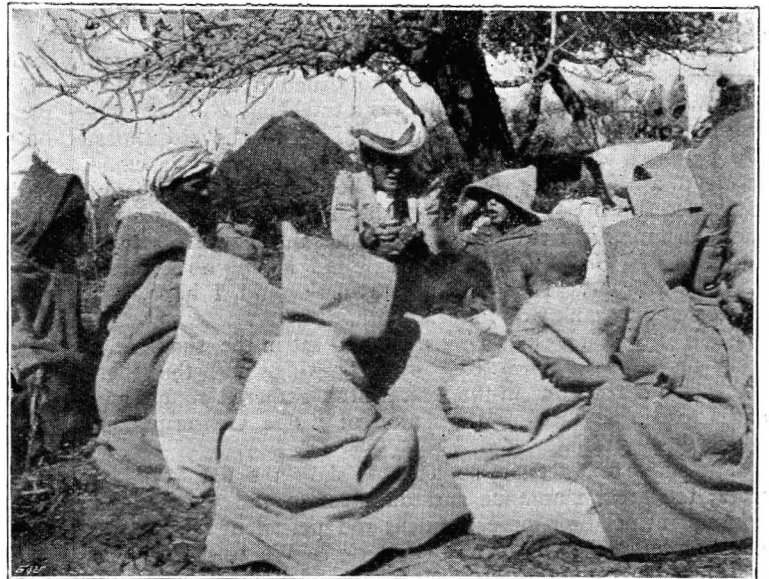
Saturday, 26th.—Up at 3.30, but could not get started till nearly 6 o'clock. The men did not want me to stay in Aloosh, the responsibility being too great of having a Nazarene lady alone with no gentleman or soldier—but the poor women wanted me to stay. I was grieved on leaving at the indifference of the people. Went to two little groups to bid them goodbye and have a farewell talk for Jesus—but it is hard work to preach the Gospel to these self-satisfied, bigoted hearts. A long ride brought us to the river below Aindaliah about 11 a.m. We rested in the shade of large trees and drank native coffee.

A group of harvesting women and children were lunching under one of the trees and invited me to share their meal. I accepted only pears and apples, but had a talk with them, and afterwards with some better dressed men, three of whom accepted Gospels very graciously.

The coffee-shed keeper, whose place is on the high road to Fez above us, begged us to encamp in his village of Segidla, just above the plain, saying the women would like to have me there. This we have done—pitching on the slope of the hill to avoid the dust of the plain and the noise and the dirt of the interior of the village. Several men, also women and children, have been to me this evening.

Sunday, 27th.—I am encamped in a fresh, healthy, open spot, in full view of the celebrated Red Hill on the road to Larache, Fez, etc., and about eight miles off across the plain is the sea. Last evening among travellers encamped below us who were journeying from Fez, I found a Spanish girl whom I first saw in Larache five years ago and gave her a New Testament. Her husband knew something of our religion, and she wanted to learn too.

A year ago I met her at Fez, and now she is a widow, her husband having fatally burnt himself. I gave her a letter of introduction to Miss Seth Smith to take into Tangier to-day. Several asked for medicine, but I deferred them till to-morrow.



MISS JENNINGS IN A MOORISH VILLAGE.

Such a group came to my tent door at 11 a.m., and among them *Zaharc*, who has lately been staying in our women's hospital with her sick boy for seventeen days. The child died a few days after his return home, and the mother is sorely distressed. She spake so warmly of Miss Breeze and her kindness to her and her baby. She brought me a present of hot bread crumpets swimming in fresh butter; a very dainty dish.

Women came to me this evening, but soon departed when they heard there was no medicine to be given away. One oldish woman, however, stayed on and told me all her ailments, and was so grateful for the promise of a little medicine to-morrow, even though I told her I had not sufficient to cure her. A pinch of green tea and a handful of sugar pleased her, and warmly I spoke of God's loving interest in her and His great goodness in sending the Lord Jesus Christ to die for our sins. She promises to bring me sheep's milk to-morrow. She says all the village is glad to have me here. This is rather a different reception to that I had in Aloosh. The fokee from the village below sent to beg of me a sheet of paper to write a letter on.

Monday, 28th.—My present of sheep's milk came early this morning, and about 7 a.m. the woman herself called for the bowl, so I shared my breakfast of coffee and bread with her. I spoke to her of the Lord Jesus and treated her for rheumatism, and then yielded to her entreaties that I would go and see her son (for I refuse to doctor men). Found he had been once to our doctor; I could only give him a simple remedy, but was glad of the opportunity of preaching to him repentance from sin and belief in the death of Jesus Christ as an atonement for sin.

I talked to six little boys under the shade of a rock, and later on to some men who were resting from the heat under a tree and gave them a Gospel of John. A girl applied for medicine for her mother who was by the well washing, so I rose and went to the suffering washer-woman who was most busy rubbing and beating some very black clothes on a large stone, and her six year old daughter was imitating her with a tiny rolled up rag.

Returning to rest, but seeing two men near by in the shade of a concave rock, I went and spoke to them and found one who was mending a jalab could read; he accepted a Gospel.

Wednesday, 30th.—Mr. Mensink arrived early, having ridden over here from Tangier. We breakfasted and then had reading and prayer together, after which I took him to see a dropsical man with whom he had a nice talk. . . . It has been a great help to have Mr. Mensink to speak with the men.

Saturday, 3rd.—While breakfasting in the shade outside my tent there came up an old Jew who called himself "Judah from Wazzan." He told me he was a travelling cobbler, and had been a month in this village mending up the old shoes. Disappointed at not finding his friend, the postman, he came to me to ask for a cup of tea as his head was bad. I shared my coffee and bread with him, and he sat on for an hour afterwards listening as I read from the Psalms and New Testament, and preached Christ to him. I regretted having no Hebrew portions with me. He made a few remarks and, I hope, was interested; I thank God for sending him.

Soon after four o'clock I went out and sat in the shade of a tree; there was a warm east wind blowing, and the thermometer registers 95° in the tent. Men gathered round me, and I read Miss Vining's translation of "The Conscript," in which they were interested.

The above Extracts are sufficient to show the nature of the work, the great ignorance and darkness of the people and consequent need for more frequent and persistent evangelistic effort amongst the villages of the interior. We trust it will be the means of calling forth prayer for more labourers, especially men, for this needy field.

A FORTNIGHT AMONGST A TRIBE OF ROBBERS.

BY MISS EMMA DUNBAR.

"THE *Zanatta*" are a very wild tribe of people living in "douars" (villages of huts) about twenty miles from Casablanca, amongst the hills. They are constantly at enmity with neighbouring tribes, and it is well known that they live almost entirely by robbery. They band themselves together, and under cover of night start out on their pillaging expeditions. They have been so troublesome of late, that now, if any of the tribe are found in Casablanca, they are at once imprisoned. They do not acknowledge any Sultan, except that they treat their shereefs as such, calling them saints, kissing their feet, robes, etc.

Tuesday, August 31st.—Having arranged that we should camp amongst this tribe for a fortnight, we all rose early this morning, in order to get on the road before the heat of the day should commence; but it seemed as if Satan tried to hinder us, for when we were ready to start we found that the window in the storeroom had been taken out in the night, and most of the stores, with sundry other articles, had been stolen. The men were very concerned, and although they searched, they could not find any trace of the robbers. Hassan, one of our Moorish lads, said, when speaking to Mr. Edwards afterwards, "If you are a child of God and He gave you all the things you had, you need not worry or be anxious; He can give you as much more."

At 11 o'clock, we (that is, all at Eshcol) mounted our mules and started off, meaning to combine a change with work. We arrived rather stiff and hungry in the evening. At first the people would not give us a place to pitch our tents, but later on the shereef came on the scene, and Mr. Edwards prevailed upon him to let us have his garden. He afterwards pitched his own tent beside ours, saying, "If I was not with you it would be impossible to remain one night in the place."

About thirty men from the village (all of them robbers and some murderers) came and watched our tents; it was a case of "setting thieves to catch thieves."

Wednesday, September 1st.—Being my first experience of camp life, I slept little through the night; the men outside the tents were making a terrible noise, and inside we had more company of another kind than was quite comfortable. During breakfast we were watched closely by the shereef and his friends. A woman carrying a gun then came up, and after some conversation about each other's affairs, Mr. Edwards asked her how she got her living. "Oh," she said, "I just live on what it pleases God to send me." She explained afterwards, in a boastful way, that her two sons were leaders of the bands of robbers, and if she wanted anything at all she simply told them to go and steal it for her; this was what she called "living by faith."

We had prayers in the open air, surrounded and watched by these people, but realizing that God was in our midst.

Every man carries a gun or dagger, and they do not seem to set much value upon human life; indeed, in the evening one man went from the camp to shoot another for some small offence. The shereef, who seems to be a kind-hearted man, sent out into the country for the chief of the robbers to warn him against an attack on us.

Thursday, 2nd.—A good number of people came this morning for medicine, so that Mr. Edwards had an opportunity of preaching the Gospel to them. We pray that some of the seed may fall upon good ground.

Friday, 3rd.—We were wakened in the night by firing round our tents, dogs barking, watchmen shrieking, and a great commotion generally in the camp. At first I thought we were

being attacked, so rushed out of my tent; I was then told it was only robbers coming to steal the Nazarenes' things. I retired again, but sleep was impossible while the men outside were discussing the affair. After breakfast, crowds of people came for medicine, and we were kept busy the whole morning. Some came half a day's journey, and one or two brought horses to take Mr. Edwards to their different villages; in this way he has been able to get into other tribes yet untouched. While I was painting one poor woman, whose neck was in an awful condition, several others came round begging me to paint them, but as it had not been prescribed, I concluded they only wanted it for ornamentation. We all rejoice that so many have been able to hear the Gospel this day.

Saturday, 4th.—A great number of people came both in the morning and afternoon for medicine, and some also who could read came long distances for books; they all heard the way of salvation, most of them for the first time. Many of them did not even know the name of Sidna Aisa; they listened very attentively, and did not seem bigoted like those living in the towns.

Thursday, 9th.—After breakfast I started with Mr. Edwards and Mr. Jones to visit another tribe; the former was going to see a sick man whose brother had come to pilot us thither. Before we arrived at the douar in which he lived; about thirty men, all having guns, came racing down a hill toward us. I wondered whether they were going to attack us—they looked fierce enough for anything—but they only asked if we could give them powder, as they were going hunting. When answered in the negative, they went away quietly enough.

We arrived at the village at noon, in time to hear the mid-day call to prayer, which none of the people standing round us seemed to pay any attention to: indeed, they don't seem to have much religion in this district; they greet each other in the name of their prophet and pray for him—that is about all it consists of. While Mr. Edwards was attending to the sick man quite a crowd of women gathered round me. How I did yearn to be able to tell intelligibly of a Saviour's love! but they were so interested in my appearance, and asked so many questions, that it was very difficult to say much. Afterwards we went into a tent, and crowds gathered round for medicine. One has sometimes curious experiences. For instance, after I had given one woman some pills, according to instructions, she brought them back, saying that I had not given her the same as I had to another woman; and it was some time before I could make her understand that, as she was suffering from a different complaint, she required a different medicine.

Our hearts went out to these people, who knew nothing of the love of God, and had no one to tell them. We could well have spent a day or two amongst them had we had the time. But as it was, after we had given them medicine, and they had been pointed to the Great Physician of souls, we had to hurry away. When we were just about to mount our animals, I was pressed into another tent, which was full of women, who wanted me to sit down with them and drink tea, also give them medicine; but time forbade, so asked them to come to our tents. May God the Holy Spirit water the seed thus sown and cause it to bring forth fruit.

Saturday—We had another exciting time last night with robbers. The valley seemed to be full of people, but we were kept safe through it all. We heard afterwards that the people from the villages round about, who had got medicine and books from us, were on their way to help us, thinking that we were being attacked; but the robbers satisfied themselves with pomegranates from the surrounding gardens.

Monday, 13th—This morning we started on our way back to Casablanca, praising God for the opportunities of service and the friendliness of the people.

A FEAST-DAY IN CASABLANCA.

BY MR. H. E. JONES.

July 5th.—The waiting-room of the dispensary was nearly full of women and children—these come in greater numbers than the men. At 10.30 a.m. the doors are closed, so that none can be seen after that time, excepting those that are already in the waiting-room; but as I was leaving this morning a man who was sitting at the door begged of me to let his little son in, whose foot was badly wounded. We could not refuse him, and he was extremely thankful.

August 17th.—To-day our Foki came as usual. We get him to read the Gospel of John with us, which he does not care very much about, but now he is far more willing to read it than when he first came; he much prefers telling us one of his stories about men being turned into donkeys and cows. He asked if he should teach us how to pray, but we thanked him and told him we knew how.

18th.—To-day is one of the feast-days, and the Hamatchy tribe paraded the town, making atonement for their sins. The roofs of the houses were full of people, waiting to witness a sight which was devilish in every sense of the word.

After a short time we could hear slightly the beating of tom-toms coming nearer and nearer, and sounding louder and louder. After a while we could hear men calling upon God in the name of their prophet, and then in the distance, winding round the very many huts, we could see flags of different colours flying. What is this procession? It is one of devil-possessed men, who, like the prophets of Baal, are cutting themselves, thinking that by so doing their sins will be atoned for. At the head of the procession is a live bullock, decorated with coloured ribbons. This is to be killed, after which the raw flesh will be torn and eaten by the men; then followed two slave girls, each carrying a pole with coloured cloth twisted round it; after these came quite a number of Moors carrying different coloured flags, and witnessing to the prophet in these words, "There is one God, and Mohammed is his prophet," or "Mohammed, he is the sent one of God," and lastly came the tribe, carrying axes and dancing to the sound of the tom-toms.

Just outside the Mission-house is a well, and here they stopped, and after having drunk freely of the water and sharpened their axes on the stone of the well, they again proceeded with their awful devilish actions. Already about a dozen men were covered with blood, flowing from self-inflicted wounds, one man having wounded himself to such an extent that he was quite undiscernible for blood, and yet, in spite of wounds, they danced and danced in the broiling hot sun, until, falling down with exhaustion, they were picked up and held to dance with some of the less wounded ones.

On the roofs of some of the houses were many Moorish women who, whilst the men were dancing, made a most awful shrieking noise. Two men seemed to be the chiefs, and they arranged the others in a line, making them hold each other's arms and then dance until they became quite frantic; whilst they were dancing one man came forward with an axe in his hand, and, before the others, dealt himself three blows down the centre of his head, which caused the blood at once to pour down his face; he was then sent to dance with the other wounded ones, who, I suppose, were looked upon as holy men, and as having atoned for their sins. It seemed that every time the procession stopped a fresh man wounded himself, so that by the time they had finished there would not be a man but what was stained with his own blood, and I should here add that not only were there men engaged in this awful bloodthirsty dance, but also boys of twelve and fourteen, with open, self-inflicted wounds on their heads, and in the crowd that followed hundreds of little children. It is said that these men are able

to work again in two days, thereby showing their actions to be well pleasing to God, but one may be sure this is not true, and that many of them do not live long after it; in fact, we have heard already of deaths.

Now, as the crowd had passed on, and I could just hear the beating of the tom-toms in the distance, I sat down and thought of that awful scene, those blood-stained men and boys, those ruined souls. We read in God's Word of a man possessed with a devil, and wonder what his state must have been, but surely here we get some idea: "They know not what they do"; they are in the devil's hand, who is making havoc of their body, soul, and spirit. Thank God for redeeming grace and for the Spirit of the Lord, who brings liberty from the slavery of sin. He has freed us; do pray that we may be instruments in His hand of setting free many of those who are held captive by the devil at his will.

24th.—Had our usual lesson with the Foki. He seemed quite willing for us to speak to him about the Gospel, and repeated several times after us John xiv. 6; we afterwards gave it to him written on paper.

INDIVIDUALISM IN MISSIONARY WORK.

EXTRACT FROM ADDRESS BY MISS ALICE KING (IOWA).

THE time is past when to be ignorant of missionary enterprises is excusable. In these days not to know the work of Missions is to be lacking in one of the essentials of an intelligent member of society. Become acquainted with missionaries. Discover their individualism, that yours may touch it at many points. Once truly interested in some special field or some particular workers, tell others of them, and arouse their enthusiasm. With a consciousness of your own individualism, and of your responsibility for its use, and with a knowledge of the individualism of missionaries, you will not be long in finding out many ways in which the two may be brought together in helpful contact. If we are rich we can give money; if powerful, our influence; if eloquent, our thrilling words; but I suppose the grandest way of all to use ourselves is to be missionaries. Oh, what a life that must be! What must it be to employ all one's powers for others; one's life freely spent for the uplifting of other lives; one's self all given away that some other self may be saved! It seems to me the height of human consecration—it is like *Christ*. All have some precious thing that God can use in this great work. Have you a patriotic heart that loves country next to God? Then help win that dear country for God. Have you skilled fingers to use the needle, the pen, the pencil, the brush, or to touch musical keys? Have you an eye, quick to see the wants of others? an ear sensitive to another's cry for help? a heart thoughtful and sympathetic? Have you a voice eloquent in speech or sweet in song? All these may be used for God if only they are consecrated to His service. God only asks you for what *you* can do, not for the work of some one else.—*Missionary Review*.

SIDEBOARD CLOTHS of white linen, about two yards long, with drawn-thread ends, will be sold for the benefit of this Mission at 6s. 3d. each. Please write to J. I. B., Carramore, Athlone, Ireland.

THE only path of safety and happiness is prompt, unquestioning obedience to the Commandments of the Lord.

If we compare a path of obedience with one of disobedience, the great difference may not immediately appear; but years will speak and show things in their true light.

Tunisia.

SOME MOSLEMS WHOM WE HAVE MET.

By MR. H. E. WEBB.

OWING to the heat of the summer it has been practically impossible to itinerate regularly, as we have been in the habit of doing, so we have been glad of the opportunities afforded us for work in the Bible-shop. Since the novelty of the opening has to some extent worn off, visitors have not been so numerous; but we have gone along more steadily, and have had very many interesting talks with one and another about salvation. Our expectations in opening have been quite fulfilled, both in the numbers and the various classes of people we have been brought into contact with, and it is wonderful how little opposition we have experienced.

Among others who called in for a talk was a quiet, intelligent Talib who brought us a New Testament which showed signs of having been read, and contained an inscription on the first page written by himself, confirming the truth of its contents. He was a Tripolitan, and told us he had procured the book from Mr. Reid's Bible-shop in Tripoli, where he had had some interesting conversations with our brother concerning the way of truth. We invited him to our house one evening to eat cous-cous, and thus had an opportunity of talking further about these things. He seemed particularly open and sincere in his manner, so we trust the seed may have fallen on good ground. Another afternoon we had a long talk with a young Jewish Rabbi, who was very argumentative, continually asking for proof respecting the Messiah outside the Gospel. Several other Jews joined in the talk, and a day or two later one of them returned and purchased a Bible.

Two bright, intelligent young Arabs came in for a little talk who had come from Tunis, and knew and had often talked with Mr. Michell. They seemed struck with the one-ness of testimony which we all bore, and spoke with great respect of the convert, Ahmed, in Tunis, whom they knew very well. But the most interesting cases have been those whom we have met in the villages around Sousse on our itinerating journeys. Some who showed themselves to be very fanatical on our visits, have come and quietly discussed the things of salvation, thus leading us to believe that in some, at least, there has been a desire awakened in their hearts to know more, and to question as to the foundation of their faith. We rejoice at these opportunities, for the telling out of the blessed news always brings a reflex blessing to our own souls, and we believe that there are signs of the Spirit's working in the hearts of many.

Another visit has been paid to Kairouan where, in the cafés, in the *sôks*, and in the public baths we had some splendid openings for preaching Christ to the little companies we found there. The place is literally full of Mosques, Zaouias (prayer house and school), saints' tombs, and other evidences of the religious zeal and fanaticism of the people, and religious performances are carried on continually, day and night, by one or another sect of Islam, and yet with all this, it is clear to everyone that they know nothing whatever of salvation from sin, for in Kairouan, as in other religious centres of Mohammedanism, sin *abounds* to a fearful extent. As our eyes looked upon these things we could not help crying out to God that He would speedily send forth His light and truth into the dark place and enable us or some others to plant there the banner of the Gospel—a beacon light to all, so that they may have no excuse that they have never heard, and that perchance some who are seeking blindly after God may be led forth into liberty.

Egypt.

VISITING IN ALEXANDRIA.

By MISS M. A. PRIOR.

A FEW days ago whilst visiting I got admittance into the house of a very well-to-do gentleman. After talking to the women for some time, the woman who was with me, and who had introduced me, asked if I had my hymns with me, and if I would read to them and sing?

This woman is a Moslem, but very kind and attentive to me, and seems to have taken quite a fancy to me. Being old, she is allowed to visit her friends if closely veiled. She has been very useful in introducing me to her friends.

After reading the hymn, "I need Thee every hour," I found that many of the women did not understand it. One of them said my speech was "book language," and she and another suggested that they should ask their husbands if they would come and listen also, deeming me to be very clever and learned. I think, too, they were a little bit afraid, not knowing if their husband would be willing for them to hear such things.

Two gentlemen in European clothes soon appeared, and after reading and singing to them one of the two gentlemen said it was very good. I then repeated to them another hymn, "Jesus, Who lived above the sky," which I had a presentiment they would object to, but I just sought grace and strength to set forth the simple Gospel.

The Arabic translation differs somewhat from the English, but from it one is able to tell the whole Gospel story. It commences by stating that Jesus was from the beginning; that He descended to earth in order to be our Saviour; then it describes His life, and finally His death on the cross for the sake of sinners, and that thereby we have forgiveness.

I asked the chief man if it was good or bad? He answered, "Good." I also asked him who descended from heaven? He answered, "Gabriel." I reminded him that he had acknowledged that the words of the hymn were "good and true," and that the verse said it was Jesus who descended. Then I asked him who were sinners? He answered, "A few people." I told him I was a sinner. At this all the women rose up and said, "No! no! you are not a sinner; you are young and good." After showing them from the Word of God that I was a sinner, I turned the subject to books, and asked them if they had read the Bible? One of them said, "No," and asked me if I had read *their* book? I told him that I had read the Bible and some of the Koran. This pleased him, and he asked why I had read it? To which I replied, "Because I want to know where the truth is." He replied, "The truth is in the Koran, the Old and New Testaments." I then asked him if he thought and believed the Bible to be true? to which he answered "Yes." I then returned to the subject of sinners and made the broad statement that all were sinners, referring to our first parents in the Garden of Eden, and asked him, if through Adam and Eve's sin, all were not born under sin. He said: "All except Mohammed and Jesus." I did not agree about Mohammed, my aim was to convince him that all had sinned, so I repeated Rom. iii. 10: "There is none righteous, no, not one." It was with great reluctance that he acknowledged it was true. He tried all ways to shift from the point and his lips trembled, but I had him firm by his previous acknowledgment that the Bible was true. Then I repeated Rom. v. 12: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"; and we had a very interesting talk. The women and the other men were spell-bound. When I left I invited

the women to come and see me and the gentlemen promised me that they should; and, true to promise, last Tuesday (August 3rd) two came; he also gave me permission, and really invited me to go there as often I liked.

Pray for these; give God no rest concerning them until He is pleased to fulfil His own promise, and pray especially for me.

Work amongst men is much easier than amongst women. You have not the gross ignorance to cope with. The other day, after explaining to a woman a very simple verse, she told me she did not understand for she was like a donkey, the only speech she understood was that of her baby. I asked her if she never talked with her husband, she answered "No; he says it is not good for women to know much."

Humanly speaking, it seems hopeless to try and raise these poor creatures, their minds are so dark, their speech so vile. It is only by the Grace of God that one can go amongst them. But, though so dark and degraded, they *can* be lifted up out of the horrible pit; for we believe in, and are co-workers with "the God of all Grace," and nothing is too hard for Him.

A POMEGRANATE.

THOUGHTS that presented themselves, on first opening a pomegranate, in associating it with those on Aaron's robe—"and beneath upon the hem of it, thou shalt make pomegranates of blue, of purple, of scarlet" (Ex. xxviii. 33).

1. I see a multitude of white seeds lying in a crimson juice! The thoughts presented: "Unto Him that loved us, and washed us from our sins in His own blood . . . be glory" (Rev. i. 5, 6).

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

2. Each seed is attached by a separate cord to the heart of the pomegranate: "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee" (Jer. xxxi. 3).

"I have a friend, O such a friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever;
For I am His, and He is mine
Forever and forever."

3. When the pomegranate is closed the seeds are hidden: "Our life is hid with Christ in God" (Col. iii. 3).

"One with Himself, I cannot die;
I am the purchase of His blood;
My life is hid with Christ on high,
With Christ, my Saviour, and my God."

4. "And they made upon the hem of the garment pomegranates of *blue*"—"partakers of the divine nature" (2 Pet. i. 4); "of *purple*:" "ye are . . . a royal priesthood" (1 Pet. ii. 9); "of *scarlet*:" "brought nigh by the blood" (Eph. ii. 14).

5. "Thou shalt hang on Him all the glory of His father's house" (Isa. xx. 24). "Whose house are we *if* we hold fast the confidence and the rejoicing of the hope firm unto the end?" (Heb. iii. 6).

"Glory, honour, praise, and power
Be unto the Lamb for ever;
Jesus Christ is my Redeemer,
Hallelujah! Amen."

"Thoughts of Himself in rich effulgence flow,
Gilding our chequered path with heaven's unsullied glow."

For the Young.

RESCUED SLAVE BOYS AT MUSCAT.

By MRS. S. M. ZWEMER, ARABIAN MISSION.*

DEAR BOYS AND GIRLS,

Would you like to hear about some boys who have darker skins than yours, and darker hearts, because they do not know the Lord Jesus as their own Saviour? Well, these poor little boys were stolen from their mothers and fathers by wicked men called Arabs, who go from Arabia to Africa in boats to steal boys and girls, and bring them here to sell them. Each boy is sold for nearly ten pounds. These men know it is wrong, in their hearts, but you see what a lot of money they make! What does Saint Paul say? "The love of money is the root of all evil." And then the religion of the Arab permits him to do this work of stealing and selling boys and girls.

One night about six or seven months ago, just as the sun was setting, some little black boys were playing and fishing near the water on the coast of Zanzibar, in East Africa. A man came up to them and offered them some dates. Little black and white boys are always ready to eat, are they not? These boys took the dates, and while they were eating the man threw a cloth over their heads and carried them off to a boat standing near. The Arabs caught a great many in this way, and when the boat had as many as it could carry they moved away, and began to travel towards Arabia.

The poor children were kept in the bottom of the boat, all huddled together, and given very little to eat and drink. Sometimes the sea was rough, and they were sick, so altogether their voyage in an open boat was not a pleasant one. But Some One was taking notice of these children, and He was going to deliver them. Do you know who was watching over them? After many days at sea the boat came near Muscat. A servant of the British Consul saw the boat, and knew there were slaves in it. Then the Consul got ready in a small boat and went after the big one. They had to follow nearly all night, and at last overtook the slave dhow. The Consul pulled alongside the native boat, and demanded the firearms of the Arabs. Then he bound them, and put his own sailors on board, and brought the precious cargo of souls into Muscat harbour. The owner of the slave dhow was sent to prison, and the boys and girls were given away to Christian people to train, the missionary in Muscat getting the largest share. Eighteen were given to him. Their ages are from seven to twelve years.

One poor boy is blind. His name is Miskeen, which means in Arabic "poor." Another one is always sick, and although the kind missionary gives him plenty to eat, he will insist upon eating stones and mortar. That is part of his sickness so to do. His name is "Hasan," which means "good," but he is not very good. If you pray for him he may become just like his name, and get a strong body, too. All the others are healthy and strong, some are fat and some thin. The youngest is such a funny little fellow! He is very thin, but he eats such a big plateful of rice and fish each meal! He's very particular, too. He does not wear boots or stockings, neither does he wear velvet trousers; only a small cloth. Yet when he sits down he always brushes the dirt from the place he is going to sit upon. I gave him one day a pair of old trousers, which made him very happy. Then there is Juma. He has such a big mouth when he opens it, it looks like an oven; but he is a very nice boy and clever; he learns quickly, and then helps the other boys to do their lessons; and I'll tell you he can do what a great many boys at home cannot. He washes up the dishes quite clean for the missionary. And big fat Suliman (*i.e.*, Solomon) lays

the table and brings up the meat and rice for dinner; big Mabruk helps him; these two do their work very solemnly, and remove plates and knives and forks just as a grown person would; they feel very important.

The boys are learning English. They only knew a few words when I first went to Muscat. For instance, they called all lights, such as lamps, candles, etc., *fire*. Well, one night we were sitting on the veranda with the lamp, reading, and Suliman came and said *big fire!* We jumped up and said, "Where?" Looking all around we could not see a sign of fire. Then he said, "Big fire on table." We ran into the dining room—still no fire. Suliman then pointed to the lamp and said again "Big fire"; so we learned by that time he wanted the lamp for the table, as dinner was ready.

Would you like to spend a day with us in Muscat with the boys? Well, you must all get up early, with the birds, because we have to in these countries. See, the boys are up before us, and have taken in their mats (bed) and are splashing about in the big cement bath in the yard; they do not use towels; the sun soon dries the skin, and then they dress. One article only, a "*wazeera*," a piece of cloth. After the bath they clean up the schoolroom, sweep the yard; then they eat bread and dates and drink water.

When the meal is finished all the boys wash their hands and put on their coats to come upstairs. See how nicely they march forward, two and two, just like the animals going into Noah's Ark. They *halt* in front of the harmonium "single file"—"face about"—"toes to line!" Now we are ready for prayers. Look, boys and girls, how quietly these black boys stand; now we are going to sing: "Jesus loves me, this I know." They love the singing, and all make as much noise as possible. Singing finished, we read a short passage of Scripture and tell very simply how Jesus loved them and died for them. They are beginning to learn about God and who the Lord Jesus is.

One morning I held up the Bible and asked them, "What is this?" They answered, "God's Book." "And what do we read about in God's Book?" They all answered, "The Lord is my shepherd: I shall not want." I had been teaching them this Psalm, but I did not know how well they knew it; it was a nice answer, do not you think so? After the Scripture lesson we kneel and pray, all the boys repeating, "O God, wash me from all my sins in the blood of my Saviour, and I shall be whiter than snow; give me Thy Holy Spirit, for Jesus' sake. Amen." Will you ask God to make the boys pray this prayer from their hearts? You see they are only just beginning to learn about God. Before they came to us they were quite heathen. Prayer ended, we all march into another room—you may come too—and begin lessons. The big boys are learning sentences now; the little ones are still at A, B, C, 1, 2, 3. At the end of two hours of spelling, reading, and writing, a little simple drill and the morning school is ended.

Some of the boys help prepare their fish and rice for dinner, and others make baskets. At three o'clock all march up again for sewing. And let me tell you a secret: the smallest boy of all sews the neatest. After this the boys get ready to go for a bath in the sea, or for a walk. When we return we have evening prayers, and then the boys eat their supper of rice and fish, take their mats into the garden and go to sleep. I must tell you the boys always say grace before eating their food: they repeat altogether, "We thank Thee, Lord, for this our food, for Jesus' sake. Amen." There is no need for the missionary to go down to hear them say it; they are quite grateful, and never forgot while we were with them. I must wish you all good night now. Perhaps some other time I may tell you about some Arab boys and girls. Will you ask the Lord to make all the black boys real, out and out Christians, and that they may become helpers in spreading the Gospel in these lands?

* Board of Foreign Missions of the Reformed Church in America.

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 Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Ten workers of this Mission are stationed in the capital. Eleven others are carrying on Medical Mission work in Sousa and surrounding villages. The remainder of the Regency, with its cities and villages, is still unevangelised.

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 widespread need for more labourers amongst 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 Mohammedans, 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 teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

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

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

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

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

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

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Location of Missionaries.

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