

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.

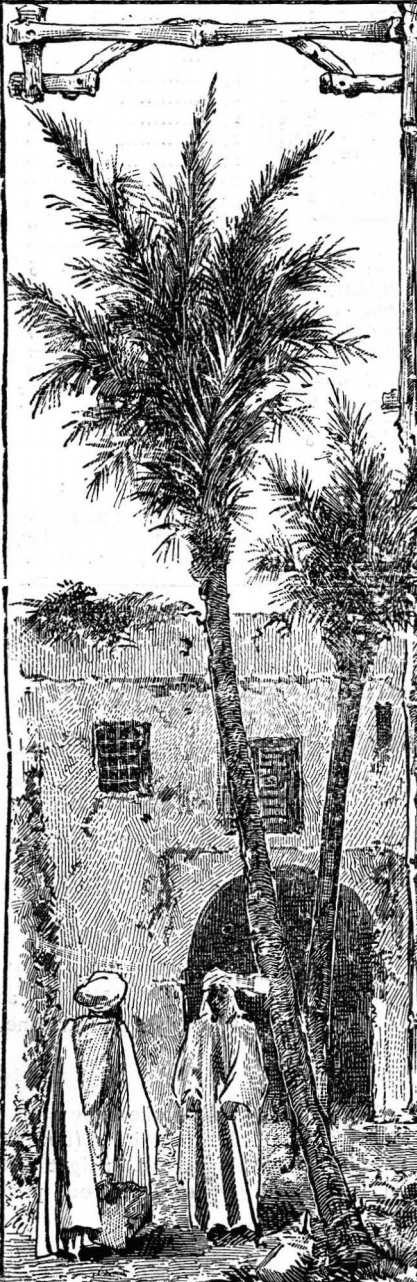
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



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

GENERAL FUNDS.			No. of General.			No. of General.			No. of Special.			DETAILS OF DUBLIN AUXILIARY.					
1897. No. of Nov. Receipt.	General. £ s. d.		1897. No. of Nov. Brt. forwd.	General. £ s. d.		1897. No. of Nov. Brt. forwd.	General. £ s. d.		1897. No. of Nov. Brt. forwd.	Special. £ s. d.		(Special Don. No. 1543.) Mr. S. S. McCURRY, Hon. Sec. 3, Spencer Villas, Glenageary.					
1 ... 2286	3 0 0		16 Chadwell Heath	1 13 7		30 ... 2361	1 10 0		17 ... 1530	0 1 0		No. of Receipt. £ s. d.					
1 Highgate Rd. } Y.M.C.A.	0 10 6		16 ... 2328	1 0 0		30 ... 2362	1 10 0		18 ... 1531	13 0 0		259	5	0	0		
2 ... 2288	1 0 0		17 ... 2329	10 0 0		Total, Nov. ... £227 2 4			19 ... 1532	0 16 6		260	0	5	0		
2 ... 2289	5 0 0		17 ... 2330	1 0 0		Total, May to Oct. ... 1741 19 2			22 ... 1533	1 0 0		261	0	10	0		
2 ... 2290	2 0 0		17 ... 2331	1 1 3		Total ... £1969 1 6			23 ... 1534	1 1 0		262	1	10	0		
2 ... 2291	40 0 0		17 ... 2332	1 0 0		SPECIAL FUNDS.			24 ... 1535	0 10 0		263	1	19	4		
2 ... 2292	0 5 0		17 Shepherd's Bush Tab.	1 14 2		1897. No. of Nov. Receipt. £ s. d.			26 ... 1536	5 0 0		264	1	0	0		
2 ... 2293	0 5 0		17 ... 2334	0 12 0		1 ... 1500			26 ... 1537	0 5 0		265	2	11	9		
2 Sydenham Hill	1 9 0		18 ... Sunderland	6 18 7		1 ... 1501			27 ... 1538	0 6 0		266	0	1	6		
3 ... 2295	1 0 0		18 ... 2336	0 10 0		2 ... 1502			27 ... 1539	1 13 0		267	1	0	0		
3 ... 2296	1 0 0		18 ... 2337	0 5 0		2 ... 1503			27 ... 1540	2 0 0		268	1	0	0		
4 ... 2297	0 5 0		18 Clapham Common	1 3 0		2 ... 1504			29 Y.W.C.A., High Barnet	10 0 0		269	Cancelled				
4 ... 2298	5 0 0		19 ... 2339	1 10 5		3 ... 1505			30 ... 1542	5 0 0		270	0	4	0		
4 ... 2299	5 0 0		19 Presb. Church, Ilford	2 1 6		3 ... 1506			30 ... 1543	28 1 5		271	0	7	2		
5 ... 2300	0 2 6		22 Presb. Church, Ilford	0 3 6		3 ... 1507			Total, Nov. ... £415 15 3			272	1	0	0		
5 ... 2301	0 5 0		22 St. John's Wood Institute	1 1 0		4 ... 1508			Total, May to Oct. ... 1399 17 5			273	0	14	3		
6 Eastbourne...	1 10 6		22 ... 2344	0 10 0		4 Miss'ry. Band			Total ... £1815 12 8			274	1	0	0		
6 Eastbourne...	0 12 0		22 ... Forest Hill	1 13 9		5 ... 1510			TOTALS FOR 7 MONTHS.			275	0	15	0		
6 ... 2304	0 17 6		22 ... 2346	0 1 0		6 ... 1511			General ... £1969 1 6			276	0	10	0		
6 ... 2305	50 0 0		23 ... Blackheath	2 5 0		6 ... 1512			Special ... 1815 12 8			277	0	15	5		
6 ... 2306	2 0 0		23 ... 2348	1 0 0		6 ... 1513			Total ... £3784 14 2			278	0	5	0		
6 ... 2307	5 0 0		23 ... 2349	0 3 6		9 ... 1514						279	5	0	0		
6 ... 2308	2 0 0		23 ... 2350	10 0 0		9 ... 1515						280	1	0	0		
6 ... 2309	0 2 6		24 Shepherd's Bush Tab.	0 10 6		9 ... 1516						281	0	6	0		
6 ... 2310	1 1 0		24 Basingstoke	5 0 0		9 ... 1517						282	1	0	0		
8 ... Oxford	0 7 9		25 ... 2353	2 0 0		11 ... 1518						£28 1 5					
8 ... Banbury	0 13 0		25 ... W.-s.-Mare	4 7 6		11 ... 1519						Amount previously acknowledged £83 19 4					
8 ... Aylesbury	2 0 0		25 ... 2355	0 3 0		11 ... 1520						Total ... £112 0 9					
8 ... Oxford	0 6 2		25 ... 2356	2 0 0		11 ... 1521											
8 ... 2315	1 10 0		26 Malden Hall	3 12 0		11 ... 1522											
9 ... 2316	0 2 0		27 ... 2358	2 0 0		11 ... 1523											
10 Y.W.C.A., Blackheath	0 10 0		27 ... 2359	0 5 0		12 ... 1524											
10 ... 2318	1 0 0		30 Marylebone Pres. Church	1 5 2		12 ... 1525											
10 ... 2319	0 5 0		Carried forwd. £224 2 4				12 ... 1526										
10 ... 2320	6 0 0		Carried forwd. £235 14 4				16 ... 1528										
10 ... Portishead	0 13 0						17 ... 1529										
12 ... Reading	0 12 6																
12 ... Abingdon	1 0 0																
13 ... 2324	0 7 0																
13 ... 2325	0 10 0																
16 ... 2326	0 10 0																
Carried forwd. £145 11 11																	

FORTHCOMING MEETINGS DURING JANUARY.

1898.	Date	Meeting	Time
Jan.	3	Clapton Hall, London, N.	7.30.
"	9	Temperance Institute, Greenock, Evangelical Association	
"	10	Y.M.C.A., Greenock	
"	11	44, Fountainhall Road, Edinburgh (Prayer Meeting)	Evening.
"	12	Church Hall, South Morningside Church, Edinburgh	U.P. Evening.
"	13	Stirling	
"	16	Cambridge Street Baptist Chapel, Glasgow Grove Street Institute, Glasgow	11 a.m. 7 p.m.
"	17	Conservative Hall, Maryhill, Glasgow	8 p.m.
"	18	Free High Church, Dumbarton	Evening.
"	19	Kirkfield-by-Lanark	Evening.
"	20		
"	23	Orphan Homes, Bridge of Weir	
"	24	Vale of Leven	
"	25	Helensburgh	Evening.
"	26	Monthly Meeting, Arbroath	
"	28	Baptist Tabernacle, Woolwich	
"	30	Presbyterian Church, Lewes, Sussex	
"	31	Presbyterian Church, Lewes, Sussex	Evening.

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.).

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.

SIDEBORD 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.

"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.

NORTH AFRICA.



JUNCTION OF ROADS OUTSIDE TRIPOLI, WITH SAINT'S TOMB.

The Work before us.

"Teach all nations."—MATT. XXVIII. 19.

"Preach the Gospel to every creature."—MARK XVI. 15.



THE two statements of the divine command bring before us both the extent and also the personal character of the work that Christ has given His people to do. Not only does our Lord desire some individuals of every nation to hear of His wonderful salvation, but He commands us to inform every individual of all the nations of His willingness to pardon their rebellion and sin, and His ability, in the light of Christ's finished work, to be just, and yet the justifier of everyone who believes in the Lord Jesus. With our beloved Lord's wishes thus clearly expressed, we may well consider, as we enter a new year, how far those wishes have been gratified and how we may help to have them absolutely fulfilled.

If the Lord wishes us to beseech every individual on this planet to be reconciled to God, we must do it. The fact that it seems well-nigh impossible has nothing to do with it; He commands it—that is enough. He is infinite in

wisdom, limitless in resources, and boundless in power. He can and often has taken the weak things of the earth to accomplish His most glorious purposes, and just because of His ability, He can, with such apparently poor tools as we are, do such marvellous work. Let His servants but renounce all their own wisdom, strength, and goodness, and, simply counting upon Him and His resources, go forward as He leads, and who shall say what God shall do through them?

Notwithstanding the progress that has been made during this century in evangelizing the world, not more than one person in ten now living has an intelligent idea of God's plan of salvation as revealed in the New Testament, and only a small proportion of this tenth have, it is to be feared, manifested genuine repentance and exercised personal trust in the Lord Jesus Christ as their own Saviour. This may sound discouraging to some, but as it is in keeping with what the Lord and His inspired servants intimated in the New Testament, we need not be surprised, though, like Him and them, we are saddened and distressed at our own failure and the world's sad indifference.

The work remaining to be done, therefore, before every creature has intelligently heard the good news of God's love and mercy, is vast in the extreme. Not only have Heathen, Moslems, and Jews to be discipled, but also the people of those systems of corrupt Christianity who are sunk in ignorance as to spiritual truth almost as much as are the heathen. In fact, many of them are little more than christened heathen. Yet great as is the field and immense as is the work, it is not at all beyond the capacity and wealth of the true Church to accomplish if everyone would do their part.

God has in His providence and grace led this Mission to labour for the enlightenment of North Africa, and it has been enabled to begin work in the four Barbary States, and also to undertake work in Egypt; but this is not enough; the great Sahara is still untouched, and the greater part of the Soudan also. Arabia is only reached in part, even on its borders. There is, therefore, a wider sphere that needs to be occupied. But the command is to every creature, as well as to all nations, so that we may not rest till every inhabitant in the lands God has called us to evangelize has heard simply and clearly the good news of pardoning mercy, and been entreated to be reconciled to Him. How is this to be accomplished? Only by faith, prayer, and divinely guided efforts. But what are the objects in regard to which faith and prayer are to be engaged and towards which efforts are to be directed? First, perhaps, that all engaged in the work may at all costs have a fuller and deeper experimental knowledge of God. Then that the few converts may in like manner be blessed, so that out from them, as well as from the missionaries, may flow rivers of living water. Further, that many new labourers may be raised up, both men and women, but especially men. Then, that the hearts of those evangelized may be prepared by God the Holy Ghost and constrained to repent, believe the Gospel, and boldly confess Christ as their only Saviour. Lastly, that those who have means may be led freely and liberally to bestow them on the Lord, who died for them, for this His work. May we not ask that thus it may be? Does not the Scripture say, "Whatsoever things ye desire, when ye pray believe that ye receive them, and ye shall have them"; and "If we shall ask anything according to His will, He heareth us"? Surely there is no better way of obtaining what we need and desire than by asking in faith of God to bestow, while doing carefully His will, waiting patiently His time, and humbly submitting to His arrangements. May this be our attitude for the New Year.

Notes and Extracts.

PRAYER MEETING.—We gather for prayer at the Mission Centre, 21, Linton Road, Barking, every Friday afternoon at four o'clock, when intercession is made for some portion of the North Africa Mission Field. Any friends able to join us on these occasions will be heartily welcomed. Convenient trains leave Fenchurch Street at 3.28; Liverpool Street, 2.58; Camden Town (North London), at 3.2, changing at Dalston and Bow; and Kentish Town (Midland), *via* South Tottenham, at 3.36.

MICROSCOPIC OBJECTS.—We have received from a kind friend of the Mission some beautifully prepared microscopic slides for sale. The case contains twelve dozen. We should much prefer

disposing of them with the case intact as they form a valuable collection. They are suitable for all kinds of students of nature, ranging in size from whole insects half an inch in length to minute bacilli. A list will be sent to intending purchasers. Please communicate with the Hon. Sec., 21, Linton Road, Barking.

DR. GRIEVE reports good work being done in the Medical Dispensary at Casablanca. About five hundred patients have been seen during the month of October. Mr. Nott and Mr. Jones attend to the men's waiting room, Miss Dunbar to the women's, Miss Sexton and Miss Watson to the Dispensary. Our friends would be glad of prayer for spiritual blessing.

CHRISTIAN missions are essentially a part of the Church's life, and the day when any faith ceases to extend is the day of the beginning of its decay and death. We have to make disciples of all nations. There are no exceptions or conditions to be considered.

MISS LAMÉDEN writes: "I have at last found a suitable room for a Men's Refuge. It has been open about a fortnight, but at present very few are coming. With those who have come I have had some interesting and, I trust, profitable meetings; they are certainly very attentive, two or three being readers."

DEPARTURE.—Miss B. Bill left Tilbury on Friday, December 17th, on board the P. and O. steamer *Oceana*, for Malta, en route to Tripoli, Barbary.

CONSIGNMENTS FOR ABROAD.—Will friends sending parcels or boxes to the office for Missionaries in North Africa kindly oblige by advising the Hon. Sec. of their despatch, giving a summary of their contents and value.

If we delight in God's glory, we shall delight to honour those whom God honours; and in so doing shall ourselves be no losers.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

December 13th, 1897.

DEAR FELLOW HELPERS,

By the time this letter is in your hands the present year will probably have closed. It may, therefore, be appropriate to glance over its history.

I am very thankful to say that we have not lost any workers, either from the Council or Mission, through death or ill-health this year, though some of the Missionaries have been laid aside for a time through sickness, and in addition to some of their children being ill, one has been called away. When it is remembered that the number altogether is about 100, this is a matter for much thanksgiving. The name of one missionary alone is removed from our list this year—that of our brother Mr. Johnson, who has gone to Smyrna to work in connection with the Foreign Christian Missionary Society, which has its headquarters in Cincinnati, U.S.A., and under whose direction he had hoped to work previous to associating himself with this Mission.

The following brethren have been added to the staff in the field during the year: Messrs. Nott, Jones, Bolton, Fairman, and Dr. Roberts; also the following ladies: the Misses Sexton, De la Camp, Watson, Bill, and Miss Mortimer, Associate; ten in all: from which, deducting Mr. Johnson, we have a clear gain of nine. Eight of these have been studying Arabic at Barking before going out; two, on account of special circumstances, did not do so. Five new brethren's names appear as studying Arabic in England for 1897, and three sisters, or eight in all. We thank God for this steady increase in the staff, and pray God that He may raise up many brethren and sisters, especially brethren, for the vast field which God, in His providence, has called us to occupy.

There have been decided cases of conversion amongst the Kabyles of Algeria during the year; in fact, this has been the best year in our history for tangible fruit in this department.

Miss Herdman also reports marked and interesting cases of conversion to God amongst the inhabitants of inland Morocco, who are, like the Kabyles, of Berber stock. There have been instances of conversion elsewhere, and also very marked and gratifying interest amongst the Moslems of Alexandria. For this we would ask you to join us in praise, and also in prayer

for further development. It will be well also to specially remember in prayer some who may have been labouring for many years without as yet having seen any very marked cases of blessing. We expect that they also will be cheered by seeing fruit ere long, but for the present they need to be sustained, that they may not be weary in well-doing.

Financially, the year 1897 has been less trying than the two previous years, for which we thank God; at the same time funds have never been very abundant. Our purpose in this respect is resolutely to seek the kingdom of God and His righteousness, and count on God to supply what may be necessary for the on-carrying of the work. So far as I know the hearts and minds of the workers, they will gladly endure any trials they may encounter for the sake of the Lord Jesus, Who loved them and gave Himself for them.

On account of the difficulties in Algeria the number of workers there is less than a few years since, several having removed to other parts, where they hope to find more open doors. Of late we have had less difficulty in that land, and increased spiritual blessing. We trust that the time will presently arrive when the staff of workers can again be strengthened.

Egypt presents a wide sphere of service. The census shows that there has been an increase of more than two millions in the population since the British occupation. It is most desirable that an increased number of well-qualified brethren and sisters should be found to take up work there.

Arabia still calls for workers, so does the great Sahara; and even in those parts where the most work has been done it is only a small portion of the population that has really been reached, and our commission is to reach every individual.

Mr. Fairman safely arrived in Alexandria on November 30th, and is settling down to study and work. All the missionaries at this station are in fairly good health, and are pushing forward in their respective spheres.

In Tripoli a gap has been made by the removal of Miss North and Miss Addinsell to Kairouan, where they have now settled with Mr. and Mrs. Cooksey. This gap will in some measure be filled up by Miss Bill, who leaves England (D.V.) on the 17th December, and will, we trust, reach Tripoli ere the month closes. The indisposition, which for a time prevented her going out, has now been removed.

In Sousse Dr. Churcher reports a goodly number of patients steadily attending the Medical Mission, and the baraka, or shed in which those from a distance are allowed to rest, is made good use of; in fact, it almost becomes a kind of hospital, and affords an opportunity of further putting the Gospel before those who remain there. Mr. Pope has meetings amongst Europeans of various nationalities.

The work in Tunis proceeds happily, but without any very marked features at present.

Meetings have been arranged in Algiers by Miss Trotter and other friends for mutual edification and the advancement of spiritual life. Very considerable blessing seems to have been received by those who were able to attend, some of whom came from parts of Algeria and Tunisia. Mr. Booth Clibborn, of the Salvation Army, took a leading part in the meetings.

In Tangier there has been a considerable amount of sickness. Mr. Patrick has been ill with an attack of typhoid fever, mercifully of a very mild type, and we heard from our last letters that he was able to sit up. Miss Miller, a companion of Mrs. Patrick, has also been suffering in the same way. Miss Harris, a helper to Mrs. Mensink, was also ill for some weeks, and Miss Vining is again reported not so well. These illnesses are a considerable hindrance to the progress of the work, as they frequently involve, not only the person who is ill, but others who have to nurse them; yet we would not complain, for if God permits them He no doubt has some important lesson to teach us, and some good to be gained thereby.

Mr. and Mrs. Edwards, from Casablanca, are now in Dublin. Mr. Edwards, though better, is still not quite well. The other workers who were ill at this station are now reported quite well again, and are working on actively.

The Missionaries in and around Fez are, as usual, very busy, and much encouraged, and through God's mercy have fairly good health.

Mr. Summers is busily occupied in seeking to make known the claims of Christ in regard to North Africa in various parts. After holding meetings round London, he has visited Market Harboro', Northampton, and Liverpool, and hopes in January to take some meetings in Scotland.

I remain,
Yours faithfully in the Lord's service,
EDWARD H. GLENNY.

OUR NEW WORKERS.

Miss Bessie Bill.

"Who hath despised the day of small things?"

THREE years of patient Sunday School teaching and tract distribution in Belfast, a course of training at Doric Lodge, and a year's persevering study of Arabic and Mohammedanism at Barking have been the preliminary steps of our sister, Miss Bessie Bill, who left England for Tripoli, December 17th, by P. and O. ss *Oceana*.



MISS BESSIE BILL.

One of a truly Christian family, she was led to a personal acceptance of the Saviour through the preaching of Messrs. Fullerton and Smith, in Ireland, some years ago, and her interest in Foreign Missionary work was aroused during the period of her brother's training at Harley College. He, Mr. S. A. Bill, of the Qua Iboe Mission,

West Africa, has thus not only given himself, but has also been instrumental in leading his sister to go forward for Christ to the Dark Continent.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

FOR opening the way in Fez for the establishment of a Medical Mission to the Jews. Also for the blessing that has already rested upon it.

For the blessing God has been graciously giving at Djemaa Sahridj, in sustaining and strengthening the Converts and in bringing several others to knowledge of the truth.

That our sisters at that station have been able to erect a Hall of native build, as a place of meeting for the Converts.

PRAYER

For blessing to rest on the word preached and copies of Scriptures distributed in the villages of the Delta, during three weeks itinerating tour.

For the work in the Medical Dispensary at Casablanca. That the truths constantly reiterated may bear fruit in the experience of some of the many patients who attend the Mission.

Morocco.

NOTES OF THE MEDICAL MISSIONS IN FEZ.

BY MISS M. COPPING.

October, 1897.—I have not much to write about this time as I have been too busy to keep notes. God has been good to me, I have not been off duty one day since I took up my work here last December. The attendance of patients at our Medical Mission has been as follows:—During July, 1,041; August, 1,124; September, 1,136.

Fever, ophthalmia, and small pox have been most severe. We are daily surrounded with this latter dreadful disease; although this month I could not tell you the number of cases I have seen in every stage of the disease, yet I have no fear. Of course I know, that there is a possibility of taking it, for a child that I vaccinated six months ago, is now suffering from it, but I take every precaution, and hitherto the Lord has kept us.

The people are so careless, and now that this disease is taking the children from them they come at all times for me "to take out the root of small pox," as they say. One gentleman, whose child I did not think well enough to vaccinate, said, "We have the disease of death in every room; two children were buried yesterday and one is dying, save this boy." One poor little one has a very bad arm; another child was brought to me with the eruption appearing on her face; the mother knew the child had small pox, and yet she hoped it might even now be saved. She had lost two. They wait until the very last before bringing them for vaccination. The carpenters have been busy for the last three weeks making baby-coffins. It seems as if nothing would warn them, and they calmly say, "We shall all go to heaven if it is God's Will." Yesterday there was another sacrifice to Mulai Edrees on account of the epidemic.

This is the dark side of life. I must now touch upon the brighter side. I was asked to visit a sick lady, who was not allowed to go out, so, Saturday being a free day, I spent the afternoon in visiting. My first visit was not pleasant, but the second was to this lady. It was a new house, and I received a very warm welcome. After seeing every member of the house, ill and well, tea was prepared, and as we sipped the hot sweet tea, I had some talk with my patient. A neighbour came to my assistance and said, "You eat and drink, and I will tell them about your deen (*religion*)."

She just told them plainly that we said, and no doubt it must be true, that now was the time for repentance, and that no sin, however small, would pass with God. I had a most interesting time with these people and shall go again the first spare hour I have. It is refreshing to find that the women do heed what they are taught, and spread the good tidings to their sisters. This woman has only been twice to the Medical Mission, and she could remember Miss Herdman's prayer. They all thought it very kind of us Christians to pray for them and to help them in times of need.

Now that the Victoria Dispensary for the Jews is firmly established I do not mind speaking about it, because I feel sure that some who love the Jews will help me by their prayers. It was about the middle of June when the desire came upon me to open up work in the Mellah, or Jews' quarter of Fez. I had never gone near their part of the city before, and I always thought I was not fitted to work amongst them. I was thankful last year as I passed through Mequinez that my work was not with them, I felt I could never endure their noise. If anyone had asked me a few days before to go and

work amongst the Jews, I should have said I had as much to do as I could manage with the Moslems. The Jews had often asked me to come; not that they wish the Gospel, but wanted me to tend their sick poor. It is just wonderful what a difference it makes when the call comes from the Master. I laid the matter before Him and told Him I was willing, and could trust Him for everything, especially for strength and wisdom, which I most needed. It was evidently the Lord's will and every door just opened as I put my hand upon it.

I have to take two hours' ride each time I go, but this has been very good for me. I have seen from 80 to 100 patients on each occasion since this little branch of the Medical Mission was commenced. God grant us a glorious ingathering of souls from this seed-sowing.

The attendance of patients at the Dispensary for poor Jewish women and children has been:—July, 264; August, 285; September, 320. I have twenty old patients to begin with this month, which also means twenty Scripture portions going into their homes. As my patients get well I hope to keep touch with them still.

I have had several what they think are wonderful cures. One was a poor woman who earned her bread by lime-washing of houses; she had been ill all the year with intermittent fever, and during the months of May and June had become much worse. When I first saw her she was also suffering from dropsy, but she is well now. The poor woman even kissed the ground where I stood when first she saw me. I told her that the blessing was from Jesus our Lord and hers. Now she knew me she said she must come often until she knew my Lord. Then a pretty girl, whose eyes were spoiled by frequent attacks of ophthalmia has recovered; she tells everyone how she got cured by some wonderful yellow butter of the Christians.

I know you will pray for this little effort to reach these poor neglected people, for whom Christ also died. Pray that I may have wisdom, and patience in dealing with them, and be ever faithful.

A VISIT TO LARACHE.

FROM THE JOURNAL OF MISS C. S. JENNINGS.

(Continued from page 149.)

Friday, Oct. 1st.—We had a quiet night, for the fundak cat was in the room, and kept away the mice. I had not to go to seek for milk, for two Arab women who bring it in daily pass our door, and asked us to-day if we needed any. I spoke to them of Jesus, and one said she had heard of Him from some one who spoke to them as they were selling milk. Without my helmet I suppose she did not recognise me! We had a visit from the pretty girl Hadijah and her sister Batsoul. They sat down an hour with us, helping Miss Brown in the native garments she was making. Afterwards my two reading lads came again, and we read from Psalm xiv. and also Luke xv. I showed them the Prodigal Son pictures, which are getting very worn and dirty with years of use. Visited in the Kasbah in the afternoon, and found my two patients but little better for my treatment; however, I had a crowd of women and children, who proved a very attentive audience as I preached from the Wordless Book.

Saturday, 2nd.—Made up medicines, and took them to the Kasbah, with milk and some of our kouskous dinner, to my poor family there. In that and in an adjoining house a crowd of people gathered round, and I was able to preach the Gospel. I was asked by several for medicine. Early in the afternoon had a visit from some poor Moorish women, to whom I told of God's gift in Christ. Then Florilia (a Spaniard) and his family came by invitation to afternoon tea with us, and a very

sad, sickly woman calling to see me with her daughter and two Jewish children, I asked her to stay also. Altogether we numbered thirteen round our tiny tea-table, which was a camp-stool, two egg-cups serving for the children to drink their sweet mint tea out of. A few beads, dolls, pins, and needles, and the three native garments we had prepared for Florilia's three youngest children, gave them much pleasure.

Sunday, 3rd.—While Miss B. visited among the Spaniards, I started out for work amongst the Moors, my seed-bag furnished with five well-marked Gospels. The first talk was with a Moor sitting by a gate at the top of the hill. He begged a Gospel for his brother. Then I spoke to some poor Arab women selling brushwood. They only understand the *simplest* language, as I told them the Gospel. Two or three begged for medicine, and one following me to a quiet place by the cliffs, asked me privately for medicine for her friend who was with her that would make her sherika (her husband's second wife) behave kindly to her. Poor soul; tears came into her eyes as she related her troubles, but all I could say was I was very sorry. She must ask the Lord for patience to bear with her. I spoke with two groups of men and gave away the rest of my marked Gospels. Before reaching home I was called by a Spanish child to come and see her mother, whom I found ill and sad with eye trouble and a terribly crooked spine. I tried to tell them in Spanish about Jesus, the only Saviour, and invited the husband, wife, and children to this afternoon's service.

Monday, 4th.—On my return from the post before night, I found fifteen women and girls sitting by the roadside waiting to be hired for work in the flour and corn stores and kief factories. They listened while I told them the A B C of the Gospel. A Moor brought me a present of milk, and asked for medicine for his wife, and an elderly Jew of Tangier came to talk with us. He has been four months here, making soap. He was interested in a Hebrew tract and in the Epistle to the Hebrews which I gave him, and then Miss Brown had nearly an hour's talk with him and a French "illusionist" who had called previously, putting the way of salvation before them very clearly in Spanish. This brings my journal to an end. Pray for these poor people.

OUR SISTERS IN SIFROO.

BY MISS S. M. DENISON.

October 13th.—Miss Mellett and I have been in Sifroo since the middle of August, and have had much encouragement among both Moors and Jews, so far as attention to our words and a hearty reception by the people go, though, alas! not one has openly shown how much the good news of a Saviour is to herself or to himself.

We have been encouraged again and again by observing how the people remember the teaching of former years, and how sometimes when we speak of the Lord Jesus having died (always a touchy point with Mohammedans), one woman will explain to another, "She is talking of Sidna Aisa; He was three days dead, then rose from the grave." We have learned never to speak of His death without adding, "He is now ascended"; for we heard from a friend, not working among Mohammedans, that the Moors reported, "The Christians say that Sidna Aisa is dead."

There is a great deal of smallpox here just now, as, indeed, there seems to be in most of the cities of Morocco. Greater numbers than usual are down with it this year. Smallpox is an annual epidemic here, and it is a rare thing in Sifroo to meet a child over three or four years of age who has not had it. Many die, and, as a result, children are scarce in Moorish homes, and there are very few large families. For a mother to

have five or six grown children all living is something out of the common. Absolutely no care is taken to prevent infection, and people visit from house to house comforting the friends of the little ones who are ill. Quite lately I was in a neighbour's house when she returned from seeing a little nephew ill with smallpox, and I suggested to her that she should wash her hands coming from that house. "Oh," she said, "I did not touch the sick child"; and though she has a tiny baby of her own, she did not see any necessity even to wash her hands. Yesterday we were invited to a wedding in a house where I had heard quite lately there was smallpox; so I said, "No, we do not go unnecessarily into houses where there is smallpox." After a while some of them began asking for the loan of some of my things to wear at the wedding. I refused them, because of the infection, but said, were it not for that, they could have them "on my head and eyes"—*i.e.*, with all my heart. They said, "Would you not even let your clothes go where there is smallpox?" in a tone that said, "Well, that is really 'beyond the beyonds'!"

Quite a number of people have come to have their children vaccinated; they are learning more and more the value of vaccination, but still have some strange notions as to things they suppose will harm the child till its arm recovers. One woman, whose child is about three years old and has just been vaccinated, asks, "May she go in water? They say water will hurt her." Again, "May she go into gardens? People say the smell of gardens is bad." Another came in a great state the other morning to know if they might have a family wash in the house with her grandson there; she was afraid the smell of the soap would harm him.

Just now the Jews are holding the "Feast of Tabernacles." Every family has either a little summer-house or, at least, a few twigs, under which the men sit and spend most of their time during these seven days. These little huts are erected either on the flat roofs or in the courtyards or passages of the houses. Comparatively few of the women have been in; probably, it being feast time, they are visiting their friends.

In all inland Moorish towns the Jews are compelled to live in a separate quarter, called the Mellah. The Mellah of Sifroo is in the middle of the town, and its only entrance is a gate in the market-place. This gate is closed shortly after sunset every night, and not opened till after sunrise. Its gatekeeper is a Moor. Our house is just outside the Mellah, and adjoins its outer walls. The children come in crowds to look down at us from their high roofs, for, as the only Europeans in the place, we are a source of fun to them. The Mellah is very much overcrowded, its streets narrow and dirty, and its houses many stories high, as a rule. When we enter it, which is not very often, women and children follow us in crowds, coming into the very houses we enter, not taking any notice of requests to leave made by us or the women of the houses. The women dress very brightly in red or green, as a regular thing, and wear a lot of gold braid on their best bodices. Though they are noisy and the Mellah dirty, there is, in going among them, a realisation of being among a more civilised people than are their neighbours, who so despise them. The Jews have real family life, a very rare thing among the Moors, with their polygamy and seclusion of women.

THE servant of the Lord Jesus must be instant in season and out of season, knowing that he is the Lord's messenger to every one with whom he has to do.

And seeing that he is to be continually ministering to others, he must be continually receiving fresh supplies from the God of all grace through all channels. He should set the Lord always before him, and so walk in His steps as to represent Him to every one.

THE HOSPITAL WARDS.

NOTES OF SOME OF THE IN-PATIENTS.

By DR. C. L. TERRY (*Tangier*).

THE "BATH" BED.

In this bed we had for a few days a poor man quite blind, for the simple reason that one eye had been gouged out with a red-hot sickle, and the other, though not entirely removed, had been destroyed. Three years ago he was brought to us on the day after the burning took place, with another man who had been treated in the same way. They were both well-known thieves, and were caught in the very act of stealing in a village about fifteen miles away. As at that time the governor of Tangier was away from his post, and no justice could be obtained legally, the villagers inflicted their own summary punishment, *viz.*, laid the men on their backs, sat on their arms and legs and chests, held their heads tightly, and, regardless of yells and cries, gouged out the eyes with sickles made white hot in a charcoal fire at their side. Whether the operator got nervous or relented I do not know, but one of the four eyes was not only not removed, but so far recovered with treatment that the poor fellow left us with good eyesight, much to the chagrin of the villagers, who feared he would avenge himself by shooting some of them or setting fire to their huts. Another eye of the four thus dealt with belonging to the other thief was not quite removed, and he was able to see *light*, that is, could make out where a lamp stood in a room, where the window was, etc. And he came begging and praying us in the name of God, and for the sake of Christ, and the prophets great and small, that we would chloroform him (as he had heard we had done to others) and cut away the skin which had healed over in a scar in front of the burnt eye. We knew that it would be of no use at all, but he was so urgent that we agreed to do it if he liked. However, when it came to the point, and we explained once more that he could never see more than he could with his eye as it then was, he concluded it was no use undergoing an operation, and in hopeless despair burst into weeping, though tears there were none to shed, as the tear-gland had been burned and destroyed. Poor fellow, his is a sad case. He and his old mother removed to Tangier, and I suppose now he will form one more of the blind beggars who sit at the city gate and benefit by the numerous commands in the Koran to all Mussulmen to give alms, and thus purchase forgiveness of their sins.

Another in this bed came from a village of the Beni Massour tribe. He was a great big fellow, well educated, and intelligent, though suffering from the results of vicious living. He read a good deal of the New Testament whilst with us, listened well to the addresses, and became very friendly. He left us greatly improved in health, though probably he will have to come for further treatment, and we hope interest may deepen into conviction. If converted, he might be a great influence in his tribe. Will subscribers to this bed please pray that God's Spirit may work in his heart and speak to him through the copy of the Gospels which he took away home with him.

THE children of God ought to count it their chief joy, in drawing nigh to God, that they have His ear and heart. Great is the difference between a child of God confiding in Him, and one, full of petitions and burdens, labouring in prayer, but doubting God until some outward deliverance be granted. The character of God and His unchanging love demand our perfect trust at all times.

Tunisia.

WATCHING FOR SOULS.

EXTRACTS FROM THE JOURNAL OF MR. A. V. LILEY.

Tunis, 29th Sept.—Spent the morning at the bookshop. Some Arabs, who stopped to look at the books in the window, were invited to walk in; the invitation was accepted, and a long conversation, respecting the illustrations on the walls, ensued. After listening for some time, one man said, "All you have said is very nice *for you*, but you know there is no God but God, and Mohammed is the Prophet of God." However, they all came to the lantern meeting in the evening.

Friday, 1st Oct.—Visited in town and to the Halfouine. In the evening, had a very fair number present at the lantern meeting who had not been present at a meeting before, so they heard the Gospel for the first time.

Sunday, 10th.—To-day, we began a meeting for any Christians in the place and for English visitors at the Bible dépôt—this will be taken, alternately, by Mr. Michell and myself.

In the afternoon, took the meeting for the Italian converts—we meet at Miss Case's house, when we go into any difficulty they may have. We are still studying the errors of the Romish Church; it is very necessary these should be thoroughly threshed out, for some of these converts are somewhat superstitious.

Monday, 11th.—To-day, I had the privilege of being present at the baptism of an Italian convert at Kram. Most of the workers were present, and also several of the Italians.

Tuesday, 12th.—This evening, several young Arabs came to my night school. They are virgin soil, not at all fanatical, and quietly listen to the truth. One is more advanced than the others, and is very fond of airing his French. He reads Arabic fairly well. I get him to read from the Arabic New Testament, then to translate as well as he can into French. In this he requires much of my assistance, thus enabling me to give a Scripture lesson to the Arabs present without having the appearance of doing so. I was much encouraged by their interest.

Thursday, 14th.—In the evening, while the Italian meeting was going on in the shop, I went out to the back to invite Arabs to come in to the little room where Mr. Michell was waiting to receive them. Seven Arabs and four Jews came in, there were lively discussions sometimes, but there is no doubt that by thus getting a few Arabs into a private room for quiet talk the seed will be more effectively sown. Four of the Arabs, when leaving, mentioned to me they had had a pleasant evening, and hoped to return another evening.

Friday, 15th.—This evening we had a crowded meeting for Arabs at the Halfouine; the Arabs were waiting at the door before I arrived. The hall was packed, and some dozen Arabs were waiting outside. As regards the situation, the hall is everything that could be desired; when I took it, however, my faith was not large enough, for the hall is now too small. The numbers seem to increase each Friday. They listened with great interest and attention as each picture was described and the Gospel announced. I have written texts on glass, making lantern slides of them, three or four are shown on the screen during the evening, and these are read by the Arabs. At the close, a good Gospel text is shown, it is read, no comment is made, then the meeting is dismissed, allowing the Arabs no time for arguing, but they go away with this text in their mind.

Sunday, 17th.—The evening was rather a mixed ministry. I first assisted at the beginning of the Italian Gospel meeting, then went out to try to get Arabs in for reading and for conversation. While doing so, a well-dressed and elderly French-

man came along, helplessly intoxicated, so I helped him home. Going back to the hall, while Mr. Michell was talking to Arabs inside I spoke to others outside, who seemed afraid or unwilling to enter—thus a good number were reached.

Friday, 22nd.—We had the largest attendance at our lantern lecture that we have ever had, all better class Arabs; the hall was packed, while a great number had to stand at the door unable to get in. We believe much good will be the outcome of these meetings.

AWAKENED.

IT IS HIGH TIME TO AWAKE OUT OF SLEEP.

OH! wondrous mighty love of God, which calls
To sinbound souls and weary burdened hearts,
Telling of blood-bought pardon full and free,
Of glad new life which He by grace imparts.
Our inmost souls have heard the message sweet,
And He has given pardon, life, and, peace,
And deep, abiding joy, which all the rage
Of Satan's power can never cause to cease.
Can we be silent? we! who know how blest
Beyond compare are they who heed His call,
While those for whom He yearns with tender love
Are hourly dying 'neath sin's heavy thrall?
Can we be selfish, idle, while His soul
Is not yet satisfied? Oh! we are blind!
Dear, loving Master, lay Thy healing Hand
Upon the darkened eyeballs of our mind.
Touch our dull ears and bid them hear the cry
Of deep despair which ringeth in Thine ears,
As men go into death's dark night alone,
Hopeless and helpless, torn with bitter fears.
Lord, touch our silent lips with living flame
From off Thine altar; till the living Word,
No longer hindered by our faithlessness,
In trumpet tones by the whole earth be heard.
Touch Thou our lagging feet, and bid them run
With eager haste the way of Thy commands,
To take the Word of Life for dying souls
Into the darkness deep of heathen lands.
Touch our reluctant hands, oh! untold shame,
That we should use for selfish ends the gold
That Thou hast lent to us to use for Thee,
To help to bring Thy wanderers to the fold.
Oh! Master, Master, now at length we see
How poor and feeble has our service proved,
And our repentant hearts would humbly own
We feebly served, because we feebly loved.
Once more to Thy dear cross, oh Lord, we flee,
And bowing at Thy feet in sorrow deep,
We crave Thy mighty, sanctifying grace
To touch our feeble lives, to cleanse and keep.
Fit us for service, dearest Lord, for thus
Alone can we be faithful unto Thee;
Then use us, daily, hourly, till at length
Thy blessed Face in unveiled light we see.

THE slave trade has not yet been entirely abolished in East Africa, although it has been stamped out in the West. There is still, however, a considerable inland traffic carried on between the Soudan and Morocco.

Egypt.

THROUGH THE VILLAGES OF THE DELTA.

NOTES OF AN ITINERATING TOUR.

BY MR. CHARLES T. HOOPER.

KNOWING that there are many dear friends in England, as well as in other lands, who are interested in and praying for the spread of the Gospel in Egypt, I would like to give a brief account of twenty-one days spent in some of the Towns and Villages of the Delta preaching and scattering the words of life. Through the kindness of friends I was able to leave Alexandria on October 22nd, taking with me Ayoub Abdallah. We had about seven hundred Gospels, and as many Gospel reprints in the form of tracts. Ayoub is a convert from Islam, a young man of twenty-one, and a good sample of what grace can do in delivering from the awful darkness and deadness of Mohammedanism to the glorious light and life which is found alone in Jesus. It was quite early when we left Alexandria, and having to spend two hours in the train, which was filled with people, we used the opportunity for telling our message, to which they listened eagerly with few exceptions.

Arriving at Rahmanūjeh we had to leave our fellow travellers, after giving books to those who could read, and wished to have them. Embarking at this place we had to spend three hours on the Nile in a small boat, journeying in a north-westerly direction. Here again was an audience and plenty of time to preach to them. Amongst them was a Sheikh, who I fear was far from being comfortable, as hymns were sung and passages of Scripture explained. Landing at Fuah, a village of about 5,000 inhabitants, we arranged to stay the night with a Greek. In the evening we went amongst the people with our books, finding only a few who could read. Ayoub gave a simple Gospel address outside a café, many objecting and refusing to hear, saying they had their Koran which was sufficient. It made me sad to see the crowd buried in darkness, and refusing the light offered them. After a fairly good night, only being disturbed by wailing women outside and worrying rats inside, we again gave away books, but we were soon asked to leave the place, which we did, praying God to have mercy upon this bigoted and fanatical village.

Riding on donkeys for three hours along the northern bank of the river which we had ascended on the previous day, and visiting one village on the way, we arrived at Desūk before sunset. Here we were entertained by the head of the village. A special feast had been prepared in honour—not of us—but a wealthy Bey who had arrived from a neighbouring town. We were invited, however, to sit down with them, and such a feast I had never before seen. Ten of us, with our sleeves rolled up to our elbows according to native custom, sat around a variety of dishes, numbering quite thirty, consisting of pigeons, chickens, turkeys, and the whole carcase of a sheep, beside other things. The host apologised to me for not having knives, forks, plates, etc., which he knew were customary with Europeans. These joints were torn to pieces by the hands of the guests at their own good pleasure.

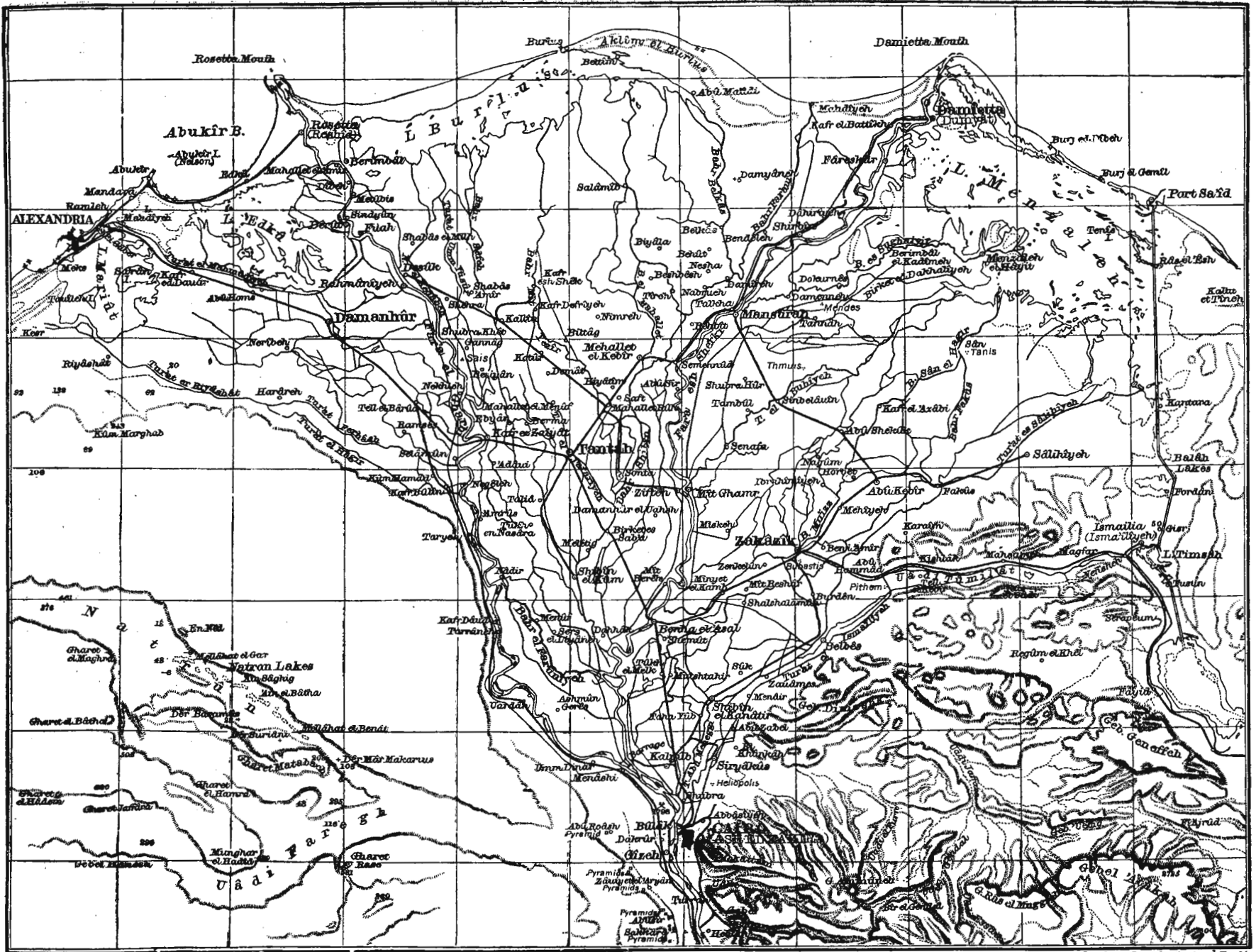
After supper I told my business, and asked leave to visit the people in the town, which was granted. Several Gospels were given, and the Word preached to a number of people. Returning to the house, and feeling very tired, we asked if we might sleep. Many gathered while we read and prayed, some in the room and others round the windows, who asked such questions as

why we did not turn our faces to Mecca in prayer?—why we did not stand as well as kneel? This led to a long talk on the subject of prayer, after which we soon fell asleep. Next morning, after breakfasting on dates and milk, we set out with our books among the people, and during the forenoon had some very interesting talks with them, many accepting books. In the afternoon I obtained permission to enter a very celebrated mosque. Leaving my hat and boots outside this holy place, I walked right through, with about fifty people following me and speaking of me as the unbeliever. I gave away a good number of tracts and leaflets outside the mosque, which caused much excitement. We were obliged to leave this town early next morning, and as we rode away I felt very sad on account of the 20,000 people living there in darkness; no missionary, no school for the children, no one to care for these perishing ones for whom Jesus died.

Oct. 25th.—Travelled in a south easterly direction through seven villages of mud huts crowded with people. Some Gospels were given to those who could read, but these, alas! were very few. Being anxious to reach Shubra Khet, we hurried on our animals, as the donkey boys refuse to travel after sunset. On nearing the place

we found the town was situate on the other side the river. Here we exercised our patience by waiting two and a half hours for a boat to take us over. Many natives were waiting, too, so that the time passed happily as we sought to tell them of the love of Jesus. They listened very attentively, now and then asking questions, but refusing our books. At last the boat came, and we passed over. On landing the other side we sought a place to sleep in, but not being able to find one, I asked permission to sling our hammocks from the rafters of an Arab café. This was granted for the sum of 2½d. per night. The café was soon full of men, who spoke of us as the travellers who slept between heaven and earth. Shubra Khet is a town of about 10,000 people, surrounded by several villages. These we visited in the daytime, returning to the café each evening. In this way we spent five days, having crowded meetings each evening, two of which lasted until past midnight. Many slept on the floor, we climbing up into our hammocks over them. The people in the villages were very accessible, taking our books, and listening to our message.

At one village, an old man who could read, after reading several chapters in John's Gospel, came and told us that he was



MAP OF THE DELTA (LOWER EGYPT).

London: Stanford's Geo. Estab.

convinced that he was in darkness from what he had read. He said he longed for the light and wished to keep the books, but had been commanded to return them, which he did very reluctantly. Poor man, his days were fast ending, but he was not allowed to speak with us further. Before leaving we managed to give him our address, which afterwards proved useful to him, as will be seen later on. We returned to Shubra Khet and spent the evening and part of the night in conversation with the people in the shops and café. Christ and Mohammed were compared, as well as their teaching. Four men seemed deeply impressed but were full of fear of their companions. Another day we visited a village where Gospels were received by the people. On leaving, a man came running after us saying that he would very much like to keep the books we had given him, but he was afraid we should be calling again and demanding more money for them than he could pay. After some time we persuaded him that he would not be asked for any payment. Every little village has at least one mosque if not more, also a sheikh to teach the boys the Koran. These we visited, giving the sheikh a Gospel, and getting permission to speak to the boys. Those who could read we presented with a small Gospel, which caused their dirty faces to beam with joy.

Morning again; and as the people were still crowding in from the villages round, we decided to stay on. Many sought me out for books. One man, a Copt, insisted upon our going back with him to his village, which we consented to do. Arriving there supper was prepared in native style on the floor, he showing great attention to me by picking out choice bits of meat with his fingers, first tasting and then handing to me. After supper I was asked to take off my European clothes and put on native, which were provided for me, the host thinking they would be more comfortable; this I did. We soon had a very mixed gathering of Moslems, Copts, and Roman Catholics; and the conversation turned on the subject of sin, Christ's death for sin, and the difference between baptism and forgiveness of sins, each quoting from his own book. This was indeed a most interesting meeting, though opinions were as wide as it was possible to be. Being very late, I asked if we should have prayer, but they not being very willing I did not press it. Ayoub and I read and prayed together, and, as we lay down to sleep, the Copt and a Roman Catholic were going through their form of prayer.

Being tired we slept well, despite the loud snoring of our companions. As daylight dawned, one by one they rose and went out. A bright young Soudanese brought us water and a towel, which was followed by a bowl of hot milk and bread.

Having finished, we said goodbye to our host, hoping to see him again some future day. Returning to Shubra Khet, many people asked for books, and in the evening we spoke to the people who had gathered.

Oct. 30th.—Engaged a donkey to take us to Tell-el-Bârûd, a town lying nearly due south. The sun was beginning to dip in the west—our journey having been longer than we anticipated—when, the donkey-boy refusing to go further, we were obliged to alight at a small village. Here a very generous-hearted Turk entertained us for the night, and being unable to find donkeys to take us on the next day, he lent me his own Arab horse, and two other animals for Ayoub and the books, his servant accompanying us to bring back the animals. This was, indeed, a kindness much valued.

At Tell-el-Bârûd we found letters waiting us. It was, indeed, refreshing to know friends were bearing us up before God in prayer. In this village we had a very encouraging time, though some were not pleased because we taught that Jesus was the Son of God. Next day we left, still moving in a south-easterly direction. The first village we entered was X—. Not doing much here we went on to T—. Here the way opened, and our hearts were cheered at the readiness of the people to listen and to receive our books. In the evening we walked past an immense and somewhat celebrated mosque, where hundreds of men were going in for evening prayer—young men, middle-aged, aged, but all without life, without hope; buried in the awful darkness of Mohammedanism. My heart sank within me as I saw them pouring in and out at several large doorways, seeking to satisfy their consciences by repeating a prescribed form of prayer. We began to think what we could do in order to put the light into their hands. They would not let me go in; for I was counted as an unbeliever. Ayoub offered to go in with Gospels, which he did, I waiting for him outside. After two hours he returned, having had a good time among the sheikhs and giving away many tracts. We prayed God to bless the word given and spoken.

Next day we left for En-Negeleh, a town on the west bank of the Nile, passing through many villages, whose white domes and minarets could be seen towering up into the heavens long before we reached them, thus indicating that Islam reigned over all. The sun had set before we arrived, and we were glad to get some refreshment, although it was only stewed and smoky tea, after which we sought a place to sleep in. Here we found an empty hut, in which we slung one of the hammocks, and three walls outside from which we suspended the other. Lying in my hammock under the star-lit sky, I could praise God for all His great goodness. At

3 o'clock in the morning rain began to fall, so that I had to get up, but soon found refuge in another hut, where I finished my night on four stools, all of which were different in height.

Next day we began to work the villages round. In No. 1 the people were delighted to have our books, and listened attentively, one Moslem appearing to be very much impressed by the Word. In No. 2 we gave books, and were taken to see a poor young man who had been sitting in his hut for three years, suffering from gangrene in his foot. Poor fellow, I offered to pay his fare to Alexandria and make arrangements to have the foot removed, but this he would not hear of. In this place we had a very helpful talk with about thirty men for two hours, some of them purchasing Gospels, but refusing to have them otherwise. Next day we visited other villages and a Bedouin camp, where several Gospels were given to those who could read. A mosque was also visited at the noon hour of prayer. On the morrow, being market day, the town of En-Negeleh was crowded with people from the villages round. Having heard of us many came for books and simple medicines, so that we had a good congregation outside the hut to whom the Word was preached.

On the Sunday evening we held a service in the house of a Copt. This was indeed a most impressive time, no objections being offered, save that one Moslem went out. En-Negeleh is a place of about 18,000 inhabitants, but having neither school nor missionary. The head man of the place offered to build a school if I would work it; how I long for a witness for God in this place. Walking out at night we saw a bright fire, and a number of men sitting round it, so we went and sat with them. Soon we had thirty men round us, and for two hours the Word was preached to them, showing that Jesus only was the Way, the Truth, and the Life. The sheikh of the town received the news that unbelievers were persuading men to leave the Moslem faith. He came and drove the men away like a wolf after sheep. We praised God that the message had been given before the wolf came, and returned to our huts to sleep.

The day following we left for Kafr Baun: here we found a railway, and waited some time for the train, which gave us a grand opportunity to get amongst the waiting passengers with Gospels. While doing so a sheikh asked me "why I gave away Gospels, when people already had the Koran?" I answered him that people without the Gospel were in darkness, and my one business was to carry the Gospel of light to Moslems. He was very indignant, and refused the books, while others accepted them. Before I left the train he became more friendly and

asked me to give him a copy, which I did, urging him to prepare to meet the Lord. In the evening, having alighted at Tarraneh, we crossed the river to a small village on the border of the Libyan Desert; the people soon gathered in the open air and heard the Gospel. At night we slept in a cosy shed.

Next morning, not being able to get bread, we ate part of a pot of Crosse and Blackwell's jam and went on our way, hoping to get bread by crossing the river to a village called Gaza. On reaching the river we had to wait nearly three hours, while the men emptied the water out of the boat and repaired it, for it was sinking, while we were not far from the same condition. After crossing the river and walking for half an hour, we met some men who were pumping water. Finding they had bread we sat down and ate with them, they enjoying our jam and we their bread. We reached Gaza, gave away some books, and went on to Menuf. Here

we obtained food and afterwards had a good time amongst the people in the market; one man being much opposed to our teaching. Next day we went on to Shubin el Kûm, a town of about 50,000 people. Here we visited shops, cafés, workshops, and villages for three days, preaching and giving the word. While here a letter came to hand from the old Moslem with whom I left my address at Shubra Khet, and who was anxious for the light. The letter translated reads thus:—

"MY DEAR SON,—After many salutations I wish to give you news. When we were together in K——, and I wished to take the Book, and you wished to go with me to the mosque, at this time I could not speak with you; I feared the people. Afterwards you had gone, and there was not with me sufficient money to travel to Alexandria to see you. I write you, for I want the Gospels. Your desire is to give it me, and what I need and desire is in it. Please give me a letter."

I need not say a letter and Gospel was sent at once to this thirsty soul.

Our books now being all distributed, we were obliged to return after twenty-one days' sowing in faith. May I ask all to join me in prayer for God's blessing on the copies of the Scriptures given and the word spoken, praying that He may thrust forth more labourers into this needy field. Evangelists are needed to go up and down preaching the word. The doors are wide open, and there are facilities for travelling, such as trains, boats, donkeys, etc. We have now a house-boat on the Nile, which could be used for itinerating, but we want the workers. Many towns would, I know, welcome a missionary. Who will say to the Lord, "Here am I, send me"? In closing I would add that I shall be only too glad to carefully distribute any number of Arabic Gospels that may be sent to me—believing that "the Gospel is the power of God unto salvation to all who believe." Yours heartily in His glad service.

MOHAMMEDANISM IN WEST AFRICA.

BY DR. C. F. HARFORD-BATTERSBY.

THERE is an idea prevalent in the minds of many that Mohammedanism as a religion is suited to the African mind and character, whilst Christianity is not. At first sight there is much to commend this view; no one can come in contact with the courteous, well dressed, and often intellectual representatives of the Hausas, Fulahs, or Mandingoes, or some of the Mohammedan races of Africa, and at the same time be familiar with much of the foolish mimicry of European dress and customs in vogue amongst certain classes of nominal Christians in West Africa, without comparing the former very favourably with the latter.

It is, however, totally unfair to ascribe all the good qualities of the former to the system of Islam, or the follies of the latter to Christianity. What then constitutes the good of the one, and the evil of the other?

1. In the first place it must be acknowledged that Mohammedanism has reached most of the *higher races of Africa*, and that the Fulahs and Hausas especially are superior *as a race* to any other natives of the African continent.

2. Islam has been propagated amongst these people in the first place by orientals, and later by natives of the country, who were able to understand the ways of the people amongst whom they were living.

3. Muslim teachers carried with them, in addition to their particular tenets, a certain form of civilization. They taught people to adopt a suitable dress, gave them a knowledge of reading and writing, and established schools for this purpose and for the teaching of laws and customs, which, however crude and antiquated, would be a great improvement upon heathen systems.

* * * * *

We have spoken of some of the ways in which the religion of Islam may have been a civilising influence, but there are other points which may help to account for its rapid spread, and which will indicate something of the influence which it exerts.

Undoubtedly the chief means by which it has been spread has been by the sword. In this way whole districts have been

led to adopt the religion of their conquerors, without there being any real understanding of the faith which they profess. In other cases, Mohammedan teachers or mallams have established themselves amongst the heathen population, and, trading on their superstition, have earned a comfortable income by supplying charms, in the form of extracts from the Koran enclosed in a leather case, which are believed to be suitable for every conceivable ill, and not only to cure disease but to prevent bullets from taking effect in war, or to bring back refractory wives who happen to have deserted their husbands! Many of these no doubt think they are doing God service, but whether there are any who from pure love of their religion go forth to preach a message of peace, it is difficult to discover. Wherever Islam is spread, polygamy is permitted and even encouraged, and slavery is its common accompaniment. Thus religion is made easy for the people. The saying of prayers and the giving of alms may be combined with any amount of wrong doings, and in fact they believe in the literal interpretation of the maxim that "Charity covers a multitude of sins."

That Mohammedanism has proved the greatest hindrance to the progress of Christianity the experience of every part of the world has proved, and therefore we should specially turn our attention to those parts of the world where it is spreading and where there is a possibility of checking its advance.

THE more a man is "aproned" with humility, the more of grace will God bestow upon him. The low-lying valley gets more of the dew of blessing, the deepest root comes nearest to the well of living water. There is an honour put upon humility, and therefore a helpful power in it, because it puts all honour upon God. In discrowning yourselves you crown Him. Will you not then allow that the first step in all Christian service, new or renewed, must needs be a downward one into the depths of self? There must be emptying before there can be filling. The conviction of this will be strength, for it will place you more at Christ's disposal. It will fit you more for sympathy with the sinful and the struggling. It is the bowed back that adapts itself best to the heaviest burdens. It is the humblest heart that will bear most for Christ.

Tithes for the Lord's Storehouse.

CONSECRATED GAIN.

THE accumulation of wealth is often attributed to business capacity, perseverance, clever speculations, shrewdness in seeing opportunities of gain as they arise, and promptitude in seizing upon them. But whence come all these qualifications? The source of them was plainly pointed out to the Israelites of old when Moses said, "Thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." And equally true it is at the present time, that it is God who giveth all the needful power—the power of intellect, the power of insight, the power of foresight, the power of perseverance, and the power of health. But this is a truth which is too apt to be ignored, and consequently the successful man is liable to say, "My power, and the might of mine hand hath gotten me this wealth." He would not speak thus if he exercised due reflection, which would engender a spirit of dependence upon God, and a grateful acknowledgment of His favours.

But besides reflection there should be *consecration*. This would be a tangible exhibition of thankfulness, and would be productive of many good results. It would prevent undue clinging to money; it would check the tendency to covetousness which is so liable to influence those who are becoming increasingly rich; it would be a preventive of pride; it would deter from boastfulness; and it would impart a large measure of that inward satisfaction which always arises from acts of beneficence.

The consecration of gain, though a somewhat rare practice, is by no means a strange thing. Instances of it are brought to public notice from time to time, whilst many others no doubt exist, although they are kept secret. How noble were the cases of those successful business men, Mr. George Moore and Mr. Samuel Morley! Their gain was consecrated by giving away not hundreds of pounds but *thousands* at a time for the benefit of those benevolent or religious schemes in which they felt deeply interested. The great variety of public causes, and the number of private individuals whom they liberally assisted will only be fully known at the great day when all secrets will be revealed. Surely theirs was consecration of gain with readiness and bountifulness, if not with calculated proportion.

Another case which may be cited is that of an American merchant, Mr. Nathaniel R. Cobb, who died at the early age of thirty-six, but who during the short business career of twelve years dispensed for the benefit of others no less a sum than £8,000. At the age of twenty-five he wrote the following words as expressive of his resolution for the future. "By the grace of God I will never be worth more than £10,000. I will give *one-fourth* of the net profits of my business to charitable and religious uses. If I am ever worth £4,000 I will give *one-half* of my net profits. If I am ever worth £6,000 I will give *three-fourths*; and the *whole* after £10,000."

One more case to be adduced, and a very recent one, is that of Mr. J. B. Mead, of Brockley, who died at the beginning of the present year. The following extracts are made from an article in *The Christian*, giving a brief review of his life:—

"In 1859 Mr. Mead moved to London, and joined a well-known firm. To the building up of this business he brought immense energy and business capacity, and in it he continued a partner until his retirement in 1888. All through the wonderful prosperity with which God crowned his efforts, he maintained a high standard of Christian character. He had an unblemished business record, and gained a wide reputation for all that is honourable and high minded.

"May we not say that Mr. Mead has shown this generation how it is possible for men of God to amass wealth by means strictly honest, as well as how a great employer can win the hearts of those who work for him? Great business aptitude, untiring energy, intense firmness of purpose, and integrity of soul were in him united to generous consideration and tender thoughtfulness for all about him.

"But it is perhaps as an example to the Lord's stewards that Mr. Mead's life is most to be remembered. He has shown us not only how to make money honestly, but also how to spend it well. Though he began life on a very modest income, from the first he *resolutely set aside a tenth to be devoted to the Lord's work*. With growing prosperity he increased the proportion as well as the amount of his gifts, until perhaps it would be more true to say that he kept the tenth for himself and gave the rest away. Nor was it merely out of his abundance that he gave, but even to the point of self-denial, for his expenditure on himself was on the most modest scale at the very time he was giving thousands yearly to the Lord's work."

Mr. Mead retired from business a few years before his death, but the special reasons for his doing so are not stated. Some few business men have determined to continue in business, devoting their powers to it as formerly, but *consecrating the whole of their future gains to God's service*. Such a case was referred to in the *Church Missionary Intelligencer* in 1894. The writer says:—

"The hearts of business men may be so drawn to the Foreign Mission cause that they are sure their lives are meant to be devoted to it; and yet insuperable difficulties stand in the way. Let me tell you how they were solved in the case of a man whom I knew, now for some years with the Lord. He was an eminently prosperous business man in middle life, not fitted, for many reasons, to begin a fresh course of training for direct missionary work, but admirably fitted for the business in which he was engaged. He therefore discussed with his wife exactly what provision was fitting to be made for herself and their children. They formed their conclusion, fixed upon a definite sum, and in due time this sum was laid aside from his profits and invested.

"From that day forward his business was carried on solely for God, and all profits devoted exclusively to His work. The amount that was annually given for Home and Foreign Missions, the widow, the fatherless, and the poor, out of this consecrated business is known only to God. A friend of this good man, more intimate with him than I was, told me these facts, and in many cases I myself saw the evidence of them."

What immense benefits would accrue to the cause of God if a goodly number of successful business men or others, who are yearly adding to their stores, could be induced to copy such examples as those adduced! How many thousands of pounds would then flow into the Lord's treasury which are now appropriated to the purposes of luxury and display, or hoarded in order to produce a still further overplus! Let us earnestly pray that God, who has all hearts at His disposal, will impress these matters upon the minds of those whom He blesses with pecuniary prosperity. Would that the Holy Spirit may influence one and another of such persons to say with firm determination, slightly altering the words in the prophecy of Micah, "HENCEFORTH I WILL CONSECRATE MY GAINS UNTO THE LORD."—*Storing and Obtaining*.

STAND before Calvary's cross, see there what it cost to redeem your souls; and then hear Him say, "How much owest thou unto thy Lord?" Will you, then, make calculations? Will you say, "So much for Thee, blessed Jesus; so much for the world; so much for myself?" Can it be so in the full view of the love which gave Himself?—C. P.

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.		Tetuan.		REGENCY OF TUNIS.		EGYPT AND NORTH ARABIA.	
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Mrs. MENSINK ..	May, 1890	Miss A. BOLTON ..	April, 1889	Mr. G. B. MICHELL ..	June, 1887	Mrs. REID ..	Dec., 1894
Dr. C. L. TERRY, B.A.,	M.B., C.M.Ed. Nov., 1890	Miss A. G. HUBBARD	Oct., 1891	Mr. A. V. LILEY ..	July, 1885	Mr. D. J. COOPER ..	Nov., 1895
Mrs. TERRY	Miss I. DE LA CAMP ..	Jan., 1897	Mrs. L. LILEY ..	April, 1886	Miss B. BILL ..	Dec., 1897
Mr. W. T. BOLTON ..	Feb., 1897	Fez.		Miss GRISSELL ..	Oct., 1888	EGYPT AND NORTH ARABIA.	
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