

**MATTHEW XXVIII**

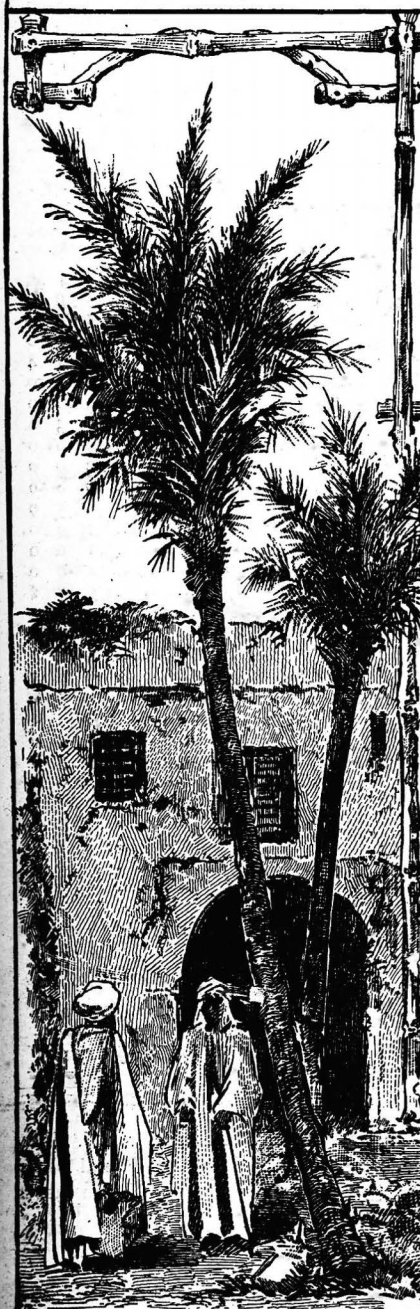
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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 DECEMBER 1st TO 31st, 1897.

GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			SPECIAL FUNDS.			DETAILS OF BATH AUXILIARY.			
1897. Dec. Receipt.	No. of General. £ s. d.	1897. Receipt. £ s. d.	1897. Dec. Receipt.	No. of Special. £ s. d.	1897. Dec. Brt. forw. £ s. d.	No. of Receipt. £ s. d.			
1 ...2363	0 5 0	20 ...2411	3 0 0	1 ...1544	2 0 0	23 ...1588	1 1 0	51	0 14 1
2 ...2364	0 5 6	20 ...2412	1 0 0	2 ...1545	0 1 0	23 ...1589	2 1 6	52	0 6 0
2 ...2365	0 4 2	20 ...2413	0 2 6	3 ...1546	1 0 0	23 ...1590	1 0 0	53	15 0 0
2 ...2366	0 10 0	21 W. Kirby	1 10 0	4 ...1547	1 1 0	24 Railway Lads, Leicester	0 10 0	54	10 10 0
3 ...2367	10 0 0	21 ...2415	0 5 0	Bible Class, Crossley Hall	10 0 0	29 ...1592	6 5 0	55	3 0 0
4 ...2368	6 5 0	21 ...2416	0 2 0	4 Bible Class, Crossley Hall	2 0 0	29 ...1593	6 5 0	56	10 0 0
4 ...2369	0 5 0	21 ...2417	0 5 0	4 ...1550	3 0 0	30 ...1594	4 0 0	57	1 8 0
4 ...2370	10 0 0	21 ...2418	0 6 0	6 Y.W.C.A., Highgate Rd.	50 0 0	30 ...1596	5 0 0	58	1 12 0
6 ...2371	0 10 0	21 ...2419	0 3 0	21 Bootle, Liverpool	3 11 0	Jan., 1898.			
6 ...2372	0 1 0	21 ...2421	1 0 0	21 ...2422	0 7 6	B. Class, Highgate Rd.	1 0 0		
6 Y.W.C.A., Highgate Rd.	10 0 0	21 ...2422	0 7 6	22 ...2423	1 0 0	1 ...1598	1 0 0		
7 ...2374	1 1 0	22 ...2424	2 15 0	22 ...2425	0 10 0	1 ...1599	48 0 4		
7 ...2375	0 12 0	22 ...2425	0 10 0	22 ...2426	1 6 0	1 ...1600	16 0 0		
7 Talbot Tab.	12 15 6	22Market Harboro'	0 18 0	22 ...2428	0 10 0				
8 ...2377	2 0 0	22 ...2428	0 10 0	22 Atherton	1 0 0				
9 ...2378	1 18 0	23 ...2430	0 5 0	23 ...2430	0 5 0				
9 ...2379	0 10 0	23 ...2431	0 5 0	23 ...2432	0 16 0				
10 ...2380	1 0 0	23 ...2433	0 2 0	23 ...2433	0 2 0				
10 Readers of The Christian	6 0 0	23 "On the Upward Path"	0 5 0	24 ...2435	0 10 0				
10 ...2382	2 2 0	24 ...2435	0 10 0	24 ...2436	0 13 0				
10 ...2383	0 6 0	24 ...2437	0 10 0	28 ...2438	0 2 6				
11 ...2384	1 0 0	28 ...2439	2 2 0	28 ...2440	0 3 6				
11 ...2385	0 5 0	28 ...2441	0 2 6	28 ...2442	0 5 0				
11 ...2386	1 0 0	29 ...2443	0 12 0	30 ...2444	1 0 0				
11 Grafton Street S.S.	0 4 3	30 ...2445	0 5 0	31 ...2446	1 13 0				
11 Northampton	0 5 3	31 ...2447	0 10 0	31 Schoolroom, Up. Norwood	2 0 0				
11 Northampton	0 17 0	31 ...2449	1 0 0	31 ...2450	0 10 6				
11 R.B.H.U., Northampton	0 16 0	31 ...2451	0 4 0	31 ...2452	5 0 0				
11 ...2391	0 2 0	31 ...2453	4 0 0	31 ...2454	0 5 0				
11 ...2392	2 4 4	31 ...2455	0 5 0	31 ...2456	0 2 6				
13 ...2393	0 3 6	Total, Dec.	£171 3 10						
13 ...2394	1 0 0	Total, May to Nov.	1969 1 6						
14 ...2395	5 0 0	Total ...	£2140 5 4						
14 ...2396	1 0 0								
14 ...2397	10 0 0								
14 ...2398	0 10 0								
15 ...2399	20 0 0								
16 ...2400	0 10 0								
16 ...2401	0 5 0								
16 ...2402	0 2 6								
16 ...2403	0 16 0								
17 ...2404	0 10 0								
17 Crossley Hall, Manchester	5 19 10								
17 ...2406	5 0 0								
18 ...2407	2 0 0								
18 ...2408	1 0 0								
11 ...2409	0 3 6								
18 Y.W.C.A., Bourne-mouth	1 0 0								
Carried forw.	£128 4 4								

GIFT IN KIND:  
Dec. 2nd, (308) parcel of native clothing.

SPECIAL FUNDS.		
1897. Dec. Receipt.	No. of Special.	£ s. d.
23 ...1588	1	1 0 0
23 ...1589	2	1 6
23 ...1590	1	0 0
24 Railway Lads, Leicester	0	10 0
29 ...1592	6	5 0
29 ...1593	6	5 0
29 ...1594	4	0 0
30 ...1595	0	5 0
30 ...1596	5	0 0
Jan., 1898.		
B. Class, Highgate Rd.	1	0 0
1 ...1598	1	0 0
1 ...1599	48	0 4
1 ...1600	16	0 0
Total, Dec.	£381	17 8
Total, May to Nov.	1815	12 8
Total ...	£2197	10 4

TOTALS FOR 8 MONTHS.  
General ... £2140 5 4  
Special ... 2197 10 4  
Total ... £4337 15 8

DETAILS OF BELFAST AUXILIARY.		
(Special Donation No. 1562.)		
MR. J. C. H. LEPPER, Hon. Sec., 31, Thorndale Avenue.		
No. of Receipt.	£	s. d.
180	1	0 0
181	0	2 0
182	0	10 0
183	0	7 0
184	0	1 6
185	0	3 0
186	1	13 7
187	0	10 0
188	0	10 0
189	0	10 0
190	1	14 8
191	5	17 1
Boxes (total)	7	1 2

Amount previously acknowledged £43 14 9  
Total ... £63 14 9

DETAILS OF BATH AUXILIARY.		
(Special Dons. Nos. 1565, 1578, 1600.)		
Rev. E. L. HAMILTON, Hon. Sec., Carradale, Combe Down.		
No. of Receipt.	£	s. d.
51	0	14 1
52	0	6 0
53	15	0 0
54	10	10 0
55	3	0 0
56	10	0 0
57	1	8 0
58	1	12 0
Amount previously acknowledged £105 13 3		
Total ...	£148	3 4

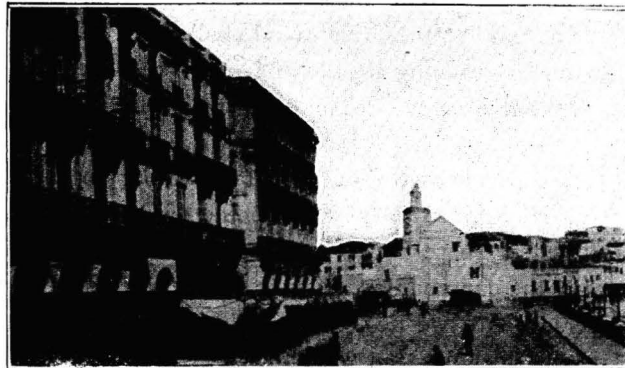
DETAILS OF DUBLIN AUXILIARY.		
(Special Don. No. 1599.)		
MR. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.		
No. of Receipt.	£	s. d.
283	1	0 0
284	1	0 0
285	1	0 0
286	0	7 4
287	0	5 0
288	0	10 0
289	0	3 0
290	0	10 0
291	2	0 0
292	0	8 6
293	0	5 0
294	1	0 0
295	1	0 0
296	1	0 0
297	0	17 2
298	0	12 4
299	0	11 4
300	0	14 7
301	0	8 5
302	0	5 0
303	0	3 0
304	0	4 6
305	3	3 0
306	3	0 0
307	0	10 0
308	4	3 8
309	1	1 0
310	0	10 0
311	6	0 0
312	15	7 6

Amount previously acknowledged £112 0 9  
Total ... £160 1 1

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.

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 1oin. deep for 2s. 6d.).

# NORTH AFRICA.



THE SEA-FRONT, ALGIERS.

## Bread for the World.

*"I will satisfy her poor with bread."—PSA. cxxxii. 15.*

*"The poor have the gospel preached to them."—MATT. xi. 5.*



THE first of these passages gives us God's assured promise in response to Solomon's prayer. God knew what His people needed. Neither the precious stones that adorned the newly-erected temple, nor the gold that covered its walls—magnificent as they were—could feed the Lord's poor; hence the promise of bread—yea, more, to be *satisfied* with bread, a promise resting upon an eternal "I will."

Did God fulfil this promise to His people? He did. A millennium of years passes, and a multitude of people are gathered around the great teacher on the mountain side to the east of the Sea of Galilee; and because they were weary and distressed after their long tramp around the northern shores of the lake, and after listening to His teaching, He had put forth His divine power—multiplied the loaves—and satisfied their hunger with barley-bread, the food of the poor. "He distributed to the disciples, and the disciples to them that were set down."

Thus God's promise to Solomon was fulfilled, but not exhaustively; for on the following day, in the synagogue at Capernaum, with much the same concourse around Him, He refers again to the miracle of the previous day, and sets before them the double truth, that there is "meat which perisheth" and "meat which endureth unto eternal life." True to their Jewish teaching as the representatives of Law, they instinctively ask Him what they must do to work the works of God. This brings out from the Master the clear statement that

there was now one work of faith that took precedence of all the works of the Law, "That ye believe on Him whom He hath sent."

They reply that if they are to believe on Him as the sent of God, they must see a sign; and, anticipating that He would probably point to the miraculous feeding of the multitude on the previous day, as a sign amply sufficient to establish His claim to divinity, they add, "Our fathers did eat manna, in the desert; as it is written, 'He gave them bread from heaven to eat.'" This was saying in effect, "It's true you have fed five thousand, but Moses fed all Israel: you only fed them once, but he fed them for forty years; yours is a small affair compared with Moses."

In reply, the Lord deals more fully with the question (v. 32 to 58), claiming to be "the bread of life," and enforcing that claim by two weighty considerations, viz. :—

1st, His superiority to Moses in the permanency of His work. He says: "Moses gave you bread from the heavens, after which your fathers died: it sustained life for a time, but did not *give* life, neither did it prevent decay. I give you bread from the heaven of heavens, and the bread I give is a *life-giving* portion. "For the bread of God is He which cometh down from heaven, and giveth life unto the world" (v. 33). "Moreover, the bread I give sustains the given life eternally." "He that eateth of this bread shall live for ever" (v. 58).

2nd, His superiority to Moses in the far-reaching results of His work. Christ replied, It is true that Moses fed Israel, but I FEED NOT ISRAEL ONLY, BUT THE WORLD. "The bread which I will give is My flesh, which I will give *for the life of the world*" (v. 51).

Living bread for a dying world. As we have met around the table of our absent Lord, and held sweet communion, and unitedly partaken of the emblems of His broken body—"the bread of God"—and thought of the Father's house to which our risen Lord has ascended, where there is "bread enough and to spare," have we at all realised our responsibility towards those who are in the far country, feeding on the husks of superstition and deceit? Are we disciples of Christ? His true followers? Are we desirous of doing His will? Then must we do disciples' work. Blessed be God, He still distributes to the disciples, but we as disciples must see to it that, as far as in us lies, the living bread is brought into contact with the dying world. Christ's precious body has already been broken for sin, His flesh given "for the life of the world"; but it is disciples' work to carry it to the famishing Chinese, or Hindoos, or Mohammedans.

"How shall they hear without a preacher? How shall they preach except they be sent?" Up to the measure of our ability, we have sought to make the Gospel known to the Moslems of North Africa, and some have tasted that the Lord is gracious. But how slowly the living bread is passed from one to another, not only because the labourers are so few, but because so many of the Lord's disciples are "busy here and there," and do not sufficiently realise their individual responsibility, as the "living link" between the world's hunger, and the fulness there is in Christ Jesus.

W. T. F.

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## Notes and Extracts.

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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.

TRIPOLI.—For a long period Tripoli, Barbary, was a most important commercial centre, absorbing most of the trade with Fezzan and the Central Soudan. During the last few years however, the traffic has greatly diminished, owing to internal strife between the various rulers, and consequent closing of the trade route. The exports are mostly esparto grass, ostrich feathers, barley and skins. The imports from Europe are provisions, tobacco, and cotton goods.

As things are, there is no possibility of missionaries having communication with the interior, except in a very limited sense.

MICROSCOPIC OBJECTS.—We have received from a kind friend of the Mission some beautifully prepared microscopic slides for sale. The case contains twelve dozen, but we are willing to divide them to suit convenience of purchasers. 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.

ANNUAL VOLUME.—The annual volume of NORTH AFRICA for 1897 is now ready. Price, in strong paper boards, 1s. 6d.; in cloth, with gilt edges, 2s. 6d. The latter contains a coloured map, showing the whole of North Africa from the Mediterranean to the mouth of the Niger, and from the Red Sea to the Atlantic. The stations of the N.A.M. are underlined in red.

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, at the same time giving a summary of their contents and value.

DEPARTURE.—Mr. W. Kumm left England on Tuesday, January 18th, for Marseilles; he will travel thence per French steamer to Alexandria.

The Hon. Sec. started on Thursday evening, January 20th, for Paris and Marseilles. He goes in the first instance to Tunis, Sousse, and Sfax. He will afterwards visit all the Mission Stations in Algeria.

EDINBURGH AUXILIARY.—Mr. A. B. Campbell, 31, Carnegie Street, has kindly consented to represent the North Africa Mission in Edinburgh. He will be happy to take the names of new subscribers to our monthly periodical, and also receive any donations toward the work.

AFRICA.—Africa comprises nearly 11,520,000 square miles. Great Britain contains 2,800,000 square miles. The population of Africa is probably over 190,000,000; that of Great Britain over 47,000,000.

There are 438 languages and 153 dialects found in Africa, but the Bible, or any portion of it, has only been translated into about 70 of these; indeed, 500 of them have not even been reduced to writing.

About one-fourth of the natives of Africa are Mohammedans; almost the other three-fourths are pagans. Many things practised by the pagans are found amongst the Moslems, especially in a semi-civilised country like Morocco. There is the same fear of spirits; charms are largely used; also fortune-telling and sorcery.

LIFE'S LITTLE DAYS.—One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We cannot carry the load until we are threescore and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done, and to-day's life well lived.

It is a blessed secret this, of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can live sweetly, patiently, lovingly, purely till the sun goes down. And that is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of brave, true, holy living.—*British Weekly*.

"THE harvest truly is great, but the labourers are few."

"Lift up your eyes and look on the fields, for they are white already to harvest."

Our Saviour's emphatic language on both these occasions gives us a vivid view of the world's harvest as He saw it.

His words suggest to us this, that it is now the harvest time. It is the time for reaping, and harvest time is always an urgent and a swiftly passing season. It will not wait our convenience. It must be reaped when it is ripe, or it will rot upon the field. This is the condition of the world to-day. It is ripe for the reapers of the kingdom or the pit. The mind and heart of the heathen world is opening up from the sleep of ages, and eagerly receiving new light from the progress of modern civilization, and it is just as ready to absorb the devil's lies as the Lord's truth. It is a crisis age, and what we have to do we must do quickly.

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.

"THE casual visitor stops to wonder at the grave Eastern in his flowing robes, bowing reverently at the time of prayer, even in the open street. But he does not consider that the very same man has very likely been cursing, swearing, cheating, and quarrelling just before he began to pray, and will do so again when he has finished. He admires the stately intonation of the Koran, but he little thinks what historical absurdities, what sinful licenses, what cruel and bloodthirsty injunctions it contains.

"The Moslem skeikh who teaches me Arabic has been enlarging to-day on the superiority of Islam. He rejoices over the massacres of Christians in the Turkish Empire. So narrow-minded is he that he declares it is impossible to translate the Koran, and that all nations are bound to learn Arabic in order to participate in the revelation of God. And so ignorant is he of the power of Christian love that he believed that were my wife to declare herself a Moslem I should drive her from me. He would kill all idolaters who refused to become Moslems, and thoroughly recognises the obligations to fight against unbelievers.

"Would that people at home understood how loveless the creed of Islam is. Of real, unselfish love a Moslem has no notion, and the great and crowning Christian truth that God is love, is to him an enigma. Power is his only idea of greatness, and consequently the weak suffer terribly in a Moslem country."—REV. F. F. ADENEY, OF EGYPT.

"THE field is the world." What a magnificent conception when He said, "All power is given unto Me in heaven and in earth." How they must have paused to know what His direction then would be for the use of that power! Would He sweep the Roman Empire from the earth? Would He set back the tides of the Mediterranean and overwhelm Italy? Would He chastise with His divine vengeance the barbarous and cruel nations and tribes? "All power is given unto Me in heaven and in earth." Never person trod the earth who could say that—say it truly, emphatically, without stirring fear in the minds of all who heard him—"All power is given unto Me, . . . therefore, go make disciples of all nations." What an extraordinary sequence of precept to declaration! If there were no other point in the work of Christ to mark Him divine, that would show the divinity in Him, not of power merely, but of wisdom, and tenderness, and love. Let us stand beside Him and enter into His conception of a world to be reached by His truth, renewed, purified, uplifted, glorified, transfigured into the likeness of the heaven come down upon earth.—RICHD. S. STORRS, D.D.

OUR brother, Sidi Ahmed El Gomahi, asks us to acknowledge the amounts sent for him by readers of *The Christian*. He says: "It is our duty to record all of you our thanks. Our Lord may He be praised and exalted, and reward you with blessing for us; for it is He who rewards every one according to His works for He is all in all. I would now request that with your usual kindness you write in the journal our thanks to our brethren in Christ."

TO THE FRIENDS OF THE NORTH AFRICA  
MISSION.

January 17th, 1898.

DEAR FELLOW HELPERS,

I am hoping in a few days to pay a brief visit to some of the Missionaries labouring in Tunisia and Algeria. It is some time now since my last visit, but pressure of work at home has made it specially difficult to get away. I shall be glad of your prayers that God's blessing may rest upon my visit, as well as upon the workers at home during my absence.

We are hoping that Mr. Kumm will get off next week for Egypt, where he will continue his Arabic study. Miss Craggs will, we expect, start for Tangier, Morocco, a little later.

Mr. Hooper reports from Alexandria that the Sheikh, who seemed so interested in the truth on his late visit in the Delta, has been to visit him for a few days, and professes now to trust for salvation in the Lord Jesus Christ. Mr. Fairman has been encouraged in meetings among English-speaking people at the Soldiers' and Sailors' Institute. A party of young men are just starting from England, and are proposing to work for the Lord as He may guide them. They are not specially connected with any society. We pray God that their going forth may be greatly blessed.

Miss Bill has safely reached her sphere of labour in Tripoli, and our friends there are to have a visit from the Rev. C. Robinson, whose travels in Haussaland are well known. Mr. Nott, of the C.M.S. Niger Mission, is also going to Tripoli; and we hear that some others are likely to follow for the study of Haussa in the more healthy climate of Tripoli before going up the Niger.

Miss Addinsell and Miss North are encouraged by what they see of the people of Kairouan, and Mr. Cooksey also writes hopefully of the attention that is given to the message.

In Sousse the Medical Mission continues its good work, and Mr. Pope writes of interesting attention amongst the Europeans also.

Miss Case continues to take special interest in the Italians, and the work amongst them is developing.

In Algeria our friends are going steadily forward, but Madame Cuendet, of Algiers, has been ill for a time, and Miss Gill, of Oran, has been laid aside by a severe attack of influenza.

Mr. Patrick is, we are thankful to say, better, but his little girl has had a relapse, and is still at Gibraltar. Their helper, Miss Crass, has also been attacked with typhoid fever, and when last we heard she was still in a critical state in the Gibraltar Hospital.

Miss Herdman reports several baptisms by natives amongst the natives, and continues to be greatly encouraged.

The general condition of Morocco at the present time seems to be worse than ever. One often wonders how long the present mis-government can continue. It would be no great surprise at any time to hear that the present Government had collapsed, and the country sunk into mere tribal anarchy; then will arise the question of European interference. Let us pray that whatever happens it may be for the furtherance of the Gospel of Christ.

The receipts since last I wrote have been moderately good. We should be thankful for a considerable increase; but we have, on the other hand, a good deal to be thankful for.

Mr. and Mrs. Edwards are better for their stay at home, but Mr. Edwards does not yet seem quite fit to return.

Mr. Summers is holding meetings in Scotland. It is proposed that he should remain in this country for some little time for this work.

I remain,

Yours faithfully in the Lord's service,

EDWARD H. GLENNY.

CHRIST'S CALL TO PERSONAL MIS-  
SIONARY SERVICE.

BY THE REV. GEORGE WILSON, M.A.

EVERY Christian is called to be a missionary, but every Christian cannot go, in person, to the foreign mission-field. What constitutes Christ's call to a Christian personally to leave home and home-land, to live and labour in some "utmost part of the earth"? This is the question to be faced. So we mean this article to be a frank pen-and-ink talk with Christian young men and women.

We take two things for granted: (1) That you are scripturally, radically, and consciously converted. If you are not this, or if this is to you short of a humble certainty, then you are neither qualified nor called to be a missionary, either at home or abroad. (2) That you are absolutely surrendered to the will of Christ; that, in relation to Christ you are in the position of a ready "bond-servant," waiting on Him, and on no one else, for the sphere of your service, and for your serving orders. This is the only attitude in which you can hear, understand, and obey Christ's call to the office of a missionary.

I. Do not settle your staying at home as a mere matter of course; that you may take for granted that you have got no distinct call to go abroad. Have you had a distinct call from Christ to stay at home? Christ has no uncalled servants, and His servants have no self-chosen spheres. Do not drift to a home sphere on the current of circumstances. The parting of the ways of your life is with the Lord, and be quite sure that you stay at home only under direct orders from the Master. He has given you grace and gift to be a preacher, a teacher, a doctor, and these are given for the sake of the world. He who gave the gifts must choose for you the sphere in which they are to be used for Him. It is, therefore, as important for you to have a call from Christ to stay at home as to have a call from Him to go abroad.

II. In waiting on Christ for the distinct missionary call, begin by asking Him to show you where He has most need of you. Do not begin by telling where you would like to go, but by asking where you can best serve. Has He more need for you among the Christ-refusers in the home-lands than among the millions in the heathen world, who have never heard His name? Do not settle that question for yourself; let Christ settle with you. But face it bravely, trustingly, and obediently at His feet. He holds the disposal of His forces in His own hand, and will settle with you where He has most need of you. If you thus set yourself to be placed by Him in the sphere where you can best serve Him, then we are sure that you will find your personal liking lying directly in the line of His need of you. You and the Master will be perfectly at one, and if He points out to you that He needs you in some remote sphere of a far-off land, that sphere will be dearer to your heart than home or friends or fatherland. His sweet and gracious call is far more than compensation for all we have to give up in obeying. The thought that He calls you to where He most needs you, is not only your highest honour, but your purest joy.

III. When Christ, by the in-shining and in-pressing of His blessed Spirit, beckons you to some far-off field, do not be cast down with difficulties. Remember that the questions of health, gift to acquire a foreign language, capacity for guiding men, strength to endure hardship, and ability to get on with others, are all of them most important. Still I do not think the Holy Spirit will move your mind to go, if you are not fitted to be taught by Him, and qualified for the work. We have seen men, sent on the plea of splendid natural gifts, utterly fail. We have seen men, thrust forth by the Spirit with what seemed weak natural gifts,

prove wonderful witnesses for God. Do not despise common sense, but in the Spirit-guided life there is an uncommon sense. If God lays it upon your heart, by a calm and continuous inward pressure, to go to the mission field, obey the call, and believe that He will see to the imparting and the culture of all the needed gifts. Place His will with you and for you first, and you will go in the strength of His endowment.

IV. Settle the missionary call with Christ now, whatever be the stage of your studies. The declaration the members of the S.V.M.U. sign contains this condition, "If God permit." This is ample provision for all the contingencies in the life of faith. And it is of immense advantage to have an early missionary outlook. The Spirit then brings all your reading to bear on the life-work to which the Lord has called you. While you are seeking the training of a wide and generous culture, the Spirit will prepare you to be a specialist in bringing souls to Christ.

### ABRAHAM'S PRAYER.

"O that Ishmael might live before Thee" (Gen. xvii. 18-22).

"OH! that he might live before Thee!"

And the friend of God draws nigh  
To the trysting place of Friendship,  
With a parent's anxious cry

For a blessing on his firstborn—

Love, unloveliness forgives—  
Sovereign Grace, in choosing Isaac,  
Is reminded, Ishmael lives.

"Oh! that he might live before Thee!"

Abraham, prevailing, pleads,  
"As for Ishmael, I have heard thee."

"Shall be great," the promise reads:

"I have blessed, will bless, his future,  
But My purposes of Grace,  
Passing him, flow through his brother,  
To return, and find a place

With the wandering desert ranger,  
With Arabia's Bedouin."

Who will *carry* them their blessing,  
Telling Islam, Christ has been?

Who will meet the fiery Crescent  
In a risen Saviour's power?  
Take to them their father's promise,  
All the wealth of Calvary's hour?

We are rich in Abram's fulness;  
Shall we share it with his seed?

*Right* demands its only answer—  
"By Thy grace, whose Blood we plead."

E. C.

A LEADING article in a recent issue of the *Indian Witness* contains a stirring appeal for a great crusade against the Mohammedan faith. The efforts which have hitherto been made in the direction of evangelising the Mohammedan world are characterised as exceedingly desultory and wholly incommensurate with existing needs; and in India especially, though the missionary forces are in touch with Islam at a hundred points, no disintegrating impression upon it as an organised religious system has yet been made.

The writer of the article further says: "India is a great stronghold of Islam, and when that faith is shaken there the effects will be felt in every Mohammedan country in the world."

### MOHAMMEDAN WORSHIP.

MOHAMMED, rightly dreading idolatry, so prevalent in Mecca in his day, wisely ordered that the interiors of the mosques, or places of prayer, should be destitute of all representations of human or animal life. The early mosques were plainly whitewashed, and were not even ornamented by verses from the Koran. In the course of time, certain pious califs expended vast sums on the construction of mosques, and many of them became monuments of architectural magnificence, into which the richest materials were introduced. But their interiors, however splendidly adorned with marble columns, stained-glass windows, and glorious carpets, are as nude as an English town-hall when cleared of its proper complement of chairs and tables. The only furniture of a mosque is the mihrib, a sort of niche indicating the direction in which Mecca lies; the mimber, or pulpit; and, in some of the Imperial mosques, a maafil-i-humayum, or private pew for the Sultan, and a little gallery called the maafil for the chanters. Two gigantic wax candles, in gold, in silver, or brass candlesticks, stand on either side of the mihrib, and are only lighted during Ramazan. Most of the mosques are embellished with elaborate inscriptions in Arabic or Turkish characters quoting verses from the Koran. In some of the mosques, notably those at Brussa, there is a large fountain under the central dome. This does not serve, however, for ablutions, but simply as an ornament. It is a popular error to say that people are obliged, as a sign of respect, to take off their shoes before entering a mosque. This is done simply because the floors of the mosques are covered either with mats or carpets, which must be kept scrupulously clean, because the faithful touch them with their foreheads constantly during their devotions. If you wear overshoes, you need only remove them, and boldly enter the mosque in your boots. Another popular error connected with the mosques is the idea that Christians must not be admitted into them. This is absolutely opposed to the Koran, which declares that any man or woman may enter a mosque, be their religion what it may. Indeed, in the earlier period of the history of Islam it was considered an excellent method of converting unbelievers to invite them to attend the services. Since Turkey and the East generally have become the happy hunting-ground of tourists, the Imams have conceived the idea that, by charging the Giaour for permission to enter the mosques, they may turn an honest penny to their own advantage.

There are, however, mosques held to be so sacred, on account of the relics they contain, that the mere presence of a Giaour would pollute them. Otherwise the exclusion of infidels from the mosque is contrary to the teaching of the Prophet.

### BIBLE READINGS.

THE CHRISTIAN LIFE.\*

Thank God it is easy to be saved, because Christ by His death has removed the hindrance (Heb. ix. 26).  
But it is not an easy thing to live as a Christian (1 Pet. iv. 18).  
There is—

- A Battle to be fought (1 Tim. vi. 12).
- A Trust to be kept (2 Cor. v. 18).
- A Talent to be used (Matt. xxv. 14).
- An Enemy to overcome (1 Pet. v. 8, 9).
- A Watch to maintain (Mark xiii. 37).
- A Ministry to fulfil (John xiii. 14).
- A Prize to win (Phil. iii. 14).

\* From "Five Hundred Bible Readings." By Pastor F. E. Marsh. Price 6s. Marshall Bros., Paternoster Row.

## Morocco.

### SOME OF OUR NEIGHBOURS IN CASABLANCA.

BY MISS SEXTON.

*October 10th, 1896.*—A good number of both Jews and Moors at the Dispensary again today. I read the parable of Christ feeding the five thousand. They enjoy anything in the way of a narrative, drawing up close around us to listen, and if any are inclined to interrupt, the rest cry "Scoot Scoot" (Be silent! be silent!).

*11th.*—As we went out this afternoon, uncertain which direction to take, a woman came up, asking us to her house. It was in quite a new spot to us, down a wide grassy lane, looking so cool and nice, with huts on either side. Here we were warmly welcomed by the woman's husband, a shereef, and several neighbours. They listened most respectfully to our words, and were highly delighted when we sang to them. A neighbour afterwards begged us to go to her hut, and there we found a fresh group, including a poor old blind woman who seemed most grateful for a little sympathy.

In the next house we met with an equally kind reception. Two men were there, one a patient of Dr. Grieve's, who had heard us speaking in the waiting room and said our words were good. He had quite recovered from his ailment and was delighted with the success of the treatment. He looked a great rough fellow, but seemed kind and affectionate to his children, who were playing about on the floor. We stayed here till the sun was nearly setting, and then had to hurry back fearful of the city gates being closed. One of the women insisted on our accepting a fowl when leaving.

*19th.*—This morning a woman came into the dispensary who said she was a neighbour of ours, and asked us to go and see her as she had a son very ill. When we got there we found the room positively packed with Moors, and the poor lad looking as if he had but a few more hours to live. One of the women present recognised us, and said she had heard us read and sing about Sidna Aisa. I then read part of John iv., and sang to them. Although there was such a number of them, we did not meet with any opposition. As we left we found an old white-haired man who had evidently been watching for us. "Here they are," he shouted to his wife, and invited us to go into their house. It was down a long passage and through a patio, in which was a calf, mule, two or three sheep, and sundry ducks and chickens, and then into a really nice room. The old man and his wife sat Eastern fashion on the cushion, listening to every word. Not once did he contradict us on any point. We stayed a long time with them and read part of John vi.

*25th.*—Went to see Zahara this afternoon. I never in my life saw a woman so changed. When we knew her first we nicknamed her "the terrible," and truly the name suited her. Dirty, rowdy, and loud-voiced we positively quailed before her, but now the lion seems to have changed to the lamb completely. We had a very nice time with her and her neighbours. She is always pleased to hear us, listens well, and I think, understands.

*26th.*—We went to see a Jewish family, whose house is near the Doctor's. They have seen us pass morning by morning, and have many times asked us to pay them a visit. The father is an old Rabbi and keeps a large school for boys. As soon as he had sent them off, he came in and made himself agreeable to us. Of course he denied that Christ is the Messiah, and when we spoke of the prophecies concerning Him, asked us to show them to him *in the Hebrew*. But he is a dear, gentle old man all the same, and we feel much interested in him.

FROM MISS A. WATSON (*Casablanca*).

*Monday, 1st Nov.*—Visited Rahma this afternoon; she has always welcomed us since we took her medicine. She listened to the message of salvation, and asked many questions, and when we stopped, said "Go on." While speaking to her two men entered, and we had an interesting time with them. One was very intelligent, and had heard and read the Gospel before.

*Tuesday, 2nd.*—Owing to the heavy rain during the night the streets were almost impassable; however, a good many were at the Dispensary. This afternoon we visited three huts, two of them fresh ones, and one house. Some listened attentively, but others were indifferent. One old woman, who was weaving cloth for a man's garment, worked faster, and made all the noise she could to drown our voices, finally getting up and going out. The other woman was quiet, but seemed glad when we left.

*Wednesday, 3rd.*—Twenty-five were at the class to-day. As it was raining and very dark we had them in a room off the patio, and Miss Dunbar gave an exhibition of her lantern, while Miss Sexton and I explained the pictures. They were very pleased, and thanked us profusely when they were dismissed.

*Monday, 8th.*—We have all been to the house of one of our women to eat cous-cous during the afternoon, and had a grand opportunity of talking and singing of Jesus to several who had not heard. Praise the Lord for these open doors.

*Wednesday, 10th.*—We have just dismissed our women, who came in good numbers in spite of the rain. They were quiet and attentive while I was speaking.

### SOME OF MY LITTLE SCHOLARS.

BY MISS J. JAY.

*October, 1897.*—I returned to Tangier the last day of September, and this month has been such a busy one that I have not been able to keep a regular journal. But it has been full of interest. Only two days after my return a Moorish woman called to see me with her little boy. When she put aside her haik I saw, to my surprise and delight, it was Fatima, the mother of my little Hamedo, who, four years ago, went away to Mecca with all her family. Before then the child had been continually with me, coming early in the morning and staying all day. I used to call him my little missionary, for he was always speaking to people of Sidna Aisa. I feared he would have quite forgotten me and all he had learnt, and at first he hid his face, but he knew me directly I spoke, and looked up and began kissing my hands. He has grown a fine child, very bright-looking, and had plenty to tell me of his life since he left Tangier. I found he still knew his hymn, "Jesus loves me," and his mother said he often sang it in Mecca! The family has suffered much while away. After a long, weary journey they reached their destination, but, as the woman said, "they found there much sickness," and in a few weeks the father died of cholera. Then the daughter married a rich man, and the mother and Hamedo were happy living with them. But again the same sickness came, and the daughter and her husband both died of it, leaving one baby-boy. Then the mother determined to save up her money, and return to Tangier with Hamedo and the little grandson. They safely arrived a few weeks ago, and she says he is still my boy and may come to me every day.

I had another surprise when I returned, but not a pleasant one. Hamama came to see me the day after I arrived, and, after her usual loving welcome, told me her eldest daughter, Fatima, was married. She was our best pupil, the eldest girl in the school, and such a help to us, often taking a class of younger



ones, and always so loving and lovable. Her bright, sweet face attracted everyone who came to see the school. It was she who told the story of Jonah so prettily at the examination before we broke up. It is a real grief to lose her, and I asked the mother why they had married her in such a hurry. "We had nothing to eat, Tabeeba, and the man offered twenty dollars. What could we do?" She is married to a man living in Jebel Mockra, too far away for me to see her often. But Mrs. Ferah and I determined to go and see the dear girl as soon as we could, and we paid her a long visit on the 27th. She was so delighted to see us, kissing us, and crying for joy. She looked so pretty in her new bride's clothes, and has a nice clean hut. She says her husband is kind to her, but as her mother-in-law and three sisters-in-law were all sitting listening, she could not very well say anything else. We had a long talk with these people, putting the Gospel plainly before them. They were very attentive and polite to us, but, I think, are opposed at heart. We begged them to be good to our little Fatima (she is only about fourteen), and they *promised* all sorts of things! I told them I should always love her and care for her just the same as when she was in the school, and would come to see her as often as possible. She told us how she missed all the girls, and how lonely she felt away from her mother and brothers and sisters. She was very sad when at length we had to say good-bye, and the last thing we heard, as we started away on our donkeys, was her voice through the hedge, "Don't forget me; come back again quickly." Her father had been put in prison for debt, and would very likely have died of slow starvation had he been left there. Through the kindness of a friend we were able to pay the debt and get the poor man out. The poor things did not know how to express their gratitude for this help, for the family is so poor, they could never have paid the debt themselves. We reopened the school, November 1st, but I will reserve the account of that till later, in order to judge better as to numbers; one can tell little by the first day. The children are a good deal scattered, I fear, by sickness and removals. But some of the girls have called almost daily to ask when the school would begin. We should have opened it before, but Aiweesha, the little Moorish girl, who lived so long with me, has been very ill with fever. I had to take her into the house and nurse her day and night. She is recovering very slowly, and still needs the greatest care. She is so thin and wasted that people do not know her; so changed from the bonnie, rosy little girl she used to be. The women have often asked me what I gave Aiweesha to make her cheeks red, for Moorish children seem always a pale brown. Poor little girl! she is paler and thinner than any of them now! The long, hot summer seems to have tried all the children. Numbers of them have ophthalmia badly, and fever and dysentery seem to be in almost every family. The poverty, too, is very great. I never saw the children so in need of food and clothing. I shall be deeply thankful for all the help friends can send to keep the little ones alive.

AN American writer remarks that "many seem to think that because a Missionary is one sent, their contributions should be one cent."

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

## THE HOSPITAL WARDS.

### NOTES OF SOME OF THE IN-PATIENTS.

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

#### THE "LOCHRIN" BED.

IN this we had, for some time, an old man from Beni M'Stara, about whom, I think, some particulars were sent to subscribers early in the year. He turned out a somewhat disappointing case. We hoped he would show a real interest from the amount of time he spent reading aloud to the others in the wards. But we came to the conclusion that he was probably in his dotage, and did not understand much of what he read.

Another of the patients also was by no means satisfactory from any point of view. He was a native of Tunis, and had emigrated, landing in Morocco some three years ago. He lived in the city of Mequinez (or Maknes) for about six months, and whilst there became afflicted with terrible eye disease, and completely lost the sight of both eyes. He had heard of eye-operations performed in our little hospital, and so made his way by degrees to Tangier, and was very thankful to be admitted as an in-patient. His case was a desperate one, but not quite hopeless, and we thought, with long and careful treatment and long patience, he might recover sufficiently to make an operation safe. At first he was full of gratitude, and seemed very happy, and was always cracking up the superiority of Tunis over any city in Morocco. He had met some of our missionaries in Tunis. He was a Shereef, *i.e.*, lineal descendant of the prophet Mohammed, and so needed no repentance and had licence to sin. But soon he became very quarrelsome, and expected to be treated better than other less-holy but much cleaner men in the ward, and finally came to blows with the ward servant. One day he so abused him (and there were many witnesses to confirm the fact) that our servant told us that had it only been out in the street, and had not the man been our "guest," he would have "corpsed" him, as he graphically put it. So we had to dismiss our patient—at least, he left of his own accord. Such cases are disappointing, but the ungrateful ones are very few compared with the *grateful*, and the work has its own reward, quite apart from the for-Christ's-sake aspect of it.

#### THE "WATVILLE STREET SUNDAY SCHOOL" BED.

One of the patients in this bed was a young fellow who had come from Shiedma, near Mogador, some twelve or fifteen days' journey. He thought he had leprosy, and was in great distress. In reality it was only a skin disease, which had produced a number of white patches all over him, except on his face, where the patches were of a dark bluish-black colour. Whilst with us for five months, he was also very ill in many other ways, but ultimately became much better. In his own country he was considered a saint, and called "Mulai," *i.e.*, my lord. When not too ill, he read a good deal of the Gospel, for he was a well-educated young man, and before he left us he was well acquainted with the plan of salvation, in *his head*, but showing no change of life, we fear it was head knowledge only. He took a New Testament away with him.

"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.

## A VISIT TO LARACHE.

FROM THE JOURNAL OF MISS C. S. JENNINGS.

(Continued from page 5.)

*Tuesday, October 5th.*—Among the ship builders before breakfast I gave away three Scripture portions, one man being specially pleased with the volume of the Psalms bound up with Matthew's Gospel.

Two very poor women came later on, one, an Aisha, whose son, Hessian, had conducted Miss Caley to Arzila in 1888, when she spent a week alone in Mission work there. She, too, brought me some milk, for, said she, had we not shared our food with her in those happy mission days? Friendship is established between parties when food has been partaken together, and in Arabic the word used for this partnership in food is that translated in our English Bibles by "fellowship," in 1 John i. 3.

After dinner two lads visited me, and I sat outside our one-roomed lodging reading with them the Parable of the Sower. Afterwards took a long walk on the higher ground, and found several men outside a large new fundâk, who were most ready to accept Gospels.

More than once I have had the opportunity since staying in this inn of preaching the Gospel to travellers. It was so this evening. Three Arabs came to the door of our room to ask the loan of little tea glasses. They could read, and eagerly accepted three different portions of the Word of God. Had it not been that it was after sunset, and we three women alone, I would have asked them in; but, as we have no "man" with us (a most astonishing fact in the eyes of these Moors, where women *never* travel alone), it behoves us to be very discreet. We ought properly to close our huge door—which serves as window, too—at sunset, for it opens on the high road; but for the sake of fresh air we leave it open till eight or nine o'clock.

*Wednesday, 6th.*—Before breakfast one of the ship-builders told me that his sons were so delighted with the book of Psalms which I had given them, that they sat up all night reading it.

On my return to the fundâk, I found that the Arabs of last evening had not left. Two of them were reading from one of the Gospels I had given them, so I joined them, and we read together in three different places in Luke. My pictures of the Prodigal Son and the Sower interested them much, but at the end they said, "Our religion—that of Mohamed—is better than yours." I tried to point them to some of the fruits of *their* religion and then of *ours*, our hospitals among them, and our constant labours among the sick and poor, all in the name of Jesus. I am afraid, however, that their fanatically-hardened and Satan-deceived hearts and minds were unimpressed.

We visited the prison again this afternoon, this time with forty-six loaves, for the prisoners are never given sufficient bread to eat, and but a limited supply of water. I was so disappointed at not being allowed to go in and see the distribution, and not even permitted to look through the heavily bolted window through which our friend Florido disappeared with the bread sack and the warder.

Several sad women had gathered in the entry, each one with a mournful tale of some friend, husband, brother, or son incarcerated. One sick, white, weary face, with large eager eyes, I shall not soon forget, she was waiting to get a glimpse of the one belonging to her. At the one tiny window several eager faces clustered round to look at us, and to pass out coloured straw baskets they had made for sale.

As our friend and the warder came out after distributing the bread, I begged hard that they would keep the door open a little while and let me stand with my head inside and speak to the poor men, but even this privilege was denied, so I could only quickly say a few sentences to those nearest,

telling them in Whose name we gave the bread, and hastily give two or three Gospels. One prisoner had a heavy bar of iron between his ankles, and walked with difficulty. May God's Spirit bring conviction of sin through reading His Word.

*Friday, 8th.*—We were up at four o'clock, and breakfasted at five. There was a lovely sunrise to refresh our spirits, as we sat with our door wide open, and the whole sky was radiant in glory. At six the men came with animals, and by a quarter to seven we had started. First we walked down to the part where the animals and the luggage in three different portions were ferried across the river in one of the flat native boats, and then we stood a long time on the sandy banks watching the re-loading of our animals. At length we really left Larache with regret that we could not have stayed longer, and a yearning prayer over the poor, ignorant sin-led people. The high tide prevented us taking the better road by the sea, and so we came by a dreadful one through brush and underwood; our animals were hungry, and very tired and weak, and my white horse constantly went down under me. We were unable to attain to Arzila to-day, and so have pitched our tent in a village, one hour's journey off. The Mukaden and his friends came and, uninvited, seated themselves on the luggage at our tent door while we were having tea. We had left the door open for air, so we treated them to coffee, feeling it was politic, but I was too weary, and it was too late to talk and read with them. Most glorious moonlight on the sea below us to-night.

*Saturday, 19th.*—By quarter to six we were packed and started. My poor wreck of a horse was utterly unrideable; indeed, after I dismounted the men could scarcely bring it along, the luggage was not properly tied on, and the poor creature kept falling down. At 7.30 a.m. we reached Arzila, and made straight for the Consul's house. He being a Jew, was busy at prayers in the synagogue, so we came to the fundâk of Ben Azzuz and engaged two tiny rooms there, at a shilling per night; but, oh! how begrimed they were with cobwebs, smoke, and dirt! Six bucketfuls of water, which we bought for 2½d., was expended on them, before we could place our goods therein; and, fortunately, we had some carbolic, with which we sprinkled floors and walls.

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"SERVICE FOR THE KING."—This periodical fills a very special niche, as a record of Mildmay work and workers. Its high spiritual tone pleases us greatly.

With it is incorporated "Women's Work in the Great Harvest Field," which formerly had a separate existence. Those who are interested in the many-sided efforts which emanate from the "Mildmay Conference Hall" would do well to include this amongst their periodicals for the New Year.

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"REGIONS BEYOND."—Annual Volume.—All who are interested in Foreign Missions will be delighted with this last issue from Harley House. It is often said that "Truth is stranger than fiction," and this is most certainly the case with the volume before us, for Missionary topics are there dealt with in a way that enrich the mind and charm the heart.

Amongst its varied and valuable contents are quite a number of articles contributed by Dr. H. Grattan Guinness during his recent journey to India, Burmah, and China.

The many beautiful illustrations that accompany the letterpress demand a special word of praise. It is just the volume to place in the hands of our Christian young men and women.

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WHENEVER we are living before man instead of walking before God, there will be restlessness and inquietude.

**GOD'S MESSAGES TO THE PEOPLE.**EXTRACT FROM JOURNAL OF MISS A. BOLTON (*Tetuan*).

*Sept. 13th.*—The Spanish neighbours came again and quietly waited whilst I read and spoke to a number of Moorish women. Then as some of our own Spaniards came in I was able to have a little talk with them all, upon peace with God through our Lord Jesus Christ. After which, more Moslem women came. Starting with "Come unto Me," I drew their attention to the various lies with which Satan hinders men and women from coming unto the only One who can save from sin. After a little rest, I took one more service, and then closed our Dispensary. At 4 o'clock Miss Banks had her old women's sewing class, and I had the Spanish school, whilst the others visited.

*15th.*—We must have had nearly 100 people to the Dispensary. I read to four different sets of women, and Miss Hubbard took another for me at 12.40, for I was too tired. At 2.30 I had Spanish school.

*22nd.*—"Thou art weighed in the balance and found wanting" was on my mind when teaching in the Dispensary this morning. The text comes out very emphatically in Arabic.

Afterwards the Spanish doctor visited one of Miss Hubbard's patients with her; he was a Riff, who had got up in the night when ill with fever, and lost his balance, falling over into the patio below from the second floor, cutting his head very badly. When they first called Miss Hubbard, they said his head was cut open, and his brain was coming out. To stop the bleeding they had filled up the wound with charcoal dust and earth.

After the Spanish children left, Miss Hubbard and I went out and visited poor old Rakea. She is very, very ill, and kept saying, "I shall not live." We go on preaching Christ to her, and begging her to call upon Him, but never see any response.

*24th.*—Had a very busy morning; the Dispensary was full all morning. I had four services, and Miss Hubbard several.



NATIVES OF TUNIS.—JEWISH MERCHANT, TWO SONS, AND ARAB VISITOR.

In the afternoon I had my women's class, and read with them from John vi. 32-40—the last verse they are committing to memory. Several in the class say distinctly they believe Jesus Christ is the Son of God, and seem to understand the deeper truths now being taught them. It is one of the happiest hours of the week; in the Dispensary we have, as a rule, those who come only once or twice, and get no consecutive teaching, but in our weekly classes the women learn texts, and are taught systematically.

26th.—Called to see old Rakea; found her much better; her neighbours and son were loudly blessing the Prophet as the tabeeba declared her improving. Miss Banks told her to praise God and the Lord Jesus for answering prayer, that all that had been done for her was in His name, and He alone had restored her; she merely replied, "O Mohammed, thou sent one of God." She never shows any sign of accepting what we teach.

27th.—We had about fifty-five to the Dispensary this morning. In the first gathering were five Riffs; I fear they did not understand much; in the second I seemed to have no power to speak connectedly, and yet found the fourteen women listening most attentively. I trust the Lord was speaking to their hearts. At the end of the morning, when I was very tired, I had the best gathering of all. The women not only listened, but said that the medicine I told of was what they needed. Another said, "I fear to die," and another was repeating the name of the Lord Jesus over and over to remember it; as they said, "We have never been told of Him; we don't know this news."

FROM MISS I. DE LA CAMP.

*Sunday, 14th Nov.*—After the class, I mentioned to Miss Hubbard what has been very much on my mind of late, viz.: Could not these little ones, who learn to repeat so quickly, be taught to read also? We are looking for their conversion, and that they may be able to teach others; but unless they can read, how can they "search" if the things they hear be so? There are certainly difficulties in the way, yet if it is God who has laid this matter on my heart I am sure it is possible.

19th, *Friday*.—Whilst visiting with Miss H. this afternoon we saw five different kinds of handiwork going on in one house. One girl was spinning thread, her mother was weaving, another woman was grinding corn with a hand-mill. Upstairs in the same house a girl was combing wool, and a woman spinning it. In another house we learnt how to make the cord with which a woman was finishing off a jelab (a man's out-door garment).

21st, *Sunday*.—After we had both spoken to the children, Miss Hubbard told them that if they liked to learn to read they were to ask their parents' permission, and I would teach them. Many of them seemed delighted at the prospect, but not more so than I am myself at the thought of teaching them.

22nd, *Monday*.—The mother of one of our girls came for medicine this morning, and when I gave it to her she told me her child might come. Coming spontaneously, it encouraged me very much, as I was expecting opposition from the parents as to "girls" learning to read, who are supposed to have "no brains."

24th, *Wednesday*.—Miss Hubbard and I went to see some Riffs to-day. Right at the top of the town we found a poor old woman very ill, in the most wretched state possible. She lay on the mud floor with only two baskets (flat ones) under her, and nothing but her old calico garments to cover her. She seemed to have absolutely nothing else, and her son couldn't get any work. He was evidently devoted to his mother. The Riffs altogether seem to be kinder to one another than are the Moors. Poor things, the town is swarming with them, and they are mostly very destitute.

26th, *Friday*.—Our poor old Riff woman is worse. When I visited her this morning she caught hold of my hand and said: "Don't say I am going to die, Tabiba; I am afraid of death." Poor old soul, I am afraid she could not take in that there is One who forgives sin, and takes away the fear of death. Her son repeated all I said to her again. May he have taken in something of the truth.

28th, *Sunday*.—A good many of the girls have permission to come to learn to read. I expect a good number will turn up till the novelty has worn off.

30th, *Tuesday*.—Fifteen girls came to me this morning. They were very excited and noisy, yet more than half of them succeeded in learning to read the first four letters of the alphabet even when dodged. I do praise the Lord that He has given me this work and sufficient knowledge of the language to undertake it. May He give the grace not only to begin, but also to continue it in His power and to His glory.

## Tunisia.

### KAIROUAN THE HOLY.

BY MR. J. COOKSEY.

ONE of the most significant signs of the disintegration of Mohammedanism as an integral force, is the fact that in quick succession those sacred spots which have been bound up with all that is most fanatically conservative, and which must at all costs be guarded from the polluting foot of the Nazarene, are becoming centres of Christian light and testimony.

This is an instructive fact to the Christian, for it implies, firstly, Islam's increased political decadence, and, secondly, the surrender of those strategic positions which must culminate sooner or later in the occupation of Mecca as a missionary centre. Whenever this occurs it will necessarily show a further dissolution of the system, which is specifically the deadliest expression of Satan's undying enmity to Christ the world has yet seen. We rejoice, therefore, that Kairouan, the decaying Moslem Athens of Tunisia, renowned throughout the East for the number and splendour of its mosques, the sacredness of its multifarious shrines, and as possessing the tomb of the Prophet's companion, has been definitely occupied in the name of the blessed Son of God.

I will not stay to mention the scornful reception which was accorded the Christian missionary who dared to attack this stronghold. We want rather to emphasize the fact and importance of its occupation to the Church of Christ, to lay stress on its significance in Christ's campaign against this master lie of Satan, and to earnestly plead that special prayer be made to Almighty God for a deep conviction of sin to rest upon its people.\*

Nothing can be done without this; daily I am arguing, reasoning, and beseeching men to accept the Christ, but they lack a sense of sin, and neither value His death, nor see the danger of rejecting Him; it is only men who know that they are perishing who do not quibble over the means of rescue. It may interest the friends who seek to help forward the distribution of the Word of God, to know that I found here a complete copy of an Arabic Bible, printed by Sarah Hodgson,

\* Kairouan had previously been visited on two occasions during itinerating journeys. The first time was in the summer of 1890, when Mr. Mercadier, then one of our Mission band, went there as a Bible colporteur. He stayed two or three days, and sold or distributed quite a number of copies of the Word of God.

In the spring of 1893 Miss Grissell and Miss Harding spent a month there, and in spite of difficulties, found more open doors than they could enter. We rejoice that this old city, with its 30,000 inhabitants, has at length been definitely entered for Christ.

at Newcastle-on-Tyne, in 1811, which had been brought many years ago by a learned Sheikh from Tunis; may we not hope that this well-read messenger of God has spoken of Heaven to many hearts which have ceased to beat, in the days when the gates of Kairouan were locked to the hated missionary.

We intend, as soon as possible, to open a Bible depôt here, in order to utilise the reading propensities of its professors and students, the first donation toward which we are grateful to acknowledge from Edinburgh.

A growing Medical Mission has been commenced by Doctor Churcher, of Sousa, the value of which in slaying prejudice, and thus providing opportunities of close heart-dealing cannot be overstated. Friends of Medical Missions to Mohammedans have here a golden opportunity of furthering one of the most important factors in missionary work, by rallying to his aid, both financially and also in believing supplication.

Berethren, pray for North Africa; there are clear signs of a gracious working of God's Spirit. We believe the years of sowing are soon to be followed by a precious season of reaping, and that the tears and prayers under sun and stars are not forgotten by Him.

## Egypt.

### REPORT FROM MR. W. DICKINS, ALEXANDRIA.

OUR Lord's Word read in the Synagogue of Nazareth has come home to my heart with special freshness to-day: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord."

Many hours of this month have been spent in my little schoolroom, in the midst of my boys and young men. Every morning at eight o'clock I have gone there that the purpose for which God anointed Jesus might in some measure be fulfilled through me. We have begun by the singing of a hymn, the reading of a portion of the Gospel—going consecutively through St. Luke—and prayer in Arabic. Then I have taught them various subjects, translating much into simple Arabic. This has been very helpful to me in the use of the language.

I have had my old boy, *Hassan*, he is not very quick, but he is teachable; and *Hassanein*, quick in learning, but with a very irritable little temper; and *Khaleel*, clean and amiable, but rather mechanical in his ways; and *Muhammed*, who when he came was suffering from bad eyes, so that our first lesson was one in the fine art of cleanliness, with a little medical treatment added. Seven have been in attendance during the month, but these boys have been coming regularly morning and afternoon.

At 4 o'clock p.m. the boys have left the school, and the young men have taken their places for another hour. The average regular attendance has been six. These have read with me in English St. Matthew's Gospel (to the end of the tenth chapter). On some of the verses we have had most interesting conversations. For instance, on Matt. x. 37, we read, "He that loveth father and mother more than Me is not worthy of Me," and I ventured to emphasize our Lord's claim to man's supreme affection. One replied that all the prophets had spoken like that. This led me to discuss the merits of various prophets, and the distinct merit of our Lord Jesus Christ. At one or two points I was afraid the excitement might lead to separation, but they all came again the next night. Some of these young men are second year scholars at some one of the Government Schools, but others are fresh men.

## LABOURS AMONGST WOMEN AND GIRLS IN ALEXANDRIA.

BY MRS. DICKINS.

*Nov. 1st.*—The past month has been a very full one—more so than any month since I left England. It has been a very happy one, too, for I have realised how sufficient the Lord is to meet every need of His children. On October the 1st we, viz., Miss Prior, Adma (our Bible woman), and I, commenced work amongst the children, and we are all very thankful for the progress made during the month. The number on the register at the close is forty, and the average attendance has been thirty-six. It had always been difficult to get a good attendance on Thursdays, as most of the girls went on that day to the cemetery, which is about three miles from our quarter, with their mothers, to weep for their dead. This greatly interfered with the progress in school, so I decided to have the drill on that day. After the first week only one girl was absent, and since then we have had a larger attendance on that day than on any other. Now the cold and wet weather has come, we are trying to make some warm garments for those who are most thinly clothed, and we are very grateful to friends who are sending us material for their needlework; we encourage them to bring their own material, but most of them are very poor, and cannot buy it.

Miss Prior has worked very hard with her class. The girls have made great progress during the month, and their conduct has greatly improved. Most of the elder girls of the first and second classes have learned the Ten Commandments, three hymns, and some texts.

The work amongst the women has been encouraging also. We devote the afternoons to them. During October we visited and read with 196 women. They welcomed us kindly, but some at first did not listen attentively to the reading and explanation, fearing that we had come to make them Christians. One woman was especially opposed to the Word of God, but she has told us since then that when she told her husband what we read he was pleased, and said it was good, and consequently she gathered her four neighbours into her room, and they all listened most attentively. They were also very pleased with the singing, and asked for more.

We have visited five well-to-do families, where we were kindly received, and we are invited to go to a sixth next week. In each case we have begun with the fall of our first parents, and quoted texts from Rom. iii. I read the story in simple and easy Arabic; then Adma reads from the Word of God and explains it. The women and girls like her, and she is a great help to me. They are all so pleased because she is able to talk to them just as they do to each other. The work is very difficult, for the women are so ignorant, and yet so bigoted and fanatical. They tell us if only we were Moslems there would be hope for us, but as it is we are going to hell. They tell Adma that now they are poor and have much trouble and misery, that God has ordered it so, but that in the next world all will be changed for them, and then they will have all they desire.

Adma often says to me, "What shall we do for them? How can we help them when they are so dark?" My answer is always, "With God nothing is impossible." He can cause a valley of dry bones to become a mighty army; and the Lord Jesus said, "God is able of these stones to raise up children unto Abraham." I am quite sure He can save men and women in Egypt, though they are Moslems. Pray for us that our hearts may be fixed on God and that our faith may be strong.

*December 1st.*—During the past month our work amongst the children has gone forward steadily, and we find great happiness in this service for our Lord and Master. The average attendance has been forty six.

Some of the elder girls have learnt during November the 23rd Psalm, and more than half of the 51st Psalm, beside two new hymns. They are now, most of them, working hard preparing for the day of the feast, when their mothers and friends will be invited to be present that they may hear what they have learnt.

Many homes are open to us when we are able to read and explain the Scriptures. The women continue to receive us kindly, and some of them seem interested in what we read, and very often their questions and conversation lead us to many passages of Scripture. We have visited and read to just over 200 women. At present our work seems to be like those who are tillers of the soil. Some are very bitter against us. A few days ago Adma (our Bible woman) was again struck by a boy, so that I have told her she must not again go out alone.

### ROSETTA, LOWER EGYPT.

At last the wish of our sisters in Alexandria, Miss Van der Molen and Miss Watson, has been granted by the opening of a Mission Station at Rosetta, on Monday, October 25th. Their first class consisted of two girls, cousins, but at the end of the week it had increased to seven. They experienced a little difficulty in getting a suitable house, for the people cannot imagine what two "unmarried girls" want in Rosetta, and seem to have come to the conclusion that they must be dress-makers, and accordingly go to them and ask their prices!

When invited to go and see them and drink coffee, many have candidly said, "If you will not make us dresses, we do not want to come." On the whole, the people of Rosetta are very friendly, and prayer is earnestly requested by our two workers there, for their girls' class and the people generally.

FROM MISS WATSON.

This month has passed all too quickly! Each morning from 8 a.m. we have spent with our class, which now numbers thirteen. We have had eighteen on the books, but three left us on account of our hymn, "God is in heaven." We told the children to ask their fathers to come and see us about "our words." One of them came, and, he said, "all we taught was good, but God was not in heaven only." When we explained the hymn to him he seemed quite satisfied.

We have had many visitors. One Sunday we had the landlord's harem, also some women from the fields, as we frequently offer refreshment. Our coffee bill is rather a large item in our expenditure. We have paid many visits to the houses, and have also had some nice chats with the women in the fields and by the wayside. One afternoon we visited a farm some distance along the railway line. We had a warm welcome, and were pressed to visit *them* again. We find the people very, very ignorant, and feel we have done very little more than make friends with them so far. Every afternoon I have the native doctor's son for an English lesson. He is a bright intelligent little fellow, and it is a real pleasure to teach him.

As a little change to our usual quiet life we were stoned by a gang of boys some few days since, but were not hurt, so we can go on our way full of praise for untold mercies and constant protection.

WE have a number of volumes on hand for 1894, 1895, and 1896, which we should like to put into circulation. The volumes are full of interesting matter relating to the work of God amongst Mohammedans, and are well illustrated. A better book to place in the hands of those who were not previously acquainted with the Mission could not be. To help in this purpose, we will send these volumes to any address post free for one shilling each, or three for half-a-crown.

## Tithes for the Lord's Storehouse.

### THE MACEDONIANS.

IN 2 Cor. viii.-ix. is the one discourse on *giving* that makes needless all other treatment of this great theme. And it is noticeable that the two chapters not only present every grand principle and motive of consecrated giving, but present seven *paradoxes* that are very remarkable. These Macedonians seem to have furnished the most singular example of Christian benevolence to be found anywhere in sacred Scripture; their giving was a sort of *reversal* of ordinary experiences.

1. They gave out of the abundance of their *poverty*, not out of the plenitude of their wealth.

2. Their *willingness* exceeded their ability, instead of their ability their willingness.

3. They were *urgent* to be allowed to give rather than reluctant, while those who received the gift were reluctant to *take* it, knowing how deep was their poverty.

4. Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last. They made the *greater* gift first (of themselves), and the latter gift was the *less* (their money).

5. In these chapters *value* of gifts is reckoned, not by *amount* given, but by the degree of *willingness and cheerfulness* exhibited.

6. We are here taught that *increase* comes not by *keeping*, but by *giving*; that the way to get more is to give more, and the way to lose is to keep.

7. And the crowning lesson of all is that they regarded giving not as a *privation* to be evaded and avoided, but a privilege and a blessing to be courted and cultivated.

Can we do better than to follow such a glorious example?

### REQUESTS FOR PRAISE AND PRAYER.

#### PRAISE

For the conversion of a young Spanish servant girl at Tangier, who was on the verge of ruin, but is now a bright, earnest Christian.

For the Lord's presence and supporting grace to "Francesco," a Spanish boatman, during his last illness and home going. He has left behind him a bright example of consistency in life, and calm restfulness in the hour of death.

For safe voyaging of our sister, Miss Bill, and safe arrival in Tripoli.

A worker sends the following request:—That during the past six years, the promise given at the beginning "The Lord will provide," has never failed, and that though the way has been rough and steep at times, God has been near to comfort and uphold.

#### PRAYER

FOR God's blessing to rest upon the occupation of Kairouan by Mr. and Mrs. Cooksey and party, and that He would graciously send a deep conviction of sin upon the Moslems there.

That Mr. and Mrs. Patrick may be sustained under the continued illness of their youngest child.

That the Hon. Secretary may be safely kept and surely guided, as he leaves home on his visit to the Mission stations.

For a worker about to return to North Africa. That the life may be so yielded to God, that He may be glorified.

## 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-seven missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. As the bulk of the population are in villages, many more 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 excellent roads, and nearly two thousand miles of railway.

The North Africa Mission has five mission stations, with eighteen brethren and sisters working in them. 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, Jews, etc., on the coast. Ten workers of this Mission are stationed in the capital. Ten others are carrying on Medical Mission work in Sousa and surrounding villages. Four have just settled in Kairouan. 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 six 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 eleven Missionaries there, including wives. The population of Lower Egypt is five 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.

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**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.

**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.

**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.

**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, 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.

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

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## Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
<b>TANGIER.</b>		<b>Tetuan.</b>		<b>REGENCY OF TUNIS.</b>		<b>EGYPT AND NORTH ARABIA.</b>	
Mr. C. MENSINK ..	Oct., 1888	Miss F. M. BANKS ..	May, 1888	<b>Tunis.</b>		Mr. W. REID ..	Dec., 1892
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.		Miss A. G. HUBBARD ..	Oct., 1891	Mrs. MICHELL ..	Oct., 1888	Mr. D. J. COOPER ..	Nov., 1895
M.B., C.M.Ed.	Nov., 1890	Miss I. DE LA CAMP ..	Jan., 1897	Mr. A. V. LILEY ..	July, 1885	Miss B. BILL ..	Dec., 1897
Mrs. TERRY ..		<b>Fez.</b>		Mrs. LILEY ..	April, 1886	<b>EGYPT AND NORTH ARABIA.</b>	
Mr. W. T. BOLTON ..	Feb., 1897	Miss E. HERDMAN ..	Jan., 1885	Miss GRISSELL ..	Oct., 1888	<b>Alexandria.</b>	
Dr. J. H. D. ROBERTS	Dec., 1896	Miss M. COPPING ..	June, 1887	Miss A. M. CASE ..	Oct., 1890	Mr. W. DICKINS ..	Feb., 1896
Miss J. JAY ..	Nov., 1885	Miss M. MELLETT ..	Mar., 1892	Miss K. JOHNSTON ..	Jan., 1892	Mrs. DICKINS ..	" "
Miss B. VINING ..	April, 1886	Miss S. M. DENISON ..	Nov., 1893	Miss E. TURNER ..	" "	Mr. C. T. HOOPER ..	" "
Miss S. JENNINGS ..	Mar., 1887	MISS L. GREATHEAD.		Miss A. HAMMON ..	Oct., 1894	Mr. W. T. FAIRMAN	Nov., 1897
Miss M. C. LAMBDEN ..	May, 1888	<b>ALGERIA.</b>		<b>Sousse.</b>		Mr. W. KUMM ..	Designated
Mrs. BOULTON ..	Nov., 1888	<b>Cherchel.</b>		Dr. T. G. CHURCHER,		Miss M. A. PRIOR ..	Feb., 1896
Mrs. K. ALDRIDGE ..	Dec., 1891	Miss L. READ ..	April, 1886	M.B., C.M.Ed.	Oct., 1885	<b>Rosetta.</b>	
Dr. G. R. S. BREEZE,		Miss H. D. DAY ..	" "	Mrs. CHURCHER ..	Oct., 1889	Miss A. WATSON ..	April, 1892
L.S.A.	Dec., 1894	<b>Constantine.</b>		Mr. W. G. POPE ..	Feb., 1891	Miss VAN DER MOLEN	" "
Miss F. MARSTON ..	Nov., 1895	Mr. J. L. LOCHHEAD ..	Mar., 1892	Mrs. POPE ..	Dec., 1892	<b>AT HOME.</b>	
Miss F. K. TREGILLUS	Dec., 1896	Mrs. LOCHHEAD ..	" "	Mr. H. E. WEBB ..	Dec., 1896	Mr. W. SUMMERS ..	April, 1887
Miss F. CRAGGS ..	Designated.	Miss L. COLVILLE ..	April, 1886	Miss M. SCOTT ..	Mar., 1892	Mrs. SUMMERS ..	May, 1890
<i>Spanish Work—</i>		Miss H. GRANGER ..	Oct., 1886	Miss N. BAGSTER ..	Oct., 1894	Miss I. L. REED ..	May, 1888
Mr. N. H. PATRICK ..	Jan., 1889	Miss E. K. LOCHHEAD	Mar., 1892	Miss L. GRAY ..	Feb., 1891	Dr. H. SMITH	
Mrs. PATRICK ..	Sept., 1889	<b>Algiers.</b>		Miss A. COX ..	Oct., 1892	M.R.C.S., L.R.C.P.	Jan., 1892
Miss F. R. BROWN ..	Oct., 1889	Mons. E. CUENDET ..	Sept., 1884	Miss L. G. A. MORT-	Nov., 1897	Miss L. A. LAMBERT ..	Dec., 1893
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