



MATTHEW XXVIII

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

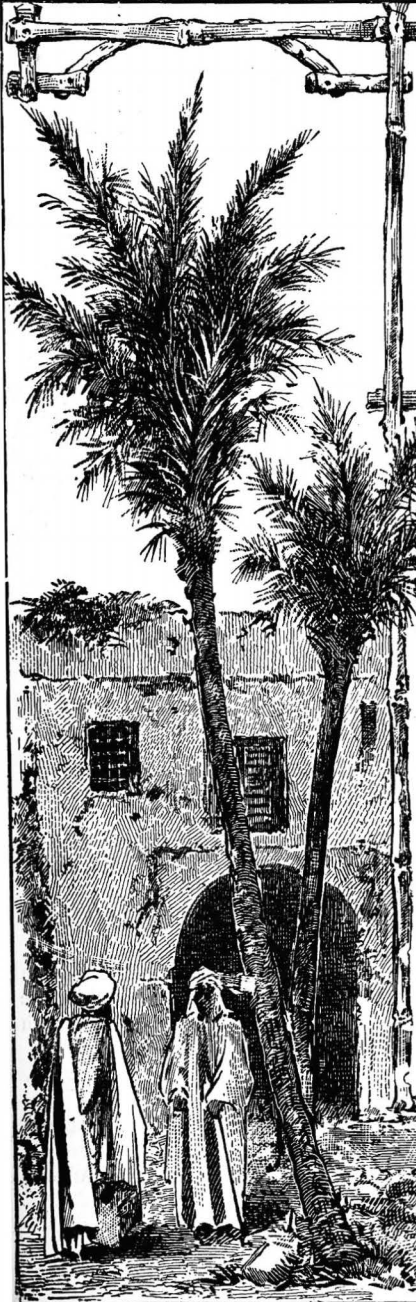
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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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 JANUARY 1st TO 31st, 1898.

GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			GENERAL.			SPECIAL FUNDS.			SPECIAL.		
1898. No. of Jan. Receipt.	General. £ s. d.	No. of Receipt. Dec. Brt. forwd.	£ s. d.	1897. No. of Nov. Brt. forwd.	General. £ s. d.	1898. No. of Jan. Receipt.	Special. £ s. d.	1897. No. of Dec. Brt. forwd.	Special. £ s. d.	No. of Receipt.	£ s. d.
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11 Homes for Working Girls	0 15 0										
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Carried forwd.	£91 8 9	Carried forwd.	£161 17 3			Carried forwd.	£310 18 2				

Total, Jan. ... £911 12 7  
Total, May to Dec. ... 2197 10 4

Total ... £3109 2 11

TOTALS FOR 9 MONTHS.  
General ... £2374 12 9  
Special ... 3109 2 11  
Total... £5483 15 8

DETAILS OF BLUNDELLSANDS (LIVERPOOL) AUXILIARY. (Special Don. No. 1631.) Miss E. E. HARRISON, Hon. Sec. Newstead.

No. of Receipt.	£ s. d.
44	0 2 0
45	0 2 6
46	0 3 6
47	0 5 0
48	0 4 0
49	0 3 0
£1 0 0	
Amount previously acknowledged	£18 3 6
Total	£19 3 6

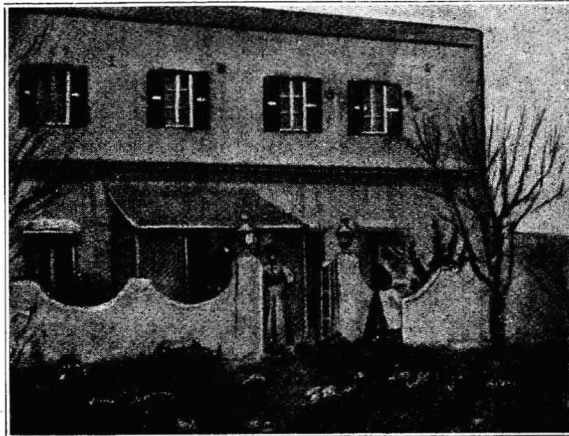
THE FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of \_\_\_\_\_ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

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.

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.

# NORTH AFRICA.



RESIDENCE OF MR. J. EDWARDS, CASABLANCA,  
HEAD-QUARTERS OF THE BOYS' INDUSTRIAL INSTITUTE.

## The Bottle and the Well.

*"And the water was spent in the bottle, and she cast the child under one of the shrubs. . . . And God opened her eyes, and she saw a well of water."—GEN xxi. 15 and 19.*



It was a sad morning for Hagar when, at the command of Abraham, she went forth from the shelter of the Patriarch's tent, her bread and bottle of water on her shoulder and her young son, now a youth, walking by her side. How long she "wandered in the wilderness of Beer-sheba" we are not told; it was not long, however, for when "the water was spent in the bottle," and the cravings of thirst had brought her son near to death, she entrusted him to the poor shelter afforded by a scrubby bush growing on the desert, while she went and sat down some distance off that she might not see the end. The supply of water from the bottle was limited, and consequently failed; while close at hand was "a well of water," which in her grief she had overlooked. Doubtless Hagar prayed for herself and her son, but we are not told that her prayer was heard; but from under that shrub came a faint cry. Perhaps it did not reach the mother's ears, but "God heard the voice of the lad." Now her eyes are opened—*the well is before her*; she refills her bottle, and Ishmael lives.

Twenty-five centuries pass away, and God had meanwhile fulfilled His word to Hagar, and made of her son a great nation. At this time Mohammed, the successor of Ishmael, was founding a new religious system. During his early life he had travelled somewhat extensively in Syria, where he had had many opportunities of coming in contact with Christianity, and of contrasting its more spiritual worship with the gross idolatry as practised by the Arabs in Mecca. Moreover, through the destruction of Jerusalem by Titus 500 years previously, and the consequent scattering of the believers, numbers of them had penetrated into Arabia, and gained converts here and there. Although

Christianity never made any extensive progress amongst the Arabs, yet God left not Himself without witness. Some of these tribes had been evangelized, and thus it seems impossible for Mohammed to have been altogether ignorant of the doctrines and teachings of Christianity. In addition to this, two cousins of his wife, Khadija, had renounced idolatry for the purer faith of Christ, and Zeid also, his adopted son, belonged to an Arab tribe in which the claims of the Lord Jesus had to a great extent been recognised.

It is vain for us to contemplate what might have been, had Mohammed, in formulating his new creed, instead of taking a few grains of truth to mix with the reasonings of his carnal mind, instead of ignoring the divinity of Christ and seeking to explain away His atoning death and triumphant resurrection, accepted the revealed Word of God as the standard of his faith, and chosen the cross instead of the crescent. Alas for the countless millions of his race! he, like Hagar, blinded by the god of this world, missed the well of living water that was even then within his reach, and tried to quench the thirst of his soul with the exhausted bottle of human fancies and traditions.

Within the last few years, in the providence of God, and just as the long foretold time of Moslem oppression is drawing to a close, God has been lifting the thick curtain that has shrouded these Mohammedan lands for twelve hundred years, and permitted an entrance to be gained amongst these deluded followers of the false prophet. And what do we find? What is their social, moral, and spiritual condition? In all those countries where Islam has ruled during that long period, and where it has had unlimited power, we find the most terrible unrighteousness, the grossest oppression, and the vilest immorality. "Darkness (covers) the earth, and gross darkness the people." We question if any country could show more vile practices than those indulged in by Mohammedans; and all this "in the name of God, the Merciful." That human compilation, the Koran, has reigned supreme amongst them, as their text-book and guide; and during all these years, they have been drinking at its muddy waters. "He that drinketh of this water shall thirst again," and this is true of all the human sources at which men seek to quench their spiritual thirst.

Our fellow-workers who have gone forth to these lands in connection with the NORTH AFRICA MISSION have but one aim—one desire, to turn them from the long-exhausted bottle to the inexhaustible well; from the God whom they ignorantly worship, to "the God and Father of our Lord Jesus Christ;" from trust in, or dependence upon the intercession of Mohammed, to the "one Mediator between God and men, the Man Christ Jesus." In Him alone is life and salvation, without Him they must perish eternally.

Are there not some amongst our readers, who, having themselves drunk of the well of living waters, and found it "sweet unto their taste," are willing to deny themselves that others may be blessed? Some such might themselves go and, angel-like, bear to Ishmael and to Hagar the glad tidings of a free and full provision in Christ for the raging thirst of sin: others might count it a privilege to help forward such on their way.

May God give us all to feel more and more intensely the wants and woes of the Moslem world until we are stirred with a Christlike desire to go to "the help of the Lord against the mighty."

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## Notes and Extracts.

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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.

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.

"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.



ARRIVAL.—Miss C. S. Jennings has returned to England for a brief visit. She arrived on Tuesday, February 8th, by P. and O. steamer *Arcadia*.

We regret to say that Miss Welch was recalled to England by telegram towards the close of January, in consequence of the serious illness of her mother. She did not reach home, however, until about two hours after her mother had passed away. Miss Welch has since returned to Algiers, to continue her work amongst the Kabyle population of that city.

MR. AND MRS. LOCHHEAD are finding more opportunities for work than they can avail themselves of. They are continually amongst the people, either visiting or receiving visits. Once a week a meeting is held for their French neighbours, which is encouraging.

MISS LAMBLEN writes; "I am quite encouraged with the Refuge work. On Christmas Day I had about thirty, though the attraction was bread and figs, which I gave them as a Christmas treat. Yet they were very attentive to the Gospel message, which was given them as well. A few months ago five men from the Riff country came to Tangier, seeking work. They have been at the Refuge every night, and have been most interested listeners. I was sorry to find to-night that several of them had left the town as they could not get work. Still I trust they may not forget the truth they heard while here."

OUR sisters, Miss Van der Molen and Miss Watson, in Rosetta, have continued their labours in the girls' class and visiting in the homes of the people, but have been hindered considerably in the latter work through heavy rains.

MR. HOOPER writes: "Our Gospel Service kept up very well right through the month, the striking feature being that the same men came to each meeting, listening very attentively, and afterwards discussing the subjects in a friendly and enquiring manner."

MRS. DICKINS sends an interesting account of the Christmas examination and feast in connection with her school of forty-five girls. A good number of Egyptian women, either mothers or friends of the girls were present, and much enjoyed the singing, recitations, etc. The needlework done by their daughters during the preceding months, was also on view. Several fellow-labourers connected with other Christian enterprises were present.

KAIROUAN.—The workers who have lately settled in this large inland city seem much encouraged in their efforts to reach the people.

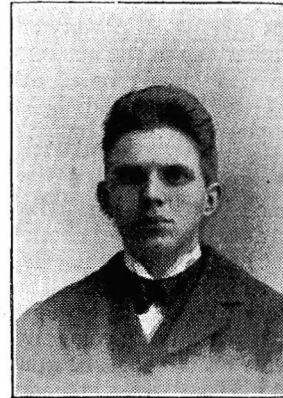
The house in which Mr. and Mrs. Cooksey reside is situated on the western side of the city, near the camel-market, and on one of the highest ground in the place. Their living rooms are upstairs, while on the ground-floor they have a large store, which is used as a waiting-room, dispensary, and consulting-room. Once a fortnight Dr. Churcher goes over from Sousa and holds a Medical Mission, while Miss North, Miss Addinsill, and others dispense, keep order, and speak to the people. Some of the patients come long journeys of from three to four days. About seventy or eighty is the general number, but as many as ninety-five have been treated in one day.

Mr. Cooksey has lately opened a shop for the sale of Scriptures, hoping by this means to get into contact with intelligent Arabs. We regret to say that this has already brought him into conflict with the authorities, who contend that he is not allowed to sell Scriptures without an authorization from Government. Meanwhile, all his books have been seized, and lodged in the Commissaire's Bureau.

## OUR NEW WORKERS.

**Hermann Karl Wilhelm Kumm** is a native of Germany, where he was educated as a German Protestant, and confirmed at the age of fifteen. Theology forming one of the necessary subjects of the college curriculum, Mr. Kumm studied it as a very interesting philosophical work, but eventually "got tired of it, hated it, and denied all that which stood in it."

So he determined to enjoy life as long as he could, being convinced that when he died the soul would die with the body.



But the Holy Spirit still followed the wanderer. All through the college course he "could not find peace; the sorrow followed me day and night. Oh! I was a poor, poor fellow."

Now arose another question, How was it that his sister was preparing to go to China as a missionary? She had studied and knew as much as himself; why had she not arrived at the same conclusion—namely, that there is no immortality of the soul, and that when we die there is an end of us?

He found the answer to his queries at a meeting held by a missionary of the Basle Mission. His simple but forcible words were used not only to convert Mr. Kumm from his sceptical ideas, but to bring him a humble penitent to the Saviour.

Shortly after this the sister left for China, and the young convert had to face the difficulties and temptations of military service; but the Bible, before so hated, was read and fed upon in a new manner, thus maintaining and invigorating his spiritual life.

Military service being completed, our brother determined to seek a situation in England, and thus perfect his knowledge of English. But a situation, though prayerfully sought, was not to be found, and the day to return home was already fixed when Mr. Kumm attended a meeting of the N.A.M., addressed by Mr. Edwards, about October, 1895. Here, he felt, was indeed the reason of his non-success—the Lord wanted him for His missionary service, and to that service he would go. A few words will briefly sketch the remaining period.

Several months at Harley College; work among the sailors at Poplar and Ratcliffe Highway; the usual course of Arabic at Barking, which has been rather lengthened by a visit of nearly five months to the stormy coasts of the Baltic. Here, under the superintendence of the Countess Schimmelmänn, our brother came into continual contact with the fishermen, and the heartiness with which they flocked on board to speak to him, and the regret they evinced in wishing him "good-bye," testify to his having won many a heart, we believe, not only to himself, but to his Lord and Master.

MR. MENSINK, Mr. Bolton, Mr. Barnard, and Miss Aldridge left Tangier on Monday, February 7th, for Fez, where the latter will probably remain a few weeks.

They were hoping to preach the Word in many of the villages on the way.

HEREFORD AUXILIARY.—Miss Collins, of 29, White Cross Street, has kindly consented to represent the North Africa Mission in Hereford. She will be glad to take the names of new subscribers to our monthly periodical, and also receive donations.

## Morocco.

### OUR POOR NEIGHBOURS.

BY MISS S. JENNINGS.

*Tuesday, December 7th, 1897.*—There will be much distress, I fear, this winter, for food is dear, and hundreds of Riffians have come in from their country, where bread is very scarce and tribal raids are often taking place. This town is getting very full of them, and I fear it means aggravated poverty and suffering to our present poor. The other day in the market, a missionary overheard a Riffian, who was buying bread of a Moorish woman, say, on hearing its price, "God send cholera to this land and thin out the people, that bread may be cheaper!"

This morning, my poor "twin woman" as I call her, (whose husband died with cholera and afterwards twin boys were born to her—she had three little sons), took me to a house in the village below us to see a sick woman called Rakeeya, whose husband is a poor lame money-changer in the market. Rakeeya is a Soudanese, taken from her own country when quite young by a Moor, who married her. Had her parents been living, she would not have been taken away. This first husband was very kind to her; not so the present one. Because she is sick he wants to get rid of her, though she is the mother of two pretty girls and a sweet little boy of four years old. Last evening he brought her some coffee, which she was to take in the morning. But she found or imagined (for the practice is too common here) that poison was in it, so she chose to drink water alone with her bread, and the husband threw the coffee away. She cried as she told me her troubles.

On my return I found two poor old widows sitting quietly under the hedge opposite our house waiting for me. One was the incurable grandmother, with, oh! such a face of woe. Over two years ago a man stamped on her stomach, and she is incurably injured and a terrible sufferer. By the aid of a stick she creeps along, and picks up alms as best she can. Old cotton and ragged muslin garments were her only clothing, while I am warmly clad in flannels, for it is cold weather. I could easily spend £5 in material, and in having it made into garments for fifty poor women who are living round about. The sewing I would give to some of our very poor Spanish women who are needing work.

Dear old Rahama, the believing widow, has come unbidden the last twice, just to hear the Gospel address. My blue-eyed woman is in dire poverty; the husband ill at home, and the eldest boy stolen by an Arab tribe who claim four dollars for his ransom. The other day she begged of me a little money to help her buy half a haik—*i.e.*, a native woollen blanket which serves as a shawl by day and blanket by night.

As my mind goes slowly round my little group of sad-faced, poverty-pinched mothers, while they sit in their dirty rags on the floor of the mission-room, with the clean, new garments spread on their laps, making *big* efforts to sew, I do wish I could so describe them individually, each with her own sad history, that you, dear friends, should catch some of the deep interest I feel for each one. I am sure you would be led to pray God to bless them and long to help them. They are so taken up with the daily struggle for bread for themselves and children that they are little *able* to take in the truth of God's real love to each one of them in our Lord Jesus.

## THE HOSPITAL WARDS.

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

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

#### THE "DONCASTER" BED.

ONE patient was a young Shereef from the sea coast between Arzila and Laraish. He was a taleb, and, of course, being a lineal descendant from the prophet Mohammed he was a *saint*. He certainly was a very superior lad, but was suffering from a terrible disease which he very much dreaded, perhaps because he knew it to be the direct result of his sins. As soon as he found he was recovering under treatment he began to give himself airs, and wished to be treated with great respect by his fellow-patients and our servants. He required waiting on, with water to perform ablutions before eating, and so on, and made himself generally obnoxious, till at last we had to interfere. We have to keep the Mohammedan idea of the brotherhood of all Moslems well to the fore, otherwise we could never manage to keep men belonging to different tribes, classes, etc., in the same ward together. It is very seldom we ever have any trouble, but this young Shereef we had to send away, or many others would have left. We were, of course, very sorry to dismiss him half-cured, for he belongs to the very class we want most to reach. If only we had supplies enough for a second hospital for better class and paying patients! But perhaps, after all these could be reached far better in their own homes, and it may be some day, in God's time, we shall have a staff large enough to permit of outside town work in the Kasbah, the Mohammedan citadel; and also of itinerating work. May God hasten the day!

#### "PATRICIA" BED.

In this we had for many months an old case of a lad who came from Heli Sereef, near Alkasar. His name was Abdissalaam ben Kassam, but we always called him the "Sereefee." He was suffering from a large piece of dead bone in the thigh. As we had not bone instruments strong enough for his case, an exceptionally difficult one, we kept him in month after month, trying to alleviate his condition as far as possible, and we hope on some future occasion to operate. He became quite a useful lad, and we often employed him to run errands and take messages for us, and when one of the hospital servants was severely ill and unable to work, he filled his place for a time. He could not read at all, but had been with us so long on a previous stay that he could often help in explaining the Scriptures to thick-headed countrymen at the services. It will be interesting if he comes to us again, to see what effect the teaching has had on him.

Another case was that of a holy man, who belonged to the Agh Zowak tribe, rather a wild lot, near to the Riff country. He was suffering with a very much enlarged spleen, but would only stay with us for one week. He left better physically, but, I fear, not much the better spiritually. However, who knows? He may send in other patients from his tribe, who in God's grace may be converted.

A third case came to us all the way from *Badis*, a town on the northern coast of Morocco, perhaps twenty days' away, very near to the part where the Riff pirates, who still attack becalmed sailing boats, have their haunts. This poor lad was blind in one eye, and was losing the sight of the other. He was recommended to come by an old countryman who had been operated on for cataract last year. He had to travel by sea to Marteen, and thence walked to Tetuan and Tangier. He was very grateful to have an operation performed which

would save his one good eye. Probably he too will go back and recommend others to come to us. So we are seeking to go on patiently working for the Master, assured that God can make His word accomplish what He pleases, assured also that the simple object-lesson of Christian kindness is breaking down prejudices.

### NOTES FROM TETUAN.

BY MISS I. DE LA CAMP.

*Dec. 1st, 1897.*—It is not every day one has a new Basha. For some days the town has been in a state of expectancy; the town-crier went round with an order that all shops were to be shut and all business suspended on this day (Wednesday). Consequently we, too, obedient to orders, or, more correctly, because we knew everyone would be sight-seeing, suspended the business of the morning—giving out medicine—and went to see the new Kaid come in. He camped for the night about an hour from the town, and was expected to come in early. So we took our places on the roof of a shop that had been offered us by 8.45. Already every roof round the sôk was swarming with women and children in their white haiks. Even some had climbed to the very top of a minaret, and the whole sôk was filling with people. The cannon from the fort announced that the procession had reached the city gate, and very soon detachments of soldiers, deputations of the trades and from the mosques came past us, and took up their places in the sôk, firing off no end of gunpowder. The soldiers lined the way for the Kaid to pass, with his escort of the swells of the town. Just as he entered the sôk a woman offered him a cup of milk. We had watched her, and the yellow silk handkerchief with which her milk was covered for a long time, admiring her pluck for sitting where so many passed to and fro, and must needs jostle her. The Basha accepted the cup of milk, but whether he drank it, and whether it was spilt over him—which is supposed to be a good omen—we could not see. We were very surprised to find him a black man, and comparatively young. He has filled the very difficult post of Kaid of Ujda, on the Algerian frontier, and is said to be immensely rich. He rode to the Kaid's house with his escort, and came out shortly after *en route* to the principal mosque, where he had to read the Sultan's letter of appointment. The people crowded round him, kissing his feet, and he bowed, kissed his hands to them, held up the Sultan's letter, and was altogether most gracious. The whole scene was a very pretty and picturesque one.

*Wednesday, 15th.*—A Riff woman came this morning for medicine for her husband. As it is the rule that no medicine is given unless the patient is seen, and the woman said he was too ill to come himself, I accompanied her to see him. He was lying in a miserable little place, no larger than one of the good old-fashioned cupboards, the tiny doorway being the only place for light and air to enter. When I returned a second time with his medicine, he was willing to listen; two other men joined us, and I was able to have a good talk with them, being greatly helped in speaking. One man, who was smoking "kief" when I went into the house, was inclined to sneer; but the other two seemed interested, and asked intelligent questions. When I was preparing to leave, one held my arm and said, "Do not go, tell us more out of God's Book." Not one of them was able to read, so I did not leave the Gospel I had with them. May the word read to them not be forgotten.

*Thursday, 16th.*—To-day's experience was very different. Whereas I was much cheered yesterday, to-day I was very saddened, hearing some of the truly childish traditions which even well-educated Moors believe. Whilst the Koran says that Mohammed never performed any miracles, these traditions

credit him with having done many, such as putting his finger into the river, so causing its water to boil; cutting the moon into two halves, and carrying both halves in his hands and joining them, and putting the moon back into her place. How great the darkness is and the superstition! and how great the need of the light of the Gospel!

*21st.*—The number of my children having dropped off, I gave a little prize for attendance, which has increased the number again. Some are learning their letters really wonderfully, and will soon leave the less gifted ones behind. I have promised "wooden" slates and pens, such as are used in the Moorish schools, to learn to write, as soon as they know their letters.

The new Kaid has begun his government with severity. Anyone out after 10 p.m. is to be taken to prison. This measure is to prevent thefts and robberies, which have been frequent. A case was brought before him of a man who stole some oranges out of a garden. Hearing that the man had taken fifty oranges, he ordered him to be beaten with fifty stripes, and after that to eat the fifty oranges, peel, pips, and all.

### EXTRACTS FROM JOURNAL OF MISS E. DUNBAR, CASA-BLANCA.

ALTHOUGH my knowledge of Arabic is very limited at present, yet I am glad to be able now to speak a little more to the people every morning at the dispensary, and am encouraged when I see they can understand what I say and mean. There is one thing I have noticed particularly about the Moors, and that is, they do not laugh and make fun of one's bad Arabic, but are always willing to give a word when you are at a loss for one, and if one Moor understands very well what you mean, he will very soon make all the others do so.

*17th.*—To-day there was the usual work at the dispensary. In the afternoon I walked into the town and visited some of the shops. One man sat in his shop and listened quite attentively as I told him the old, old story. It was all quite new to him, and after I had stayed with him about half an hour, I left, promising to return and tell him more.

I asked another man from the Sousse country, who came to the dispensary, if he knew where Satan was. He replied: "Yes; in my eyes, hands, and feet." He said it was Satan that told him to look on things that were evil.

*16th.*—Had an interesting talk with a Jewess this morning in the dispensary. She told me how God had sent Moses to deliver her people from the bondage of Pharaoh, how by the power of God he had made a way across the Red Sea, etc., etc. It gave me a splendid opportunity of telling how Christ had come to deliver us from the bondage of sin and Satan, and to lead us to an eternal rest.

"AFRICA WAITING."—A third and revised edition of this valuable work by Mr. Douglas M. Thornton, the late Educational Secretary of the S.Y.M.U., has just been published. The chief alterations are as regards Bible Translations. This edition contains a new and complete table of the work of all the Bible Societies in Africa from the commencement of the present century. The price of the volume is 2s. 6d., and may be had from the office of the Union, 93, Aldersgate Street, E.C.

MICROSCOPIC SLIDES FOR SALE.—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.

## NOTES OF THE MEDICAL MISSIONS IN FEZ.

By MISS M. COPPING.

Dec. 31st, 1897.—Another year is ended. How much I have to praise the Lord for! Not one word has failed of all His promises; every need has been supplied, even before it has been asked for, and every imaginary trial has only come from want of likeness to the Master. I am wonderfully well, and have plenty of work, which goes on exactly the same. The sick come, receive help, listen to the Gospel, and go away. Some day we shall know the result.

The attendance at the dispensary during the past three months has been as follows:—October, 1,296; November, 1,244; December, 1,196. In the Jewish Dispensary the attendance each week is between 60 and 100. During the winter I do not begin quite so early, as the journey, even by the quickest way, takes me nearly an hour. They are very thankful for what has been done for them, and the labour shall not be in vain.

During the last small-pox epidemic I vaccinated in Fez (not in the Jewish quarter) 199 infants under three years of age, mostly under ten months, nineteen children between five and twelve years, and six adults, of whom five were successful.

Of the seventeen children all were successful; but one had small-pox, the eruption coming out before the vaccination. This poor little boy, besides all he is suffering, still has trouble with his eyes, and cannot see.

Of the babies there were 119 normal cases, which were a little worse than if they had been English babies, because these mothers will not keep the arms clean. Nine had bad arms, and seven developed small-pox, but six very slightly, no complications or disfigurements. One baby died. I did not want to vaccinate it, for I felt sure the baby was ill, although there was then no proof that it was so, as every one was feverish. Seventeen did not return, but sent word that their small-pox only came on one arm, and they were well. They either came from a distance, or it was too wet on the day they were told to bring back the children. I have still eight under treatment; in all 169 from 199. The rest have not returned. I think, perhaps, they were rich people, and kept it quiet that they had been to the Christian. It was very strange to hear the people ask, "Is it God's small-pox or the Tabeeba's small-pox your child is passing through?" Oh! the blind babies. There are quite enough to start a blind school.

I have had a number of slaves for treatment. One, who had been nearly killed by her mistress, was sent by her master with his compliments, asking me to cure her quickly, because she cost him 150 dollars, and he wanted to get his money back. This seems very dreadful, to prepare a young woman for the slave-market. She was not a bit concerned about her fate, but quietly said, "I have been sold before." I don't think our friends in England quite know what the slave-market is. I remember seeing some little children in Fez playing at a sale. They had a little black girl of about three years, the child of a freed slave. Her master had died, and as she had children, the mother could not be lawfully sold. Well, one little boy took her by the hand and led her up the street, calling out, "She is going fifty, fifty." Then another boy about five years years old came up, felt her pulse, examined her teeth, and, declaring she was healthy, bid fifty-five. Another asked some further questions. When he heard that she had passed through smallpox, her price went up to sixty-five. "She has never been married." "Seventy." "She is trained well." "Seventy-five." Then one called out, "She will kiss your hand if you beat her." Amid shouts of fun her little white friend drew her away, saying, "Be that evil far from Fatima! No, not for one hundred or two hundred." This is a faithful picture of what takes place so near to the home of English

people. Are our friends praying for this curse to be removed from this dark land?

Even now two hundred prisoners, who have been captured in war, are toiling on in chains from city to city, in the rain and cold. Thirty human heads were hung over our city gate last week. Where are their wives and children? Most likely doomed to the slave-markets of the future. And while Christians are keeping their feast, these poor people are in chains. The fatherless children, widows, and worse than widows, are desolate and oppressed. I have, therefore tried to give some idea of their need, that they may have your sympathy.

## Algeria.

### JOTTINGS FROM ALGIERS.

By MISS A. WELCH.

AFTER giving some particulars regarding the Christmas fêtes for the children, Miss Welch continues:—

"A few days later came the fête for our French neighbours' children. They mustered twenty in all. Each delighted mother escorted her own little ones, and from that small gathering we are forming a class to meet once a week, when the children are to learn to sing, and will hear a short Bible story. Do pray that this fresh effort may be blessed abundantly to the salvation of these little French Roman Catholics!

"Our class of Kabyle little ones keeps up well, and we are continually meeting with other children who will, we hope, eventually join.

"Our difficulty in getting a servant, so as to leave us entirely free, is a *very* serious one here, and is almost a luxury not to be obtained. Salvadore, the Spanish girl we had for eight months, has accepted Christ. I think I shall never forget the heart-breaking confession she poured out to me one night about a fortnight after her conversion. After much prayer we asked her—Would she go to France, to a rescue home kept by some Christian friends? She replied, 'Gladly,' and one afternoon we took her to the boat, and she is now (thanks to a friend who met all the expenses incurred for three months) safely at Nîmes, and doing well.

"Who will take up our little Salvadore and pray for her earnestly and regularly?

"I want to thank all our friends very much who have helped us in our work during the past year. Our needs have been greater than in any preceding one, and in one way or another our God has supplied all our need. Alleluia! As the work increases, so naturally increases our need of prayer, as well as of funds.

If any friends are working this year (and I most earnestly hope they are), please let the garments be bright, thin, and small—muslin pinafores, dressed dolls, small fancy bags, knitted socks, and babies' wool boots. *All dark things are useless*; even the very poor Kabyles, French, or Spanish need everything bright in this bright climate.

"About our little Berthe! I wish I could tell you something encouraging. She is with her mother, and under as bad influence as is possible. For the present we can but pray. We believe the child is truly saved, and the Good Shepherd can and will care for her.

"In a fortnight now the great Mohammedan fast begins. I want you to pray very specially for all the Kabyle converts, that, whatever it may cost, they may stand firm for Christ, and refuse to obey the false prophet in this thing.

"We meet constantly in prayer for them, and believe God, our God, will hear us and sustain them.



"The French converts, too, are standing well, and are all at work seeking to bring in others. So we begin this New Year full of praise and hope. Oh! in these waiting days—these last days before the coming of our King—shall we not, as never before, in absolute surrender, laying our *all* on the altar, 'go forward' as one in the great work the Lord has committed to our care?"

## Tunisia.

### THE MEDICAL MISSION IN SOUSA, TUNISIA.

BY DR. T. G. CHURCHER.

THE following letter was sent to the Pastor of a London Church, from whom a contribution had been received for drugs:—

"I want to thank you warmly for your gift of £5 towards the expenses of our Medical Mission here. Beside my ordinary three days a week when I see patients in Sousa, I have commenced this year to go twice a month to an inland town called Kairouan, and I invite you all, in thought, to come with me. Twenty years ago we could not have gone at all, as Christians were not allowed to enter the place, it was considered *so* holy; but since the French conquered the country it has been different, and a light railway, about forty miles long, joins the two towns. We must rise early, as the train leaves at 7 a.m. It is only a small tramway-car, drawn by horses, and seated for sixteen persons.

"Soon we are rattling up one street and down another, shaking so much that one needs to have a sharp eye on one's small parcels, or they may be shaken off and lost *en route*, as happened to one of mine the other day. Soon we have left Sousa. At first, plantations of olive-trees stretch away on either side of the road, but after we have been going for half-an-hour these are left behind, and all becomes bare and barren, like a moor or common at home. Not a tree or animal is to be seen, save, perhaps, here and there some stray Arab and camel. Now, after three relays of horses, and when we have been spinning along for four hours or more, we come in sight of Kairouan, the city sitting like some white bird at the foot of spreading hills, which seem to bar our further progress.

"Five minutes' walk through the winding street where dark-skinned Arabs are busy marketing, amid piles of bread, vegetables, and meat, we turn aside to the Missionaries' house; here a hearty welcome and something to eat are awaiting us, besides a crowd of people, who have been gathering all the morning. Having enjoyed the first two we go to the third and find about eighty souls gathered in a large, long room, which was once a stable. Having got them quiet, we proceed to deliver God's message and press upon them the gift of eternal life through Jesus Christ. This makes me wonder whether *all* of you have accepted this salvation. Would it not be awfully sad, if, after you had helped to send the Gospel to these Arabs, you yourselves should be lost for lack of it! If there is one of you still unconverted, let me beg of you, as your grateful friend, to trust Jesus and take the gift of eternal life this very day.

"Well, after the Gospel preaching comes the doctoring, and they come into the consulting room one or two at a time. They are all Mohammedans—some from the Holy City itself—very proud and well-dressed, and quite sure that Jesus was never crucified, nor yet the Saviour of men; others, again, are very dirty, so dirty and so lively indeed that to be close to them is to be uncomfortable. Yet, poor things, how can they do better when they have no money and generally no water to spare.

"But they are all sick and want their medicine quickly, so we must hurry up if we are to get through them all. Most

of them came days ago to Mr. Cooksey, the Missionary who lives in Kairouan, and got their numbers. On the back of the number is written John iii. 16, and Mr. Cooksey had then good, quiet talks with them about the great salvation. Now all are finished, and we are all rather tired, but very thankful that God has permitted us to bear witness to and help these, many of whom never heard the Gospel before.

"But the bottles we brought full are now empty, and we are also very grateful to you, dear friends, who help us to meet the druggist's bill."

### NORTH AFRICA MISSION, TUNIS.

EXTENSION OR RETRENCHMENT?

THE landlord of our Depôt and Gospel Hall wants us to give up part of the premises we hold, viz., that part devoted to Arab work. We can either remove altogether (not to be thought of, for the work's sake), consent to retrenchment, or accept his offer of taking two additional rooms. These are connected with our Depôt, and by opening a door in the wall, we should gain a superior little hall for Arab Services, and another shop, greatly to be desired, fronting on the best, because busiest part of the town. The rent, which we have hitherto striven to pay ourselves, would be increased to 1,400 francs—£56—quite beyond our means. With faith in our Father's resources, we have agreed to go forward.

In Tunis we cannot do what we would. We have no Medical Mission. We are not allowed to sell or distribute the Word of God in the streets. Therefore, let us do what we can, viz.:—

1. Increase our stock (for this we are asking the Lord for £10), and sell more in our Depôt.
2. Continue to hold our fifteen meetings and classes per week in our Hall and Class-rooms.
3. With increased facilities, go on with energy to gather in Arabs two evenings a week to hear the Gospel. (Magic Lantern Services for them are held in another part of the town.)
4. Make our meetings, Depôt, and Reading Room better known to Italians, French, Jews, and Arabs.
5. Hold on in hope that our new premises, ideally suitable for a Medical Mission, will some day be so used.

The Lord is blessing our work. Please join us in praise for souls recently saved, and especially for one who has just passed away, after testifying in public that the Lord had delivered him from the sin of gambling.

We also earnestly and affectionately ask your co-operation in prayer for this new effort to spread the truth, "and so much the more as ye see the day approaching."

A. M. CASE.

THE GENERAL AND LASCAR MISSION, TILBURY.—This is a fresh effort, combining both home and foreign work, and having a twofold object:—

First. The evangelisation of the five hundred families living in the immediate neighbourhood of Tilbury Docks, by visiting from house to house, and also by means of services, Sunday School, etc., in a pretty little mission hall recently opened in connection with this work.

Second. To reach the Lascars, who compose the crews of several lines of steamers that use these docks regularly. Many of these men are Mohammedans, and are very susceptible to kindness.

Mr. F. V. Crawford, who carries on this work, has laboured in India, and speaks their language. He visits each steamer on its arrival, and invites these Lascars to the mission hall, where services are held at times to suit their convenience. Thus far he has been greatly encouraged.

We commend this effort to the prayers and practical sympathy of the Lord's people.

### THE MECCA CERTIFICATE.

THE following is a description by Dr. H. H. Jessup, of Syria, of the certificate given to all Mohammedan pilgrims who make the journey to Mecca.

The copy of the certificate, from which our engravings for this month are reproduced, was given by an aged Mohammedan pilgrim in the Beyrout quarantine to a physician who had attended him in sickness in 1893. It is a duplicate copy which he had, and which had never been signed by the Sheikhs of Mecca or by the Shereef of Mecca. This certificate is especially interesting in the inside view which it gives of the character and tenets of the Mohammedan religion. We are reluctantly compelled to hold over two of the plates until next month.

#### PLATE I.

The Arabic verse at the top of the page is from the Koran "Sura el Bukr," or "The Cow" (chap. i. 198):

"And when ye go in procession from Mt. Arafat, remember God near (El Mashaar el Haram) the holy monument."

The words at the bottom of the certificate read as follows:

"Praise to God, who has granted us the privilege of the Holy House, and the well of Zemzem, and the Mukano (station of Abraham), and the station of the Prophet. May Allah pray for (or bless) him and grant him peace! . . . After this preface we testify that the Hadj—has performed the holy pilgrimage at the lawful time, according to the holy law, and continued clad in pilgrim garb, Ihram, persevering and praying (by the intercession of) the Prophet—may the Lord bless him and grant him peace!—until he entered Mecca and entered the House of the Haram by the gate of Es Salam, and went round the (Kaaba) Haj going and advancing, and went to Mount Arafat on the west side, and joined the "rush" to Muzdalifa, and gathered the stones, and spent the night in it (Miná) until dawn, and went to Miná and threw the seven stones at the pillar (Caira) of Akaba; then returned to Mecca and performed the Towaf of the visit; then returned to Miná and remained there the appointed days, and hurled stones at the three Cairus (Jemeat) and completed the Haj and the 'Omra. Our standing or witness to this was on the—day of the year 130—, and I call God to witness to this, and He is the best of witnesses."

Then follow places for the names of four witnesses.

At the right-hand upper corner of this page is the representation of the mosque of Mazdalifa and tents of the pilgrims; to the left of this the mosque of Nimr, near Mount Arafat; and below it the Mahmals of Syria and Egypt, *i.e.*, palanquins carried on camels, surmounted by flags.

To the right is Mount Arafat, a sacred mountain about twelve miles north-east of Mecca, which, in Moslem tradition, is said to be the place where Adam and Eve met after the fall. They were in the Celestial Paradise in the skies, when one day, when walking too near the border, they stumbled and fell over the edge, so tumbling down into this world. This is the Moslem idea of the "Fall." Adam landed in Ceylon, and Eve at Jeddah, on the Red Sea. He was 200 years searching for his wife; but at length he set out westward, stepping sixty leagues at a step, and wherever his foot touched the ground a city sprang up, until at length he met Eve on this mountain, "Arafat-hoo, she recognised him," hence the name of this mountain. At the foot of this mountain the Mohammedans believe that Abraham offered a ram in sacrifice instead of his son Ishmael (who, according to the Koran, was the favoured son instead of Isaac). Here every year each pilgrim offers a sheep as a commemorative sacrifice. The Bedouin Arabs from Arabia come together in thousands at this time, bringing their vast flocks of sheep, which are sold to the pilgrims, each one of whom, if able, is to buy and sacrifice a sheep.

Formerly the offal of these thousands of slaughtered animals poisoned the air and produced pestilence. The Governor of Mecca now has great trenches dug to receive this offal. In 1893, when 100,000 pilgrims visited Mecca, and 50,000 died of cholera, these trenches were filled with the dead bodies of the pilgrims. Hundreds dropped dead along the road from Mecca to Arafat, and while writhing in the contortions and agonies of the cholera convulsions, no medical aid was asked or provided. The devout pilgrims only said "Niyalho"—"happy man; he has died at Mecca."

The three pillars of Miná, which are also represented here, are ancient Pagan shrines. At each one every pilgrim must hurl seven stones at the devil.

Near this is pictured the Mesjed, or Mosque of Taif, the altar of Ishmael, the dome of Abd-el Kader in Baghdad, and at the extreme right the Dome of "Our Lord," Hasein al Kerbela, where thousands of corpses of deceased Persians are brought yearly to be buried. It is north-west of Baghdad, and lies in Turkish territory.

Then we notice the birthplace of Mohammed, of Ali ibu Abi Talib, of Abu Bekr, and Fatimeh, and the Tomb of Amina and Khadijah; also two bell-shaped hills, Jebel Thowr and Jebel Noor.

#### PLATE II.

At the top of this page is a verse from the Koran (Sura 3, verse 90):

"Verily, the first house appointed unto men to worship in was that which was in Becca (Mecca) blessed and a direction to all creatures."

This page contains the quadrangular court of the Mecca Haram, within which is the circular colonnade, enclosing the Kaaba, or Beit Allah, the House of God. This Kaaba was, in the days of pre-Islamic paganism, a pagan temple, and was adopted by Mohammed as a sacred shrine, out of deference to the time-honoured superstitious reverence of the Arabian people, especially the citizens of Mecca. According to Burckhardt, its sides are 18 paces by 14, its height from 35 to 40 feet. It is covered yearly with a Kiswet, or veil of black brocade, adorned with a broad band embroidered with golden inscriptions from the Koran; it has also a richer curtain for the door.

The old Kiswet is removed on the twenty-fifth day of the month before the pilgrimage, cut up into small pieces, and sold to the pilgrims for charms.

At the south-east corner of the court is the famous Black Stone, or Hajr el Asswad, a meteoric stone set in the wall, about a span long, which is reverently kissed by every pilgrim seven times, as he makes the seven-fold circuit of the Kaaba. The Moslems claim that this stone was given by Gabriel to Abraham. It is, no doubt, a meteorite, which fell from the skies in ancient days, and was regarded as divine, as was the "image which fell down from Jupiter" (Acts xix. 35). Mohammed, as a concession to the Pagan superstition of the Meccans, confirmed the kissing of the Black Stone as a religious rite of Islam. The fiery Omar, when asked why he kissed the stone, said, "Verily, I know that thou art a stone; thou doest no good or harm in the world, and if it was not that I saw the prophet kiss thee, I would not kiss thee" (Mishkat ul Masabih, Book 17, ch. 4, pt. 3). Modern intelligent Mohammedans, when asked why they kiss the stone, reply, "God knows; we do not."

Below the representation of the Kaaba is depicted the famous station of Abraham, a stone twenty inches long by fifteen inches wide. It is in the shape of a basin, and is buried in the earth. The name of Abraham is connected with it from the tradition that he first built the Kaaba.

Below this may be noticed the famous "Beer Zemzem," Well of Zemzem or Well of Hagar, which is claimed to be the



water which Hagar saw when Ishmael was dying of thirst. The Moslems ascribe miraculous virtues to its tepid waters, and the manufacture of bottles or jars for carrying the water to distant countries has developed into quite a trade. The curb of the deep well is on a level with the pavement, and as the vast procession of pilgrims comes to the spot the keepers of the well draw up a bucket, the pilgrim drinks a little, and the rest is poured over his body, and runs back into the well. One can imagine the state of this water when ten or twenty thousand pilgrims have been washed in it! Professor Hankin, of London, analyzed the water and published the result in the *British Medical Journal* of June, 1894, as follows:—

Total solids in a gallon	...	...	259
Chlorine	...	...	51.24
Free ammonia parts per million	...	...	0.93
Albuminoid ammonia	...	...	.45

Professor Hankin says that this water "contains an amount of solids greater than that in any well water used for potable purposes."

Even when cholera is raging, the same use of this well is continued. No wonder that it becomes the means of conveying and increasing the cholera germs among the unfortunate pilgrims, so that the European government have urged the Sultan to enforce a reform, cleanse this water, and protect the lives of the pilgrims.

Around the circle are the praying places of the Malikis, the Hanafys, the Hanbalys, and the Shafis, the four great sects of Islam.

Around the quadrangle are twenty gates, such as Bab-su-Nebi, Gate of the Prophet, Gate of Abraham, of Peace, of Abbas, of the Mare, the Mule, Safa, of Farewell, of Wisdom, etc., etc., besides various shrines.

(To be continued.)

## BIBLE READINGS.

JOY IN GOD.

Ps. ix. 14.

I WILL rejoice in the Lord (Hab. iii. 18) with joy unspeakable and full of glory (1 Pet. i. 8),  
I will sing praise to my God while I have my being (Ps. civ. 33, 34), for His comforts delight my soul (Ps. xciv. 19).  
In His presence is fulness of joy (Ps. xvi. 11).

Let all those that put their trust in Thee rejoice (Ps. v. 11).  
Behold, My servants shall rejoice (Isa. lxx. 13).  
Behold, My servants shall sing for joy of heart (Isa. lxx. 14).  
The joy of the Lord is your strength (Neh. vii. 10).

E. A. H.

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.

BIRTH.—On Wednesday, January 12th, at Kairouan, Tunisia, Mrs. J. J. Cooksey, of a daughter.

THE continent of Africa comprises nearly 11,520,000 square miles and probably contains 170,000,000 people, About *one-fourth* of the people are Mohammedans.

## Tithes for the Lord's Storehouse.

### THE CULTURE OF THE GRACE OF GIVING.

BY DR. D. L. PIERSON,

Extracted from "The Missionary Review."

PAUL has apparently rescued from oblivion a *logion* of the Lord Jesus, more valuable than any of those over which Egyptologists have lately made so much ado:—"Remember the words of the Lord Jesus, 'It is more blessed to give than to receive.'" This priceless oracle seems to be one of those sayings, handed down by tradition, but not embodied in the Gospel narratives. Its unique value largely consists in this, that it lifts giving to its highest plane, and crowns it as the true secret of the most exalted blessing to the giver himself.

Nothing needs reconstruction more than modern giving; in fact, the reconstruction must be a revolution, for the whole basis is wrong. A great German, in a clever epigram, contrasts Socialism and Christianity thus: the former says, "What is thine is mine"; the latter, "What is mine is thine." But as the late Dr. R. W. Dale said, "The epigram itself needs correction. Christianity really teaches us to say, 'What seems thine is not thine, what seems mine is not mine. Whatever thou or I have belongs to God; and you and I must use what we have according to His will.'"

This is the essence of that sublime truth everywhere taught in Scripture: God's inalienable *ownership*; man's undeniable *stewardship*. This is the one corner-stone of the whole Biblical system of giving; and because it is practically denied or virtually obsolete, we need to begin at the beginning, if we are to have a new and a true system in the Christian use of money.

So fundamental is this grace in all holy living and holy serving, that whenever and wherever there is spiritual advance, the standard of giving is sure to become more worthy of God's people. When Carey sounded the bugle call for a new crusade of missions a century ago, one of the first signs of a response was found in the thirteen pounds two shillings and sixpence, laid on God's altar in Widow Wallis' parlour, at Kettering, on that memorable October day in 1792, and "Carey's penny," the systematic weekly offering, was the recognition of the need of a regular, stated, habitual setting apart of the Lord's portion. From that day to this the matter of giving has been one of the three most perplexing problems of our church life: *praying, going, giving*, being the three.

Many have been the attempts at solution. Most prominent perhaps, has been the emphasis laid on the *tithe* system, which has the grand advantage of being God's own original appointment. Of this, with all its merits, we can only confess, first, that it is much misunderstood; second, that it belongs to law rather than grace; and third, that it fails to answer the demands of Christian equity. Commonly, the tithe, or tenth, is supposed to have satisfied God's claims and man's needs. In fact, the Jewish tithe represented not the maximum, but the minimum; and he who carefully studies the whole Jewish economy, will find that in some years the actual proportion given to the Lord's purposes reached *two-fifths*, if not *three-fifths* of the faithful believer's income. Again, the dispensation of grace teaches us a new and blessed ownership of ourselves by God, as redeemed, regenerated, spirit-filled saints, which includes all we have and are. Under this new order the Sabbath is not less God's time, but all days become Sabbath; the tithe is not less His, but all our money is to be spent for His uses; and all things and all work become part of a consecrated life

for His glory. Moreover, while the tithes may be a fair proportion for a poor saint, it is manifestly out of all proportion for the rich, for our giving is, in equity, to be estimated not by what is *given*, but by what is *kept*.

Another prominent plan has been the more apostolic way of laying by in store, weekly, or at stated times, according as God has prospered us, not a fixed sum or proportion, but a variable amount, depending on ability at the time. This has many advantages, most obviously the tendency conscientiously to weigh and prayerfully consider what duty is, and how the measure of obligation varies with increasing prosperity. The obvious defect is the lack of uniform supplies for the work of God, and the risk of too flexible a conscience in the estimate of one's real ability.

In some quarters, much emphasis has been laid on a stated season of special restraint upon appetite and other indulgences, as in the "self-denial" week, which has yielded such large returns to various benevolent enterprises. But we must candidly admit that there is no Scripture warrant for a method so spasmodic and sentimental. The danger is, that after the special "lenten" season is over, indulgence may run riot, as though there were some new right acquired to pleasure by the self-imposed restraints.

The various individual schemes for promoting true giving we can only mention, since they have so limited a range of experiment. We know some few who devote to the Lord's purposes, pound for pound, or dollar for dollar, an equal amount to that expended on self. Equitable, indeed, it seems, to make God the partner who shares alike with ourselves in all the outgo of property. But is not this implying, at least, that the half we spend on ourselves is not His, and that the moiety we hand over to Him equalises all claims? A very few Christians have *limited* their accumulations or expenditures to what they deem a reasonable sum, and put the whole remainder at the Lord's disposal—a high example of giving, indeed, in contrast with the low level of most saints. But of these and all other methods, more or less current, the question still arises, and will not down at our bidding: Is this God's standard of giving? We feel forced to look at this grave matter solely in the searching light of the will and words of God. We have come to accept a method—and still worse a *notion* of giving, which begins in an issue with the universal Owner. We count what we have *our own*, not His. We think of ourselves as owners, proprietors, not stewards and trustees. We satisfy ourselves with setting aside the Lord's portion, and consider ourselves entitled to determine what that portion is, and treat the rest as our own, to do as we will with it. Hence comes that avaricious hoarding and self-indulgent spending, which are supposed to be legitimate; and that tardy atonement found in the "munificent bequests" of which Shaftesbury was wont to speak with such contempt, as though there could be any real munificence in giving away what one can no longer use, or even keep. Rightly viewed, it is questionable whether there be even such things as "munificent donations," since a "debtor," a "trustee," a "steward"—which are God's own terms for His human creatures—cannot make a *donation*, he can only discharge a debt, fulfil a trust, execute a commission.

If this truth be drastic, it is God's medicine for the deadly disease of greed, and the fatal selfishness, of which greed is only a symptom. The teaching of the blessed Word is unmistakable, and may be briefly stated under the following seven "theses," as Luther would have called them:

1. God owns all things and all creatures, and never alienates or transfers His ownership.
2. God claims us, with all we are and have, as His by creation, preservation, redemption, and endowment.
3. God teaches us that the goal of our lives, in every detail is to be, not our own pleasure or profit, but His glory.

4. Every man is a debtor to all other men, to love and further their well-being even as he loves and furthers his own.

5. All we possess, being held in trust, is to be used so as to serve the highest, largest, and most lasting ends for God's glory and man's good.

6. Hence the one supreme life of light and love, duty and privilege, honour and blessing, is to lose one's self in the will of God.

7. Giving belongs to this highest plane of privilege. We multiply ourselves in our gifts, as one spring may fill many streams. No miser can be happy, for the very end of reception is impartation.

We do not need to affirm that these laws of giving belong to a code that is practically obsolete with man, yet eternally in force with God, as immutable as Himself. And we feel a conviction as deep as the roots of our being, that not only missions, but every other form of work for man's uplifting and salvation, will find its chariot wheels dragging heavily, until the divine idea of giving takes the throne and shrine in our conviction, and sways the golden sceptre in our lives. Every cry of retrenchment is an assault on God and an insult to His claims. Even were there the faithful bringing in of the tithes, there would always be meat in His house and boundless blessing on His people. But could His Church once awake from lethargy and rouse from apathy and feel her debt to a dying world, and see her apostasy in the matter of withholding what is hers only in trust for the payment of that debt, there would be a river of beneficence flowing into our various channels of Christian service, which would overleap all present banks, and demand new and more adequate modes of distribution—a river to swim in.

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE

FOR all the encouragement God has graciously given in the past in connection with the Bible Depot and Gospel Hall in Tunis, and that "greater things than these" may be seen in the future.

For answered prayer concerning the youngest child of Mr. and Mrs. Patrick, in partial restoration.

For gracious care and help granted our brother, Mr. Summers, during a month's journeyings in Scotland on deputation work.

### PRAYER

THAT God would be pleased to bestow upon the Church at home a spirit of prayer on behalf of the work amongst Mohammedans.

For a Moslem Sheikh in Rosetta, to whom a Bible has been given, which he is reading.

Miss A. Gill asks prayer for guidance regarding renting a small Arab house or part of one, so that the Arab women and children in Oran may be received more freely than is at present possible.

We would ask prayer for Miss Welch, of Algiers, who has lately lost her mother very suddenly. Also for Miss Day, of Cherchel, whose only sister has just been called home.

For blessing upon a letter and copy of a marked New Testament sent to one in a Spanish prison.

GOD preserve us from ingratitude, that abominable thing, that viper which creeps forth when the sun is up; for when signal mercies demand especial thankfulness, how often have we resembled Hezekiah, who rendered not again according to the benefit.



## For the Young.

### CHRISTMAS FÊTES IN CHERCHEL.

BY MISS L. READ.

WE prepared for these fêtes, not in fear and trembling, because we knew the Lord was on our side, but still wondering if all would pass by without trouble; a little notice which we saw in a local paper a few weeks ago made mention of our work in Cherchel, and finished up with "should not the authorities enquire into this." This showed us we had someone looking with a jealous eye on our work—who had an intimate knowledge of what we do.

We made our preparations in very wet weather. Friends at home I suppose, think of sunny Africa, but we get our wet seasons and dull days, and when it rains it *does* come down, as the Arabs say "God has opened the waterspouts of Heaven." It comes so fast that it cannot soak in the ground and our garden becomes a lake.

The room for the children is the other end of the garden, and not entirely closed to the weather; were it to rain on fête days the children would not be so happy.

Rain was badly needed, and we could not but rejoice because the lack of it has made food scarce and dear. The first day it came Yamina said to me, "O mademoiselle, what a pity the rain has come now!" But I said, "No, not a pity; the earth needs it; everything is dear because of the lack of it. But we can ask God to give us fine weather for the fêtes." So we knelt down and thanked Him for the rain, and asked Him to let it be fine those days.

Thursday evening, at the close of a very pouring wet day, she said, "To-morrow, *as it is going to be fine*, we will do so-and-so"; and the next day it was fine, and the children came up and went home dry, and on the Saturday and Monday too.

For more than a month past we have seen evidences of preparations for the treats, which have given us great pleasure; for in years past, though the little ones came nicely dressed, we have never known them to have something specially new to be worn on the occasion.

I wonder if you have grasped *why* we appreciate it. It shows that in the parents' minds the classes count as something important, for it is only for fête days that they buy new clothes for their children.

Then imagine my pleasure, when a woman held up to me a little jacket she was working at, of rose broché-silk, with bows to match, dotted here and there, and white lace at the neck and sleeves, and said, "Look! I am making this for Howisha, for Sidna Aisa's fête." In another house a mother calls me on one side and says, "Look here, his father has bought him a pair of boots to come to your fête, and I am going to get him a pair of socks." This was for a wee laddie of four, whose mother was a girl in our evening classes the first year we were here. The first words she taught him to say after mother and father were, "God and Jesus."

We had the first half of the girls on Christmas Eve, and, for a wonder, this year they did not come up an hour or two before the time (another improvement). By a quarter-past five they were all seated, and *what* a pretty sight they made. As one looked down the room, one could see every colour of the rainbow, and their bright, eager faces! We had left the lighting of the tree till they were all seated, for it is our enjoyment to hear their amusing remarks. The prizes were two yards of material, one and a half yards, one and a quarter yards, according to attendance, a blouse, or pinafore. Eight girls secured an extra prize of a red handkerchief for the head, for not having missed the class once during the year. There were a few dis-

appointed ones who had not gained prizes, but they did not go away quite empty-handed, for every girl had an orange and one of those little bags that loving hands make for them year by year.

We had hymns, prayer, and Miss Day gave the address—all this before the distribution. They sang the hymn in French, "I have a Father in the promised land." Oh! their delight to sing in French, and the French visitors' delight to hear them, and our anxiety till it was over. But they acquitted themselves creditably, and their hearers complimented them.

We had a French lady to give away their prizes, and they said "*Merci, Madame*" so prettily that she said she felt as if she wanted to kiss them all. The last hymn was fairly a shout. It is the only time in the year we allow them to shout it. The chorus is, "Praise the Lord," and a great favourite. They let off their feelings in that way, for they are so happy.

Christmas Day we were out as soon as it was light, preparing for the boys in the afternoon. Among our visitors that night was Mons. B—— and family—"a personage" here in Cherchel. Our boys are not so numerous as the girls, say between fifty and sixty, so we chose that evening for the French Protestant children, who come to us on Thursday morning. Some of our visitors understood Arabic, and could appreciate the boys' replies as I spoke to them.

After my address the prizes were given. Most of the boys had gained a shirt, and on some of the boys were the flannel-ette shirts that had been given to them last year. The pleasure with which they were received again, would, I am sure, gladden the hearts of those who put in all those stitches. At the close, Monsieur B—— asked leave to "*prendre la parole*," and in the most approved form of speeches at distribution of prizes, complimented us highly on the results of our work among the children, said he had heard about it, but not having seen had not much sympathy; *now* we could count on his support, and if ever we had need of any help we must come to him, and because we had taught them a hymn in French he called us "French patriots in the true sense of the word." He finished with an exhortation to the boys to continue coming and to bring their "*camarades*," for we taught them not only the way to Heaven and not to lie and steal, but to love "*la France*" and become true men.

We were so astounded that we were very thankful that Mons. le Pasteur was there to thank him in our name, which he did, enforcing the thought that our first and only aim was to lead the children to Christ.

The boys went away hugging their prizes, very happy, but sorry the fête was over, those who had not gained a shirt promising to be more regular next year and to learn all the Scripture verses necessary for it.

The next afternoon I had my little bit of Christmas. I heard there was snow to be seen on the range of mountains behind us if one could get high enough, so taking a little Arab girl with me, we had an hour's climb, and were repaid by a lovely view of the snow-capped mountains glistening in the sunlight.

Coming down the mountain, I found two Arabs ploughing in the most primitive fashion, one going first and throwing seed on the hard ground, which was full of weeds and stones, the other following, guiding his plough, drawn by two very lean bullocks. I stood watching them for a few minutes, as they were trying to persuade their bullocks to go round a stone, which with very little trouble they could have moved out of the way. I asked them why they did not clear the ground first, and said they would have a much better crop, but they shrugged their shoulders and replied, "Oh, God will make it grow." I told a friend about it afterwards, who said: "Well, I once saw an Arab ploughing—that I have never forgotten; the man's wife was harnessed with a donkey to the plough."

# 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 than 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.

**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>TANCIER.</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., 1832
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. LILEY ..	April, 1886	Miss B. BILL ..	Dec., 1897
Mr. W. T. BOLTON ..	Feb., 1897	<b>Fez.</b>		Miss GRISSELL ..	Oct., 1888	<b>EGYPT AND NORTH ARABIA.</b>	
Dr. J. H. D. ROBERTS, M.B., C.M.Ed.	Dec., 1896	Miss E. HERDMAN ..	Jan., 1885	Miss A. M. CASE ..	Oct., 1890	<b>Alexandria.</b>	
Miss J. JAY ..	Nov., 1885	Miss M. COPPING ..	June, 1887	Miss K. JOHNSTON ..	Jan., 1892	Mr. W. DICKINS ..	Feb., 1896
Miss B. VINING ..	April, 1886	Miss M. MELLETT ..	Mar., 1892	Miss E. TURNER ..	..	Mrs. DICKINS ..	..
Miss S. JENNINGS ..	Mar., 1887	Miss S. M. DENISON ..	Nov., 1893	Miss A. HAMMON ..	Oct., 1894	Mr. C. T. HOOPER ..	..
Miss M. C. LAMBDEN ..	May, 1888	MISS L. GREATHEAD.	..	<b>Sousse.</b>		Mr. W. T. FAIRMAN	Nov., 1897
Mrs. BOULTON ..	Nov., 1888	<b>ALGERIA.</b>		Dr. T. G. CHURCHER, M.B., C.M.Ed.	Oct., 1885	Mr. W. KUMM ..	Designated.
Miss K. ALDRIDGE ..	Dec., 1891	<b>Cherchel.</b>		Mrs. CHURCHER ..	Oct., 1889	Miss M. A. PRIOR ..	Feb., 1896
Dr. G. R. S. BREEZE, L.S.A.	Dec., 1894	Miss L. READ ..	April, 1886	Mrs. W. G. POPE ..	Feb., 1891	<b>Rosetta.</b>	
Miss F. MARSTON ..	Nov., 1895	Miss H. D. DAY ..	..	Mrs. POPE ..	Dec., 1892	Miss A. WATSON ..	April, 1892
Miss F. K. TREGILLUS ..	Dec., 1896	<b>Constantine.</b>		Mr. H. E. WEBB ..	Dec., 1896	Miss VAN DER MOLEN ..	..
Miss E. CRAGGS ..	Designated.	Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss M. SCOTT ..	Mar., 1892	<b>AT HOME.</b>	
<b>Spanish Work—</b>		Mrs. LOCHHEAD ..	April, 1886	Miss N. BAGSTER ..	Oct., 1894	Mr. W. SUMMERS ..	April, 1887
Mr. N. H. PATRICK ..	Jan., 1889	Miss L. COLVILLE ..	April, 1886	Miss L. GRAY ..	Feb., 1891	Mrs. SUMMERS ..	May, 1890
Mrs. PATRICK ..	Sept., 1889	Miss H. GRANGER ..	Oct., 1886	Miss E. TURNER ..	Oct., 1892	Miss I. L. REED ..	May, 1888
Miss F. R. BROWN ..	Oct., 1889	Miss E. K. LOCHHEAD ..	Mar., 1892	Miss L. G. A. MORTI- MER, Assoc ..	Nov., 1897	Dr. H. SMITH	..
MISS VECCHIO, <i>Mis. Helper.</i>	..	<b>Algiers.</b>		<b>Kairouan.</b>		M.R.C.S., L.R.C.P.	Jan., 1892
Dr. G. R. BLANCO ..	..	Mons. E. CUENDET ..	Sept., 1884	Mr. J. COOKSEY ..	Dec., 1836	Miss L. A. LAMBERT ..	Dec., 1893
<b>Casablanca.</b>		Madame CUENDET ..	Sept., 1885	Mrs. COOKSEY ..	..	<b>STUDYING ARABIC, ETC., IN ENGLAND.</b>	
Mr. J. J. EDWARDS ..	Oct., 1888	Miss E. SMITH ..	Feb., 1891	Miss E. T. NORTH ..	Oct., 1894	Mr. A. T. UPSON, Mr. P. SMITH, Mr. E. SHORT, Mr. H. W. PHELPS, Miss H. E. HUMPHREYS, Miss E. FERRY.	..
Mrs. EDWARDS ..	Mar., 1892	Miss A. WELCH ..	Dec., 1892	Miss G. L. ADDINSELL ..	Nov., 1895	<b>Tutor.</b>	
Dr. G. M. GRIEVE ..	..	<b>Oran.</b>		<b>DEPENDENCY OF TRIPOLI.</b>		Mr. MILTON H. MARSHALL.	
L.R.C.P. and S.Ed.	Oct., 1890	Miss R. HODGES ..	Feb., 1889	Mr. W. H. VENABLES ..	Mar., 1891	..	
Mrs. GRIEVE ..	..	Miss A. GILL ..	Oct., 1889	Mrs. VENABLES ..	..	..	
Mr. H. NOTT ..	Jan., 1897	<b>Djemaa Sahridj.</b>		..			
Mr. H. E. JONES ..	..	Miss J. COX ..	May, 1887	..			
Miss E. DUNBAR, <i>Assoc.</i>	Nov., 1896	Miss K. SMITH ..	..	..			
Miss L. SEXTON ..	Feb., 1897	M., Mme., and Mdle. ROLLAND, <i>Missionary Helpers.</i>	..	..			
Miss A. WATSON ..	Feb., 1897	..					

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