



MATTHEW XXVIII

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

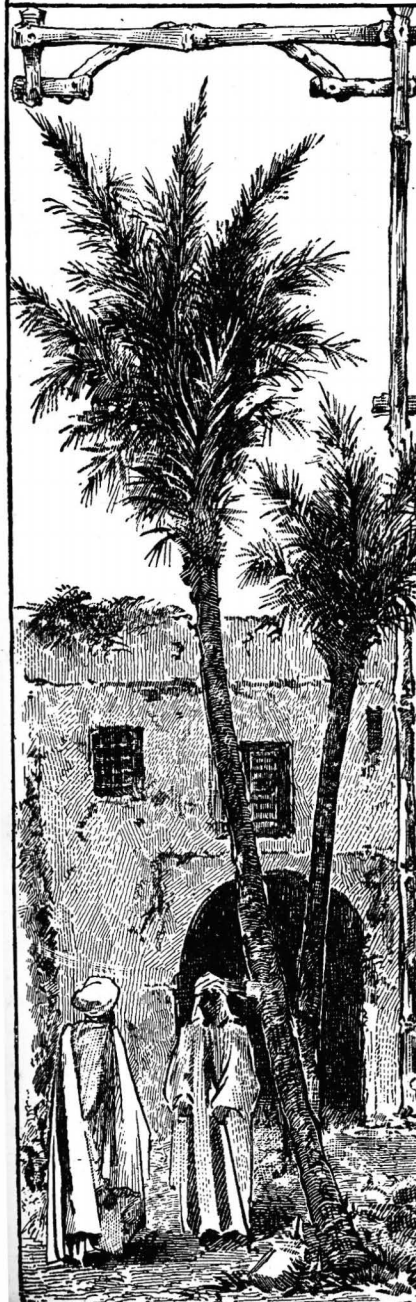
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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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 MARCH 1st TO 31st, 1898.

GENERAL AND SPECIAL FUNDS

GENERAL FUNDS.			General.			No. of General.			No. of Special.			
1898. Mar. Receipt.	General. £ s. d.	No. of Receipt.	1898. Mar. Brt. forwd.	£ s. d.	No. of Receipt.	1898. Mar. Brt. forwd.	£ s. d.	No. of Receipt.	1898. Mar. Brt. forwd.	£ s. d.		
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12 Milton and Dumbarton }	1 9 5	30 W. Thurrock	1 10 0									
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DETAILS OF DUBLIN AUXILIARY.

(Special Don. No. 1761).  
Mr. S. S. McCarry, Hon Sec.,  
3, Spencer Villas, Glenageary, Dublin.

No. of Receipt.	£ s. d.
345	0 10 0
346	0 10 0
347	0 6 0
348	0 7 6
349	1 1 6
350	1 0 0
351	0 10 0
352	0 10 0
353	1 1 0
354	0 10 0
355	1 10 0
356	0 10 0
357	0 5 0
358	1 0 0
359	1 0 0
360	0 3 1

Amount previously acknowledged £189 8 1

Total ... £200 2 2

DETAILS OF EDINBURGH AUXILIARY No. 1.

(Special Don. No. 1747).  
Miss Roberts, Hon. Sec., 44, Fountainhall Road.

No. of Receipt.	£ s. d.
47	1 0 0

Gifts in Kind.—No. 312, "The Story of Africa." 2 Vols.

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.

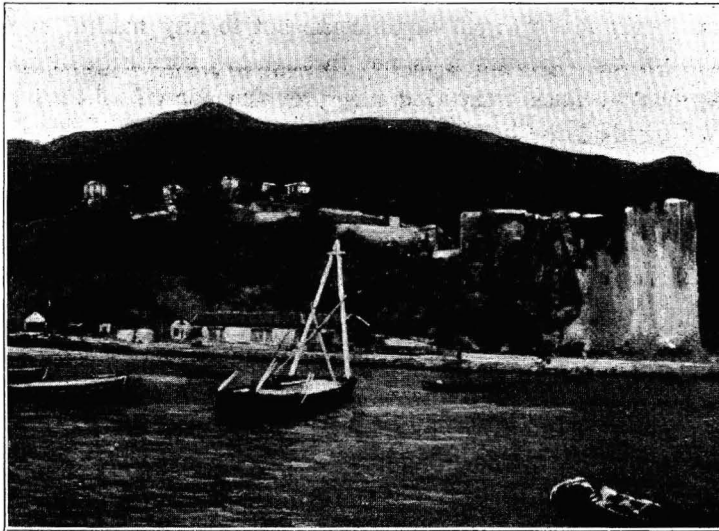
THE MISSIONARIES OF THE NORTH AFRICA MISSION go out on their own initiative, with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves, others are supported, wholly or in part, by friends, churches, or communities, through the Mission or separately.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

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

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.



BOUGIE, ALGERIA, FROM THE SEA.

## Thou Remainest.

*"The Lord spake unto Joshua the son of Nun, Moses' Minister, saying, Moses My servant is dead; . . . as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."*—Joshua i. 1, 2, and 5.

*"Where is the Lord God of Elijah?"*—Kings ii. 14.

*"Remember them that have been your guides. . . . Jesus C̄ri t̄(is) the same yesterday, to-day, and for ever."*—Heb. xiii 7 and 8.



GEORGE MULLER, the servant of the Lord, has been sent for by his Master, whom he loved. Those of us who knew, honoured, and loved him rejoice that he is with Christ, which is far better for him than even to have happily served longer here; still, we shall miss his kindly smile and helpful counsel.

The outstanding truth that he impressed on my mind when years ago it was my privilege to regularly listen to his preaching, was that the Living God is the same to-day as in ages past, and that we may, with confidence, trust in Him to help and bless us as He helped and blessed Abraham, Moses, David, Elijah, or the Apostles. This fact he enforced by his life and work as well as by his preaching.

As I passed through Barcelona just after his death, I found written in an album over his signature, "Jesus Christ, the same yesterday, to-day, and for ever." Is not this the message that his life has left for us?

It is possible to admire the faith and faithfulness of this honoured servant of the Lord and yet not practically and experimentally learn the lesson that God by him has taught and is teaching the Church and the World. The God of Abraham, the God of Moses, David and Elijah still lives, and what He has been to George Müller, He is and will be to

each and everyone who will in like manner put their trust in Him. We are not all called on to build Orphan Houses as he did, but we are all called to trust God as he did, and in our sphere and service prove that Jesus Christ is the same to-day for us as yesterday for him.

The moment we begin to look upon George Müller as other than a man of like passion with ourselves, we miss the lesson of his life, and excuse ourselves from living a life of trust as he did at the expense of minimizing the faithfulness of God. George Müller has passed on before us to his loved Master's presence, but George Müller's God remains to help, sustain and empower us. His life was remarkable for its steadiness of faith and for its undeviating trust. God sustained him as a witness to His own faithfulness in a doubting age, cannot God sustain others also? We may be conscious of many weaknesses and when we look at ourselves may well despair of rising to such a trustful life. But God does not want us to look at ourselves, but at Himself and count upon *Him* to strengthen and enable us, notwithstanding our native feebleness.

Paul, in 1 Cor. xv. 10, attributes his spiritual attainments not to any natural talents, but to the grace of God towards him. If we come short of the Apostles it is not through any shrinkage in the fulness of God's grace, but through our failing to appropriate by faith what God has provided for us in Christ. It will probably never be known how many tens of thousands have been encouraged to count on God Himself, for themselves and their work, through the teaching and example of His servant. They have not perhaps imitated him in all the details of their work, yet have done so as to the great central principle.

But while simple trust in the Living God and in His Word was the great outstanding feature in the character of His servant, his belief in God influenced all the details of his daily life. His great liberality resulted from faith quite as much as love, and doubtless the principal reason the Lord's people are not more generous is lack of faith rather than want of love. They fear for the future, and so cannot afford to give, while he trusted for the future, and so could and did afford to give.

He had no need to seek the patronage and help of the great because he believed he had the patronage and help of the Living God, who could and did incline all kinds of people to assist him.

The servant of the Lord is no longer with us, but we can say to our God in the words of Moses, the man of God,

#### THOU REMAINEST.

This is enough; we need no more. This will be enough for the one who is now the Honorary Director of the Institutions founded by Mr. Müller; this is enough for us in whatever sphere we may have to live, labour, or suffer. But it is only enough if we daily *appropriate* what God provides.

EDWARD H. GLENNY.

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## Notes and Extracts.

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PRAYER MEETING.—As many of the Lord's children will be visiting London during this month in connection with the May Meetings, we beg to assure such of a hearty welcome at our Friday Afternoon Prayer Meeting, which commences at four o'clock.

A convenient train leaves Fenchurch Street at 3.28; also one from Kentish Town at 3.36. Tea is provided at the close of the meeting.

TRIFOLI.—The somewhat brief diary of our brother, Mr. W. Reid, is, nevertheless, very encouraging, inasmuch as we find that not only is the Medical Mission much appreciated by its many visitors, but the attention given to the addresses delivered by our brother (before dispensing the medicine) is very good, and not unfrequently followed by conversation with the patients.

The shop also gives further opportunities of personal dealing with many who are led in by mere curiosity to inspect the books, texts, etc., that are on sale there,

ARRIVAL.—Mr. and Mrs. Lochhead and Miss Lochhead reached London from Constantine on Thursday, March 30th. They were present at the N.A.M. Prayer Meeting on the following day, and have since left for Scotland.

DEPARTURE.—Mrs. Edwards and family left England by P. and O. ss. *Himalaya* on Friday, March 25th, for Tangier, to which place Mr. Edwards is removing his "Boys' Industrial Institute."

Miss M. Ericsson and Miss Rosa J. Marcusson, two Swedish ladies who have been labouring for God in Tunisia for about ten years, have now joined the N.A.M. as associates, being supported by the Foreign Mission Department of the Swedish Y.W.C.A. After staying with us in Barking for a time they left for Tunis on Thursday, April 7th, *via* Marseilles, where they will remain for a time before deciding on their location.



MRS. VENABLES writes cheerily of the work in Tripoli, where, she says, there is now much less sickness than in the autumn. During the month of Ramadhan there were fewer attending the Medical Mission, thus giving her more time for visiting, as, since the removal of Miss North and Miss Addinsell to Kairouan, all the houses have been under her care. Owing to this, the girls' class had been discontinued, but the urgent request of some girls, and the arrival of Miss Bill, led Mrs. Venables to decide to recommence it. This class has been fairly well attended, Miss Bill looking after the needlework, and Mrs. Venables giving the Bible lesson. This latter, however, the children do not at present appreciate, although they seem to enjoy the time spent at the Mission House.

The attendance of women at the Medical Mission, too, is very good since the end of Ramadhan.

MR. DICKINS AND MR. HOOPER, who are itinerating amongst the villages on the banks of the Nile, write;—"We are living in a mud hut looking over the bed of the Nile, which is now nearly dried up. The country is lovely, everything to cheer; but the darkness in which these poor souls are buried is appalling. Our daily and continual prayer is that the Lord would break the bands of Mohammedanism. Let us expect great things, for ours is a great God."

DR. CHURCHER, of Sousa, reports having received 632 visits from patients during the month of March. He mentions that his drug fund is completely exhausted.

MR. G. B. MICHELL will (D.V.) be returning to England the early part of May. He hopes to make a lengthened sojourn at home, and to take up deputation work during next autumn and winter.

MR. and MRS. PATRICK, to our great regret, are resigning their connection with the Mission. They have had great anxiety for some time on account of the repeated illness of their children, and, acting under medical advice, feel they must, for some years, at any rate, come with their children to England. This will be a great loss to the work amongst the Spaniards and English residents in Tangier. Perhaps there may be some servant of Christ who, on account of age, may not see his way to study Arabic, who could yet manage to learn Spanish, and take up the superintendence of the work which our brother is reluctantly compelled to abandon. If so, we shall be pleased to hear from him.

DR. H. SMITH was laid aside by serious illness in the summer of 1896, and it was then feared that he would never recover.



HENRY SMITH, M.R.C.S., L.R.C.P.

Through God's good hand upon him, however, he is much stronger, though still far from robust, and suffering from weakness of the throat. It had been hoped that he would have been able to take up mission work again, but though now strong enough to attend to his profession under specially favourable circumstances, it is not thought that his health is likely to be good enough to face the strain of regular missionary work, and we greatly regret that therefore he feels compelled to retire from the Mission.

AT our Prayer Meeting on Friday, April 1st, the Hon. Secretary presided. He had only returned a few days previously from a tour in North Africa.

Hymn 512, S. and S., having been sung, Mr. Glenny read and briefly commented on portions of the 144th Psalm.

Mr. and Mrs. Lochhead and Miss Lochhead, who have just arrived from Constantine, Algeria, were present. Mr. Lochhead said they were much cheered in their work for God, although they could not point to any definite case of conversion. The French service held on Sunday evening, though small, was encouraging. They felt that during the past winter they had got into closer spiritual contact with the people than they had hitherto been able to do. There was also a very real work of God going on amongst the Missionaries themselves, resulting in increased prayerfulness and a spirit of expectancy.

Mr. Glenny then gave some account of the condition of things at several of the stations he had visited during his late journey.

### TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

April 15th, 1898,

DEAR FELLOW HELPERS,

For the last two months I have not been able to write to you on account of being absent in the foreign field.

I reached home again on Friday, March 25th, after being absent for just over nine weeks, during which time I travelled some seven thousand miles, passing through France and visiting our mission stations in Tunis, Tripoli, Algeria, and Morocco, then returning home through Spain and France.

It would take me too long to give you a detailed account of the various places and persons visited, as over seventy missionaries or helpers of the North Africa Mission were seen, besides many other of God's servants who are labouring abroad.

In coming into contact with workers in France, I was impressed with the growing spirit of opposition to Protestantism, largely on the ground of it being considered a foreign religion. Anti-English feeling has for years been growing, and even French Protestants are regarded with suspicion, and charged with a want of patriotism. This has been followed by a widespread and deep anti-Jewish movement. The principal spirits in this agitation are Romanists, with a section of the irreligious. Wearied with negations, the French are seeking after some positive belief, and incline towards Romanism. The Roman Catholic leaders, taking advantage of this sentiment, are stimulating the anti-Protestant and anti-Jewish movements. What the end will be it is difficult to say. Notwithstanding all this, God is working, and men and women are being led to Christ. Fifteen years ago the Protestants of France were supposed to number 600,000; to-day they are put at about the same number. There have been accessions through evangelistic work, but there have also been losses, especially among those who were Protestants only in name, without being partakers of spiritual life.

In Foreign Missions the French are making considerable progress, and the way they are giving their money for this work is most encouraging. Probably the fact that they are looked upon with a measure of suspicion may be a blessing in disguise, leading them to count less on national patronage and more on God's help. As Algeria and Tunisia are under French rule or protection, the progress of the Gospel in France has a very important bearing on the evangelization of North Africa. If only there were communities of spiritually-minded colonists in Algeria, what a blessed influence they might have upon the natives. The bulk of them at the present time are, alas! utterly irreligious. I heard, however, of a very pleasing exception in Tizi, near Mascara, in the province of Oran. Some true-hearted colonists reside there, and not only have

there been conversions amongst their French neighbours, but an Arab in their employ has professed his faith in the Lord Jesus Christ. There are, in Algeria, over 300,000 French people and over 200,000 other Europeans, in all about 560,000 Europeans, or about one European to every seven Mohammedans, and eleven Europeans to every Jew. These latter number about 50,000. It is at once evident that the moral influence of the Europeans, both on the Mohammedans and the Jews, must be very considerable either for good or for evil. At the present time, with very few exceptions, it is not for spiritual good. We consequently long to see the Europeans evangelized, not only for their own sakes, but because of their influence upon the natives.

In Tunisia the French, apart from the French soldiers, number not more than 15,000, Italians a little over 40,000, the total number of Europeans is not over 80,000, or about one to twenty-five natives.

Here the European population is in the main fanatically Roman Catholic or totally irreligious. The Jews are more numerous than in Algeria and may perhaps number over 60,000. The missionaries in North Africa have thus not only to face Mohammedanism with all its fanaticism, but are further hampered by the false teaching and ungodly lives of nominal Christians who increase Mohammedan prejudice against Christians; and further they are hindered by Government officials who represent such Europeans, and who, as may be supposed, are generally unfavourable to the Gospel; add to this Jewish opposition and we have a collection of difficulties not easily surpassed. I must confess that I was never more impressed than on this journey with the strength of the forces against which the workers are struggling. On the other hand I was more than ever encouraged by the signs which were apparent that God is working, and that he intends to gather out from this darkness a people for His name.

In Tripoli the scope of the missionaries' work is more or less restricted, as they are forbidden by the Turkish Pasha who rules here to go any distance out into the country on the ground that it would not be safe for them, Turkish rule not being sufficiently strong to protect people at any distance from the city. The workers, therefore, confine their efforts in the main to the town and neighbourhood. Thank God, many thousands have heard the truth faithfully preached at the dispensary, and have taken the story they have heard far away into the country. The shops also and cafés have been visited. There are a few hopeful cases amongst the Moslems and Italians, but our friends long to see more definite fruit. Those who come to the missionaries are watched, and fear prevents many from coming. The workers would be glad to have two experienced sisters to visit amongst the women.

Sousa, in Tunisia, is now our largest station in that country, as a good deal of work gathers round the Medical Mission. Dr. Churcher also visits Kairouan, which is a sort of out-station about forty miles to the west. In Sousa there is also a book shop and mission hall for French services, and from here itinerating work is done in various directions.

Tunis is our oldest station in the country, but since the Medical Mission there has been closed, the work has taken a rather different form. Mr. Mitchell gives a good deal of his time to translation. He, and Mr. Liley also, conduct Gospel lantern services. Various classes are held, and a good deal of visiting is done. Miss Case now works almost entirely amongst Italians. At various times several Mohammedan men, women, and girls have professed their faith in Christ here. Some of these have gone back, some have died, and a few still stand. Among these are Si Ahmed Gumati, who, with his wife, is endeavouring to make known the Gospel at Nabul, a town on the Tunisian coast, some forty miles from the city; Owayesha,

a deformed child; Salim, who is now in England; and some others. There are three or four French persons who maintain a good profession, and ten Italians appear to be walking well. Some Syrians have also professed faith in Christ.

The workers in Constantine seem hopeful and in some measure encouraged, though they cannot tell of any fresh cases of definite profession. In Cherchel I met with a bright young Christian Arab girl. She helps the Misses Read and Day in household duties, and also instructs a class of native children very efficiently. Miss Hodges and Miss Gill, in Oran, have been a good deal cheered. In addition to work amongst Moslems, they get opportunities of service amongst French and Spaniards.

The work amongst the Kabyles in Djemâ Sahridj and Algiers has been decidedly hopeful of late, though encouragement is sometimes followed by a measure of disappointment. In the autumn quite a number of lads professed conversion; several of these have since gone back. It is not very easy to say with any certainty how many are truly on the Lord's side. Still, God is evidently working, and it is a very marvellous thing for a number of Moslem lads to have even professed before their fellows to be disciples of Christ. A nice stone mission-hall has been put up for them to meet in. Both the converts and the workers will be thankful to have our prayers. Mr. Cuendet is proceeding with the work of translating the Scriptures into Kabyle. The four Gospels and the Acts of the Apostles are printed, and a good deal more is translated, but needs further revision. We desire as soon as possible to have the whole of the New Testament in this language to put into the hands of the growing number of those who can read their own language in Roman characters.

There have been very serious anti-Jewish riots in Algiers, and 103 shops were sacked. The Government appear to be doing their best to maintain order. The bulk of the French people are furiously opposed to the Jews, and the situation is still very serious. Mission work is correspondingly interrupted. It will be a great mercy if things quiet down without bloodshed.

In Tangier the work has for some time been restricted by the absence in England of Dr. and Mrs. Terry through their ill-health. We would especially ask prayer for their thorough recovery, so that they may return in the autumn. In the meantime, Dr. Roberts, Miss Aldridge, and others, are attending to the men's hospital and dispensary at Hope House. Now we have another sore trial in the fact that Mr. and Mrs. Patrick feel compelled to retire from the field on account of the repeated illness of their children. Our brother has for a number of years superintended our mission work amongst the Spaniards, in which he has been assisted by Miss Vecchio, a schoolmistress, and Mr. Blanco, a Spanish evangelist. There are about sixty children in the school, and eighteen Spaniards in Church membership. Mr. Patrick has also conducted an English service, which has been attended by the missionaries and English residents. Our brother expects to leave on May 31st. We shall be glad to find some experienced married brother who could take up this work. Spanish is not at all so difficult a language as Arabic, and perhaps some who would like to give their lives to foreign mission work, but on account of age would hardly like to face learning Arabic, might yet attempt Spanish.

Miss Breeze is our lady doctor, who superintends the women's hospital and dispensary carried on in the town. She has been rather disappointed in not getting a larger number of patients, but has lately opened a refuge for women on market nights, which has brought a larger number to know of her work and to come for medicine.

Miss Jay superintends a Moorish girls' school, in which she is assisted by Mrs. Ferrah. Besides this, she does visiting and other work. Mr. Mensink, Mr. Bolton, and Miss Aldridge

were away at Fez during my visit. Other missionaries were helping in various ways.

At Casablanca Dr. Grieve carries on a Medical Mission. He hopes soon to have a small hospital and dispensary under his charge, which is being built by a generous friend. Most of the other workers at this station are comparatively new to the field, but they give valuable help in the medical work, and do a good deal of visiting. Mr. and Mrs. Edwards, who have been labouring here for some years, are proposing to move to the neighbourhood of Tangier, where they can carry on their Industrial Institute to better advantage, it having been laid upon the heart of one of the Lord's stewards to help liberally for this purpose.

In Tetuan a considerable medical work is carried on by Miss Banks, assisted by other ladies. Various classes are held, and a good deal of visiting is done. Work among the Moslems here is decidedly difficult, and calls for much patience and faith. Among the Spaniards some have been brought to the Lord. There has been great poverty in this district, especially among the Riffs, and many have died as a consequence. A certain amount of relief has been given, but it is not easy to distribute help without the danger of at the same time doing harm and getting large numbers to congregate in the city where they can get no work. I was unable to visit Fez, as the time at my disposal was limited, but I hear encouraging reports of work there.

Morocco sinks year by year into deeper misery, and I think the population must be steadily decreasing. One wonders how long the present misgovernment can last. It would not have lasted so long as it has but for the jealousy of European powers. Still, perhaps the very misery of the people is one of the things which God is permitting for the time, so that the people may learn the helplessness of their false faith and be more ready to listen to the Gospel.

I returned through Spain, visiting Madrid and Barcelona, and seeing something of the work of God there. It becomes more difficult as priestly power increases. Still God is blessing His word, and in many directions one hears of souls being gathered in. The misery in the country is very great, and people are ripe for revolution, if only they had spirit enough left to rise. When in Barcelona, I enquired about the reported torturing in the prison of those who were accused of being Anarchists, and was given to understand that there was every reason to believe the reports were true, and that the inquisitorial tortures were suggested by the Bishop of Barcelona. Poor unhappy country! let us pray God to bless his servants who are labouring there and send many more; the preaching of the Gospel is Spain's only hope. I gave an address to a company of Spanish Christians in Barcelona—most of whom were quite poor—as a result they handed me 50 pesetas, nominally £2, and said, "We ought to do something for the poor Moors, for our nation has treated them very badly in the past, and baptized them with a broom," referring to the story current, that in years gone by, the Roman Catholics gathered the Moors together and dipping a broom in water, sprinkled them with it with a view of making them Roman Catholics.

France, Spain, Tripoli, Tunis, Algeria, Morocco,—how they all need the Gospel! How very few are those who labour for Christ there! How full of difficulties is the work! But it is God's work. Who will help it forward? Perhaps there are some who cannot learn Arabic, and might yet labour amongst the Spaniards, French, Italian, or Maltese. Who will share in the privilege of sustaining and extending the Lord's work in these lands? Who will help by their prayers and sympathy? The harvest truly is plentiful, but the labourers are few. Pray ye therefore the Lord of the harvest that He may send forth labourers into His harvest.

Yours heartily in Christ.

EDWARD H. GLENNY.

## THE NEED OF A BOOK FUND.

BY MR. M. H. MARSHALL.

IN connection with the work of the North Africa Mission, there is one branch of great importance in danger of being overlooked and neglected. I refer to the need there is of supplying books—both in English and Arabic, which are often expensive—to the Missionaries for the carrying on of their studies and their work. Our brethren and sisters have to acquire not only the Arabic language, but also—and especially the male workers—some knowledge of the Koran, of native commentaries on the same, and of things generally that concern Islam, the religion of the people to whom they preach the Gospel. During the year's study in England, new workers get just those books on the Arabic language and Mohammedan religion which are essential to the beginner; but after they have been some time in North Africa they often feel the need of a further supply, in order to fit themselves more fully for their difficult work.

Then, too, tracts, pamphlets, and books in the Arabic language are required, which may be placed by the missionaries in the hands of the reading population. Such literature exists ready to hand, setting forth fully to the Mohammedans the Gospel of the grace of God, and meeting their objections and difficulties. Some of these pamphlets and books are published in London, and some have been prepared by one of the missionaries; in any case they have either to be bought or printed. It is a gladdening sign of the development of the work in North Africa that the missionaries are now frequently writing home for supplies of these books, thus showing that there is increasing opportunity for putting Gospel literature into the hands of the educated among the people.

And perhaps the most encouraging sign of progress is seen in the following extract from a letter recently received from one of the brethren in Egypt, in which he says: "For some time Ayoub has been asking if we could not supply him with a few books which would help him to a clearer understanding of the Word of God." Here we have a native convert, an ex-Moslem, desiring Christian books in his own tongue, so that he may the better know the Truth of God and be able to teach others also. Such books exist ready to hand. Mr. Summers writes: "Ayoub sadly needs such help as is indicated."

While the members of the North Africa Mission fully recognize that it is of the first importance to give the Holy Scriptures themselves to the people, so that they may hear the very Voice of God in His own Word, they, at the same time, feel the need of other literature, even as do Christian workers at home, when they meet, now with the careless, anon with the thoughtful enquirer, and yet again with the proud gainsayer. And it is not too much to say that in this kind of work among the reading portion of the population, literature is as necessary to the missionary to influence the people's dark minds, as drugs are to the medical missionary to heal their diseased bodies. Both are used as *means* to the great end aimed at, viz., the winning of their souls to Christ.

It would be a real joy to the writer, to whom it falls to deal with such letters, were he able always to forward to the patient, toiling worker in North Africa, the supply of books asked for. And it is sad to have to delay, or even to refuse the request.

From £30 to £50 a year could be profitably used in the purchase of—

1. Books for the use of missionaries in studying the Arabic language and the Mohammedan religion.
2. Special Gospel tracts and books for distribution and for the use of native converts.
3. And for printing Arabic books and tracts specially written for the Mohammedans.

Some of the Lord's stewards may be glad to have the opportunity of helping on His work in this particular way.

## Morocco.

### THE HOSPITAL WARDS.

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

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

##### "CALEY" BED.

ONE patient in this Bed for four months was a very sad case indeed and hopeless, not only because we were not able to relieve the sufferer, who finally died, but because, on account of his being a Riffee who knew only a word or two of Arabic, we could not preach to him in a way he could understand. But we were able to minister to him for Christ's sake, and very much the poor, brave lad seemed to appreciate all that could be done for him. Had he allowed us to operate when he first came, he might have lived but as this meant losing his leg he would not consent, and when at last he did, it was too late to run the risk. So a life seemed forfeited to the temporising, so often rendered necessary in surgical cases, by the prejudices of Mohammedans. This lad, a bright, cheery, black-eyed, curly-headed—his hair grew during his stay with us—young fellow of about sixteen, had left his distant home in Timsamanah, a part of the Riff country, to come to Tangier to try and recover some money which his father had lent to a friend. Though so long with us, not a friend came near to enquire for him; in fact, he seemed absolutely alone and unknown, though at the time he died we found someone who knew his family. Perhaps some will think that, as he could not understand the preaching, it was thrown away. But surely the kindness and Christlike patience shown to him by those nursing him from day to day were in themselves a sermon "understandable" and well "understood" by the poor lad, who showed marked appreciation, and by others in the ward. It was a case in which very much self-denial was needed and ungrudgingly given by Miss Aldridge all through, and it is no wonder that these Mohammedans, seeing this day by day, sometimes tell us they hardly like to think that the nurses will burn in hell because they are Christians, and will not say "There is not a god except *the God*, and Mohammed is the prophet of God." They do say the first half of the sentence; it is the second half that they wish they would say, and then the "good-works" would win them very honourable places in Paradise.

##### "MALDEN HALL" BED.

In this we had, amongst other patients, a very old man, who lived near the hospital. He came to us after being ill six months, and seemed too far gone for treatment. He gave himself up for dead, refusing to take any food, and for six days no nourishment passed his lips. He did not, however, lie with his head to Mecca, as all Moslem people do when dying, and to our astonishment and that of everyone who knew him, after all he recovered. But, poor old man! he seemed to recover merely to spend a year or two more of mere animal existence, and appeared too much occupied with the burden of living to care about the Gospel. Another patient in this bed was a Soussie, *i.e.*, a man from the far south of Morocco, over the Atlas Mountains. Like most from this country he was a fine specimen of humanity, and was very grateful for the medical treatment and attention shown him. He was very ill indeed when he came to us, shivering and shaking with a bad form of ague, and was greatly swollen with dropsy. At first he was

too ill to attend the services, but after a week or so he was moved into the upstairs ward, and after that was an attentive listener to all the addresses, whether at the services in the courtyard or up in the ward. What the Nazarenes did for him, without charging him any money, will probably be told by him on his return to his distant home. Oh that we could accompany him and preach everywhere; but the Holy Spirit can go with him, and speak to his heart and those of others.

A third patient came in great trouble, suffering from a very acute skin disease, which had for weeks prevented him from getting any sleep or rest. After about a fortnight with us, he had to go home to attend to his mother and family, as a message came that a member of the family had died. He made a second visit shortly after, and left comparatively well. Though at first he seemed very stupid and dull, towards the end of his stay he became wonderfully bright and intelligent and listened well at the services.

#### NOTES OF THE WORK IN CHERCHEL.

BY MISS H. D. DAY.

DEAR FRIENDS,—It seems a long time since you had a letter from me, but after our deep joy of November in connection with the conference in Algiers, of which I told you, came weeks and weeks of trial. We had thought trial would come, for after the disciples had been nearest to the Master and enjoying His confidence and communion, came times when they had to brave the fire. We expected it in the work, but it came in the news of the illness and home-call of my sister, who spent last winter with us. For a time I feared we might be called to part with my dear mother also, as she was very ill with influenza after nursing my sister, and often as I went to the post-box for letters, I said over to myself,

"Jesus is mine for ever,  
In joy or *pain*, in *loss* or gain;  
*Nought* from Thy heart can sever  
This blood-bought soul of mine."

But a great deliverance has come; she is better, and all is well.

At the same time, as we were waiting anxiously for news from England, that terrible persecution of the Jews was going on in Algiers, saddening our hearts the more. Every day the news got worse. At first it was only a mob marching round the streets, stopping before Jewish shops, and singing a song about them, ending up with a howl, "Down with the Jews." Then they commenced breaking open the shops and throwing the contents in the streets, ninety-two shops and eleven villas being pillaged in this way. Afterwards the cry became "Death to the Jews," and they began knocking them about when they met them in the street: one they killed, and severely injured several. The troops were called out, and bivouacked in the streets; all commerce was suspended, and beautiful Algiers looked like a besieged city. What a spectacle for our enlightened century!

Here in Cherchel there were no acts of violence committed, but our hearts ached for the poor Jews who were afraid to venture into the streets. How solemn a comment upon the words of God through Moses, "I will send a faintness into their hearts in the lands of their enemies," "They shall flee when none pursueth," and "The sound of a shaken leaf shall chase them." It was during the fast month that these troubles were taking place, when Yamina, an Arab girl, was away, and we had the housework to do and her to think about and pray for. You will remember we asked her mother's permission for her not to fast, and she herself asked it again as the fast drew near. But her mother and friends showed great anger, and a few days before the time came sent word to us that as



they had no one at home but the old grandmother, Yamina must remain at home all the month to do their work and cook for them. If we liked, her little sister would come and do errands for us. There was nothing for it but to agree, as we thus kept a hold on them. Yamina bargained that they should let her come as soon as the gun was fired at sunset. We all felt that this was her time for recruiting strength for the next day's trials, for though they did not exactly illtreat her, they made life very hard.

In the long evenings, waiting for the second meal at midnight, the older folk told tales of the past, and seemed delighted to dwell on what they formerly did to the Europeans who were captured by pirates if they would not become Mohammedans; the beatings, the tortures, etc., until she grew cold with horror. She went to bed, but as they only have one room, sleep would not come. Poor dear girl! She said once, "I cover up my ears, but I cannot keep them covered, it is as though I must listen," and it made her at last very fearful, lest they should find out she was eating every day. God has not shown us that it is necessary for her to tell them that she ate, and so arouse their anger, for they then would keep her at home *altogether*.

The month was a great strain, physically, on Yamina; it was a solemn moment to her the first time she ate, for she has kept the fast ever since she was eight years old. Strange to say, the one of her immediate family who showed the most bigotry or blind zeal about the fast was her little sister, who is barely ten. She has already kept the whole fast three years, and has a high opinion of herself. When she came to go to market we always had prayers with her, and she told her mother she liked coming very much, only we made an infidel



PART OF MR. AND MRS. LOCHHEAD'S CLASS OF ARAB LADS—  
CONSTANTINE, ALGERIA.

of her by her having to kneel down when we prayed, and thus spoilt her day's fast. Her mother said, "Don't bother about it; while they are praying, you say, 'Oh Lord, forgive me this infidelity,' over and over again, and your fast will be all right." Yamina overheard all that in bed.

You remember our desire to have a French teacher for the little Arab girls, so that they might be able later on to read the Bible for themselves and their parents. We are hoping, if funds allow, and the young lady who offered to come is still ready, to begin next October. Will you please pray about that? Also a lady has lately visited our station and seemed drawn to come and settle here for a time with a fellow-worker if God clearly showed it was His will. We *do* need reinforcement, for no one is working amongst the men here. Those who invite Arab women to their house cannot invite men too; and there are such a number of our old boys young men now, and we do not want to lose them. The visiting we cannot keep up with—there is plenty for four to do—so do pray that God will lead her back!

Will you pray for the big boy who minds the gate for the boys' class, and for the boys' class in general? The numbers have fallen to about thirty since Ramadhan began, and specially ask that the boys may be convinced of sin. Oh, if only you could see their black, black hearts it would make you weep over them. They fall into awful sins so young. Bouferiha, this big lad, is Y.'s cousin, and listens to the Gospel, but his life, we hear, is very wrong.

Last Tuesday we opened a new class for our old girls who cannot come any longer with the others because they are veiled. It is held from three to four o'clock; seven came this Tuesday, and six more have promised for next. We want this hour to be a time of decision.

Someone said to us a little while ago that many Bible students who are expecting the return of the Lord, although differing on minor points are agreed that during this year some great event immediately touching His coming will take place, perhaps even the Advent of the Lord Himself, and sent us Rev. John MacNeill's book, "Some One is Coming."

"Oh, joy! oh, delight! should we go without dying,  
No sickness, no sadness, no dread, and no crying,  
Caught up thro' the clouds with our Lord into Glory,  
When Jesus receives 'His own.'"

What joy, what delight, too, if we can meet Him with others whom He has permitted us to lead to Him. What extra zeal in His work this glorious hope gives, "Blessed are those servants whom the Lord, when He cometh, shall find watching."

THE GRESHAM DIVINITY LECTURES by Prof. Bevan closed with a suggestive contrast between Mohammedanism and Christianity. The religion of the Prophet finds a good many thoughtless exponents among students of the East, who lay stress on certain principles imbedded amid the great mass of nonsense in the Koran. What they do not always remember is that Islamism is a degenerate descendant of Judaism, with a dash of Christian truth to leaven the whole. It has borrowed from the Old Testament records, mixing these with Talmudic legend; and its vital doctrines are easily traced back to the Bible. As we find it to-day, it is non-progressive in all that makes for a true and holy life. Islamism fails to satisfy the onward aspirations of humanity. As Mr. Bevan pointed out in closing, "the Christian Gospel, broadly based on principles rather than rules, alone fulfils the need." That is because it is a true Gospel of Grace, and not a mere doctrine of Fate.

## Tunisia.

### LIGHT AFTER DARKNESS.

BY MISS A. M. CASE (*Tunis*).

THIS week we are having a novel experience. As our Hall is being cleaned and beautified, we cannot hold any meetings. For five days, therefore, we are compelled to take a holiday, in the very middle of the best season for work. However, this gives us more leisure for visiting; and whereas that duty was formerly a painful one to me, *now* that there are *Christians* to visit it has become a source of great joy.

On Tuesday we went to see the family of a man converted two months ago. Instead of the black looks and suspicious glances which often meet us in bigoted Roman Catholic houses, there were cries of welcome and exclamations of pleasure as we approached. Our new brother looked a little shy in the midst of his pleasure, for he was occupied at some mason's work in the courtyard, which had covered him with traces of the toil by which he gains his bread.

We were conducted into the two humble, but beautifully clean and tidy rooms by his wife and her mother; and as soon as we had finished our short tour of inspection and well-merited admiration, he rejoined us, with clean face and hands.

We sat down in a circle, after the approved Sicilian style of entertaining visitors, and enjoyed a little singing, Bible-reading, and prayer. "We felt lost without our service in the Hall last night, so we had a little meeting here," said they. "And who preached?" "Oh, he did," indicating another convert, who, like ourselves, had just dropped in to pay them a visit. "I know you cannot read, but do you pray together, as a family, every day?" I asked. "It is such a help. When there has been any little disagreement, the praying together makes all right, and there is sunshine again." "Oh, but," interrupted the mother-in-law, with a happy little laugh, "there never is any disagreement *now*. There used to be, but (touching the ground and kissing her fingers, in imitation of the Arabs when they invoke blessings on the head of Mohammed), thank God, all that is past!" "Yes," added the wife, speaking in her quaint Sicilian, and pointing to her husband: "Because *HE* used to be bad, but now he's good." And both women laughed again, with an infectious joy that found its way into our own hearts and sent us home rejoicing.

"They said just the same, and more, last week, when the husband was not present," remarked Miss Gitsham as we were going home. "He had been invited to a ball, but he would not go, nor to the carnival festivities either. He said, 'No, I'm going to the hall. That's all I care about now!' The mother-in-law said to me, 'Ah, he *is* changed. There's some difference between me and the King of Italy, isn't there? Well, that's the difference between Salvatore as he is and as he was!'"

"But what do your friends and relations say to this change?" I enquired of him. "Oh, they tell me to follow the religion of my father and ancestors, but I say that if my father and mother were blind, that is no reason why I should choose to be blind too," he replied; and the verse came to my mind: "The entrance of Thy Word giveth light." Praise God that He cares for the poor, the simple, and the ignorant. Even them He makes "pure in heart" and they "see God."

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.

## THE HOLY WAR—ARMS AND AMMUNITION.

BY DR. T. G. CHURCHER.

A DEAR friend has called our work in North Africa a frontier war, and so it is, but not for Britain's Empire, but for the Kingdom of God; not to subject men, but to free them; not to kill, but to heal; not to bring destruction, but salvation.

There is, perhaps, small need to dwell upon our difficulties, mountainous though they appear, because with us it is no question of appearances, for "thus saith the Lord, cursed is the man that trusteth in man and maketh flesh his arm;" rather, have we not the highest authority for rejoicing, for it is written, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jeremiah xviii. 5 and 7).

But though the Lord has opened the way to, and we believe led the attack on, these fortresses of darkness, they are by no means taken yet, and we find ourselves in the presence of the enemy, and our ammunition is exhausted. Among all the calls that could come to a general in the field, I could hardly conceive of one more pressing than "Ammunition Gone."

We are very grateful to our dear friends who supply our daily bread, and so enable us to stand firm; but we sorely need the ammunition wagons, the drugs and expenses, money to keep open our baraka, or hospital, and our dispensaries in Sousa and Kairouan; have the wagons stuck anywhere in Britain?

Brethren and sisters, if you know anything of them will you not put your shoulders to the wheel in real earnest, and see if you can help them up to the front? There is no time to lose, the world, the flesh and the devil are hard at us, and who then will come "to the help of the Lord, to the help of the Lord against the Mighty?"

## SOUSA MEDICAL MISSION—THE BARAKA.

BY MISS L. M. GRAY.

THIS is the name given to our much-appreciated hospital and lodging-house, and here—besides the multitude of patients who, after days of journeying, are only too glad to secure their camels in the yard, and make themselves at home, we have had Arabs staying with us one week, two weeks, a month, and even six weeks, hearing daily of the Saviour of the world and seeing something of what He has done for us. We have cause to thank God for the change which this continuous teaching has wrought on some.

There was Ali, who was brought to us about six weeks ago. Being unable to walk, he could not join the other patients in the general room, and my private visits seemed to bore him. After a few days he became very depressed about his helpless condition, and finding the medicine did not work like magic, he suddenly left us. Poor young fellow, I was very sorry for him. So we prayed that God would bring him back to hear more of the Way of Life, and about ten days ago, Mrs. Churcher came into the dispensary saying, "Ali has come back walking, having greatly benefited by the medicines he took away. How glad we were to see him. He was still retiring, but able now to join us as we settled down for a talk in the Baraka after the work of the morning was done. Sitting almost outside the circle the first day, and going on quietly with his knitting, but becoming more friendly each day, until, as I was talking last Friday, he suddenly broke in, saying, "Yes, it's all true what you tell us about sin, but we can't help going on sinning, although we don't want to any more. How *can* we help it?" Oh friends, it was good to hear this question from the lips of that man! My heart burned and their eyes glistened as we talked over the wonderful salvation Christ obtained for us; turning up passage

after passage to show how full, how free, how fitted to our need, God's redemption by Christ is. Ali left for his distant home two days later, but he knows now that there is a Saviour, Almighty to save, and how that Saviour may become his.

Then there was Ahmed, who arrived one day with his wife and two children. He was very ill, poor fellow, when he came to us. The doctor saw from the beginning there was no cure, but A. chose to stay on, and was so grateful for the care taken of him. He was too weak to take in much, but learnt "Christ Jesus came into the world to save sinners," and seemed very simply to grasp the meaning of it for himself—a sinner.

One speaks softly of such as he, hearing for the first time at the eleventh hour, but I believe he is with Christ now.

Fatima was another of our friends. She, poor thing, was quite crippled with rheumatism, through living in a tent in all weathers. She and her bright little girl stayed with us a long while, but we were not very happy about the way in which she listened. However, not long ago a negro came to us from some tents away down in Souassé, and in talking with the others he explained God's Way of Salvation so clearly that we in surprise asked how he knew. "Oh," he said, "Fatima, who was with you so long, told us all the words when she came home." This is the need of our poor people, that they should be with us—hearing often.

The other morning I found a group of women in the Baraka, one of whom had heard the message clearly in her own village only a fortnight before. She was talking to the others about our visit, and I asked her to tell them the words of our message. "Oh," she said, the words were very beautiful, but I have forgotten them all." *Where*, dear friends, should we be and *what* should we be had the "Beautiful Words" come to us but once? Not more than these we deserved, but how much more God has given us. I was saddened and ashamed as I thought of it. Oh friends, knowing and rejoicing in the fact that God so loved us that He gave, let us *love* these so long neglected ones for whom also His Son was given.

### ENCOURAGING AND—OTHERWISE.

EXTRACTS FROM JOURNAL OF MISS ADDINSELL.

To "gather out the stones" (Isa. vi. 2) appears to be an essential preliminary to sowing the seed, as may be learned from the following notes of Miss Addinsell's work in the hitherto untilled field of Kairouan. Referring to her class for boys on Saturday, she writes:—

*Feb. 19th.*—This afternoon I had a class of *younger* boys, who were mostly well-behaved and attentive. These come to our house, which, being situated in the centre of the city, makes it easy to keep the two classes (*i.e.*, the big boys and little boys) separate. The Medical Mission, where I meet the elder boys, is outside the city wall. This separation is almost necessary, as the influence of the elder ones upon the younger would be very bad.

*March 9th.*—There do not appear to be any items of interest to record this time in connection with the visiting. Miss North and I have about twenty houses open to us; the women listen, but do not seem to show much interest.

My Saturday boys' class goes on smoothly. They are learning to say "the wages of sin," etc., and although *these* boys get nothing but a Bible lesson, they are loth to go when the time is up. The Wednesday class is just the opposite, as unruly and difficult as possible. Nothing will keep them quiet. I have tried teaching them reading and writing Arabic, also a few French phrases, but when it comes to the Bible lesson they will not hear a word.

[Evidently the soil is peculiarly hard in this newly-opened-up station; will our readers please ask for the showers to come, and also grace for the workers?]

## Egypt.

### FASTING AND FEASTING.

WHETHER bodily fasting should be accompanied by mental fasting we cannot say, but this was apparently the idea in the minds of Mrs. Dickins' scholars, who wished the fast month of Ramadhan to be a *holiday* also. The school was not closed, however, but carried on, with an average attendance of thirty, until the last three days of the feast. These, and the three days of the feast, were alike a holiday for teacher and scholar. Not that the girls absented themselves entirely, by no means. They brought cakes and sweets, oranges and nuts in such abundance that our friends knew not how to dispose of them. The cakes were so rich, and knowing that some, at least, had been made in very dirty houses by very dirty people, their appetites were not very keen, but they all much appreciated the kind, loving thought that had prompted the gifts.

A good deal of visiting was done during the early part of Ramadhan, but towards the close, as the women were busy preparing for the oncoming feast, these visits were discontinued for a few days.

Mrs. Dickins concludes her record by saying:—"The Lord is giving much blessing in His work. We believe He is very near, and desire to be sober, and to watch unto prayer, that He may find us ready and expectant. Many Moslems are now reading the Word of God, and several seem not far from the kingdom.

"Please praise the Lord for us, and continue to remember us as ever."

### WORKERS' UNION, N.A.M.

*To our Local Secretaries and Members.*

DEAR FRIENDS,

As the time came round for you to forward your contributions, so the time has arrived for me to render an account of the results.

I may commence by saying that you can have but little idea of the real practical help afforded by the many gifts sent abroad to our friends in the field, and how much they were valued by them, save by reading their letters of thanks and gratitude in acknowledgment. Some of them, indeed, mentioned how that articles which they needed badly and had prayed for, arrived in their parcels, to their great joy. It is in other cases, however, humbling to read their letters, when we remember how poor were many of the articles sent. Probably few of our Union members would have used some of the things themselves, and it is well for us to remember that we are extending a helping hand to none other than "children" of the coming King, and that we covet, no doubt, each of us, the "well done, good and faithful servant." When we are considering this year what it is in our power to do for the Union, let us remember and make our choice as if for ourselves, so as to please Him "who has chosen us."

Let me say that the African climate requires that our workers should as far as possible be clothed in flannel, and of a good quality; flannelette is better than cotton. Please remember also that we receive too many children's petticoats, but let all the articles be well made.

As regards the total number of gifts received, we should be very glad if we could this year double the number—which might be done by each member getting one friend to join. Will you try?

I am particularly grateful for extra contributions most kindly and thoughtfully sent, which enabled me to purchase much

needed flannels. Could any of our friends increase their shilling subscription in any measure, and so render increased help?

It will be seen from our list of Centres that they do not increase, and I do not at all imagine that our members will be satisfied at that statement. Would you not like it to expand and become more felt in its work and help to the Missionaries? This will take place if we give ourselves to prayer and effort, and thus God will be glorified.

There are many localities where friends of the North Africa Mission reside in which at present no Workers' Union Centre exists. Will not volunteers come forward this year? The work connected with it is simple, and calls for little time and effort.

I shall be glad to supply all information to enquirers.

Will all workers kindly remember that we should receive parcels before November at this address in order that the gifts may reach the Mission Stations before Christmas of each year. This is most important.

Total cash received, £21 2s. 6d.

	£	s.	d.
Paid out for carriage ... ..	4	7	6
" " duty ... ..	6	8	10
" " postage, etc. ... ..	0	5	0
" " flannels ... ..	10	1	2
	<hr/>		
	£21	2	6

Yours faithfully,

GEORGIANA H. BRIDGFORD,

*Gen. Secretary.*

1, CALVERLEY MOUNT,  
TUNBRIDGE WELLS.

#### LOCAL SECRETARIES.

- BASINGSTOKE—Miss Smith, Rose Hill.  
 BEDFORD—Miss Rundall, 35, Gery Street.  
 BELFAST—Miss Lepper, 3, Brenthamville, Knock.  
 BRIGHTON—Miss Grey, 15, Clarendon Villas, Hove.  
 CHRISTCHURCH—Miss Tighe, The Priory.  
 CHELTENHAM—Miss M. Carrick, Fromefield, St. George's Road.  
 CLEVEDON—Miss Hodgson, Norham.  
 CLIFTON—Miss E. Fisher, 25, Pembroke Road.  
 EASTBOURNE—Miss Gurney, Granville Lodge.  
 EDINBURGH—Miss Roberts, 44, Fountainhall Road.  
 GUERNSEY—Miss Eva Roberts, 1, Almorah Villa.  
 HYPHE—Mrs. Lampert, 1, Beaconsfield Terrace.  
 HAZELHATCH, CO. DUBLIN—Mrs. Warren, Newcastle Lodge.  
 LIVERPOOL—Miss Jessie Merrick, 120, Redfern Street.  
 Miss M. Talbot, 156, Queen's Road.  
 LONDON—Miss Grissell, 10, Cranfield Gardens, South Hampstead.  
 Mrs. Bagster, Hopefield, Palace Road, Streatham Hill.  
 Miss F. Aldwickle, 11, Wolseley Road, Crouch End.  
 Miss A. L. Smee, 54, St. John's Park, Upper Holloway.  
 Miss Tucker, 255, Evering Road, Upper Clapton.  
 Miss Dalton, 39, Woodland Road, Upper Norwood.  
 REDHILL—Miss Code, 1, Lorne Villa.  
 SYDNEY (New South Wales)—Mrs. Dovey, Cranbrook, Clarence Street, Burwood.  
 TUNBRIDGE WELLS—Mrs. Morrison, 45, Upper Grosvenor Road.  
 WALLINGFORD—Miss Marshall, High Street.  
 WASHFORD—Mrs. A. Symons, Bilbrook.  
 WANTAGE—Miss Clarke, Emerald Hill.  
 WESTON-SUPER-MARE—Miss F. Blake, Rockleaze.  
 WEYMOUTH—Miss Miller, Winterslow House.  
 WEST CROYDON—Miss Marian Chapman, 29, London Road.

## The Work of Others.

### THE AMERICAN UNITED PRESBYTERIAN MISSION.

EXTRACTED FROM ARTICLE BY REV. ANDREW WATSON, D.D.  
(Cairo, Egypt), IN *Missionary Review of the World*.

THE American United Presbyterian Mission, with which the writer is connected, commenced work in Cairo about the beginning of December, 1854, and is carrying on at the present time educational or evangelistic work, or both, in 197 places.

The native Egyptians among whom Mission work is carried on are, for the most part, either Moslems or Copts. The proportion of the former to the latter is about ten to one. The local government is Mohammedan. The customs and habits of the people are Mohammedan. Even the so called Christians and Jews have, to a large extent, adopted the sociology of the Moslems. Friday is the weekly day of rest, and Moslem holidays are those kept by the Government. The treatment of women in the home is practically the same with the Copt and the Moslem. The opinion that they are naturally inferior to the men, and were created for the men's pleasure, ease, or profit, is almost universal. Ignorance of the way of salvation is nearly the same among Copts who have not been subject to Protestant influences, as among the Moslems. The former know Christ as the Son of Mary, but of salvation by the grace of God, through belief in a crucified Saviour, of regeneration by the Holy Spirit, of Christian life in Christ, and the indissoluble connection between true faith and a pure life of obedience, they seem as ignorant as the followers of Mohammed. Bearing the name of Christians, and being the lineal descendants of the primitive church of Christ in Egypt, the Copts are dear to us. We look upon them much as Paul looked upon the Jews as the lost sheep of the house of Israel, and it is our heart's desire and prayer to God that they may be saved. They have a zeal, but it is not according to knowledge. They are seeking for righteousness by fasting, by repeating psalms, by keeping feasts, by building churches, but they do not seek it where it is to be found. They, like the Mohammedans, are sinners needing a Saviour.

**METHODS.**—The methods employed in conducting mission work are various. Itineracy, education, book distribution, Sabbath-schools, house visitation.

**Itineracy.**—Much was done in this line of work in the early history of our Mission. In those days the railway extended only as far south as Cairo, and, therefore, the only means of easy communication with places south of Cairo was the Nile. As the Nile valley is comparatively narrow, only occasionally being more than ten miles wide, and often less, it was apparent to the older missionaries that most towns could be reached with comparative ease from the river. So they purchased a Nile boat (the *Ibis*), and made in it annual, and often semi-annual, visits either to the north or to the south of Cairo. . . . Hundreds of villages were thus visited year by year, and seed sown that grew and brought forth fruit to the glory of God. Subsequently, when a system of colportage was established for all Egypt, the sale of the Scriptures, etc., by the missionary was given up, and he restricted his labours to religious conversations, and preached with especial reference to the edification of the small nuclei of evangelicals, who, sometimes in spite of excommunication and persecution, and sometimes in consequence of them, met together in various places for prayer and the reading of the Word. As the number of native workers increased, and the field was apportioned between them, the necessity for itineracy by the foreign missionary became less



imperative. A system of volunteer visitation was devised by Dr. Hogg, and carried out by the regular native workers.

At the centres, as well as at the other places where they reside, nightly meetings are conducted throughout the year, as well as public worship and Sabbath schools on the Lord's Day. In the absence of the regular worker at the other villages in his district, services are conducted by the teacher or by some brother recognized as best qualified to profit the hearers. These meetings, I think, form a special feature of religious work in Egypt, and have been one of the chief means of reaching the unbelievers and edifying believers. I know many centres in which they have been continued for from ten to fifteen years.

*Education.*—This method of work has been used from the beginning. The reasons for it are various. In some places the opening of a school secured an entrance into a town and a hearing among its inhabitants when other means failed.

But the great reason for encouraging education, and employing this method of carrying out in spirit the great commission, is to secure thereby trained, intelligent, and pious workers.

Our veterans, now resting from their labours, saw from the beginning that the evangelization of Egypt could never be accomplished by foreign missionaries alone, nor by them chiefly. Hence the necessity of training natives to be workers for Christ in this land. To secure this end there must be—first, primary schools, where, from the earliest years, the principles and practices of Christianity would be taught. Then the higher schools, where the elements of the sciences would be learned; also the theological school for the special training of those young men who, after passing through the primary schools and academy, were moved to consecrate their lives to the service of Christ and the salvation of sinners.

*The distribution of books.*—Perhaps more than any other mission in the East we have used this means of reaching the people with the Gospel. I am certain, too, that it has been greatly blessed. The whole of the Nile valley, up to the first cataract, is now divided among twenty-six colporteurs, who are constantly plying their vocation, carrying copies of the Scriptures in the language of the people, and many other books such as "The Pilgrim's Progress," "Baxter's Call to the Unconverted," "The Work of the Spirit," "The Only Way," and controversial books on "Mohammedanism and Romanism and Copticism."

*House-to-house visiting* by the lady missionaries is an important method of reaching the women, and is used successfully in several large cities and towns in which foreign missionaries reside. They also employ and superintend the teaching of nearly fifty native workers, whose time is spent in giving religious instruction to women in their homes. In no other way can many women be reached by the Gospel, and though this method of seeking opportunities for obeying the great commission is laborious, and attended with much that is hard on human nature to bear, yet it has proved very stimulating to those who have begun the Christian life, and very useful in bringing hearers to the public religious meetings.

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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.).

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.

## Tithes for the Lord's Storehouse.

### STORING FOR GOD.

*"Upon the first day of the week let everyone of you lay by him in store as God hath prospered him."*

COMPARATIVELY few persons do this. The great majority of people, even of those who are large-hearted, only *give* for God's cause, but never *store* for it. Now there is a great difference between the two practices. Storing shows forethought, effort, and plan; but giving may be the result of excitement, strong appeals, or the spur of the moment.

By "storing for God" is meant the laying aside of money for the Lord's work, or for any other object with which one may have full sympathy, thus forming a *store* from which amounts can be taken as claims present themselves. The particular proportion to be set aside must be left to the decision of each one, being such as conscience dictates, whether a tenth, a twelfth, or any other part. Whatever is decided to be given, let it be taken conscientiously from every amount received, and put aside. Such a plan has many advantages.

This plan of *storing* has been steadily acted upon by numbers of God's true servants at various times, and we hope and believe is being more and more adopted as the principle is better understood. Many who are now advanced in life commenced to practice it in youth, and some even in childhood. An English Bishop says: "I have accustomed myself to proportionate giving from my boyhood upwards." One of the secretaries of a large Missionary Society in London speaks thus of himself: "Since my income was £13 per annum I have set aside a fixed proportion, and out of the experience of the happiness and blessedness of systematic giving, I would gladly induce others to pursue the same plan." Another writes: "I have been a proportionate giver since, as a boy, I had pocket money; my father was one also, and taught me the Scriptural rule."

We believe this Scriptural and excellent plan to be worthy of adoption by all the children of God.

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WERE YOU to direct that a splendid *ASYLUM* should arise over your dust, it would still be the monument of a covetous man; and on its front might be written as an appropriate inscription, "The triumph of death over avarice," for he who withholds his hand from benevolence till his last hour, surrenders his property to death rather than devotes it to God. Besides, you are acting in direct opposition to the settled arrangements of Providence and to the most distinct intimations of the divine will, your charity, as it is to be future, is made to depend on the most contingent circumstances. "I had got in all my life," said Baxter, "the just sum of a thousand pounds; this I devoted to charity, but before my purpose was accomplished the king caused his exchequer to be shut, and it was lost, which I mention to counsel any man who would do good, to do it speedily and with all his might."—HARRIS.

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THE MECCA CERTIFICATE.—In publishing this interesting article, with its engravings, which appeared in the two previous numbers of NORTH AFRICA, we regret having omitted to state the source of our information. The article was extracted from *The Missionary Review of the World*, an excellent monthly edited by Dr. A. T. Pierson, of New York, and published by Funk and Wagnalls Company, 44, Fleet Street.

## For the Young.

THE following letter was written to some Sunday School children who, with their teachers, had sent help towards the work at Djemâa. We think it may interest our young readers and encourage those who love the Saviour to do the little they can to send the Gospel to these poor ignorant people.

"God entrusts to all  
Talents few or many;  
None so young or small  
That they have not any."

DEAR LITTLE FRIENDS,

Thank you so much for sending us your pennies; you and your kind teachers have collected quite a nice large amount, and we are very glad of your help. As you would like to hear about our work for Jesus here, right away in the mountains of Kabylia, I will tell you all I can. Miss Cox, whom I think you have seen, started early this morning, on a nice little mule, to go and talk about Jesus to the women and girls in a village some distance off. Monsieur Rolland went also to speak to the men. The sun is shining brightly now after the rainy season, so they will have a good time.

Madame Rolland and I have just had a large class of women, who come every Wednesday morning. If they come nice and clean they receive two "sous" (two half-pennies) each, to buy soap to wash their clothes for the following Wednesday. This is very necessary, for, I am sorry to say, they do not love to be clean; however, they are learning. This morning we were obliged to send away four without their "sous." They were very sad, because they are poor, and this little sum is a large one for them.

These women mostly wear one large calico garment, with a scarlet band round the waist, and a coloured handkerchief on their heads. Four of the women this morning received garments which, you will be surprised to hear, had been made by a boy of about fifteen years of age. We gave these garments as prizes for regular attendance and attention during three months.

To show you how poor some of these dear women are, I will tell you about one we went to see a few weeks ago when the snow was lying all around: we heard she was ill, so went to visit her. We found the poor woman lying in a little hut, made of sticks, plastered with mud, and thatched with straw; there was no fire, scarcely any food, and very little clothing, while the melting snow was dripping through the miserable roof. The next morning we heard that our poor woman had a little baby. Dear children, we are so glad when *telling* these poor women of the love of Jesus to be able to *show* them His love by helping them a little, and when our kind friends in England send us their pennies we are able to buy a cheap straw mat for them to lie on, instead of on the damp floor, or a cheap rug to cover them with, or some oats for food. I wish you could have seen the thankfulness on the faces of three of our women this morning when we gave each five handfuls of oats. You will think of them when you want to buy sweets, will you not?

But now I must tell you how your kind gift has been spent. We have lately built a nice little hall to receive the Kabyles in. You will laugh if I tell you how we began it. About five months ago a good many men and lads came to us to be taught about the Lord Jesus; there were so many that our room was not large enough for them all. So we thought God

must mean us to build a hall, but we had no money for it. Miss Cox was away in England at the time, and I had only £4 to last me some weeks. Well, I thought of a plan. I knew the Kabyles were not rich enough to give much, so I told them "I will give my £4 if you will bring me some of your food." They agreed, and we began to work. First we bought two donkeys for about £1 5s., and sent them with two boys to get stones for the new hall; then they dug out the foundations, and brought sand for the mortar, etc., etc. By this time a kind gentleman (a Frenchman), who loves Jesus, sent us £8, and our fellow-missionaries in Algiers sent us more, so we went on building, and now it is finished. It looks so nice, with its red-tiled roof and red-tiled floor and nice new seats. It has two windows looking towards the east, another looking north, and the door looks south, facing our Mission Station. Your £2 has gone to help finish this new hall, and when we get more money we shall put up some pretty texts, and buy lamps to light it in the evening.

I must not tire you, but I should like to say a little about the boys. Some of these dear Kabyle lads are trusting Jesus to save them and to keep them. They look *so* different from the other lads, because they have now got shining, happy faces. These lads are teased and mocked by the men and lads who believe in the false prophet; but they do not mind; they love Jesus and keep on telling others about Him. One dear lad was talking to about ten men about Jesus; they got angry, and one said: "I should like to roll you down a road strewn with glass." The lad replied, "And I would like you to be saved." The men were so struck with this gentle answer they could not help exclaiming, "Elhamdoul'ah" (praise the Lord). These lads have signed cards promising not to enter a "café," not to smoke, or drink wine. For some it is a *great* struggle to give up smoking; but they want to be "*all* for Jesus." They understand what it means to be filled by God's Holy Spirit, and they wish to be filled for His service. Will you pray for them and continue to help us? Next time we write we will tell you about the little girls and about our visits to the distant villages.

Believe me,

Yours in Jesus,

KATE S. SMITH.

### REQUESTS FOR PRAISE AND PRAYER.

#### PRAISE

FOR a young Arab who has for a long time heard and read the Gospel and has at length confessed himself a Christian at heart, but fears to acknowledge it publicly. Also prayer that strength may be given him to confess Christ before men.

For much encouragement in Gospel work by Mr. Liley amongst English sailors visiting Tunis, and prayer for continued blessing.

#### PRAYER

PRAYER is asked for the labourers in Cherchel, that, if it be the Lord's will, the way may be opened for teaching the little Arab girls to read.

For a class of boys in Kairouan; that God would restrain the most unruly; and that they may be led to Christ.

That God would be pleased to raise up qualified and consecrated young men for His work amongst the Moslems.

For a native Schoolmaster in Egypt who professes to have received the light through reading the Word of God. So far as one can judge, he appears to be genuinely converted. Please pray for this man, as he returns to his home and friends.

For the Medical Missions at Sousa and Kairouan; that all expenses for drugs and travelling may be met, and many of the country people be led to Christ.

## 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 4,000,000 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 1897 it had substantial mission premises, with hospitals, 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 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many excellent roads, and two thousand miles of railway.

The North Africa Mission has five mission stations, with fifteen 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, some 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 to a great extent 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 guidance and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has ten Missionaries there, including wives. The population of Lower Egypt is seven 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.

## Mission Council.

J. H. BRIDGFORD, Tunbridge Wells.  
W. SOLTAU ECCLES, Upper Norwood, S.E.

GEORGE T. EDWARDS, Red Hill.  
EDWARD H. GLENNY, Barking.  
R. C. MORGAN, 12, Paternoster Buildings, E.C.

HENRY SOLTAU, Hampstead, N.W.  
JAMES STEPHENS, Highgate Road, N.W.

Office of the Mission—19, 21, 23, 29, AND 31, LINTON ROAD, BARKING.

Hon. Treasurer, W. SOLTAU ECCLES, 140, Church Road, Norwood, S.E.

Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking.

Hon. Physician, S. H. HABERSHON, Esq., M.D., F.R.C.P.,  
70, Brook Street, W.

Hon. Dental Surgeon, CHAS. A. CLARK, Esq., L. D. S.  
"Vega," London Road, Forest Hill, S.E.

Assistant Secretary, WILLIAM T. FLOAT.

Bankers, LONDON AND SOUTH-WESTERN BANK, Barking.

Hon Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO., 1, Finsbury Circus, E.C.

## Referees.

Rev. WILLIAM ARTHUR, Cannes.  
DR. AND MRS. H. GRATTAN GUINNESS, Cliff College, Curbar.  
DONALD MATHESON, Esq., Queen's Gate Gardens, S.W.  
J. E. MATHESON, Esq., 38, Ladbroke Grove, Notting Hill, W.

GEO. PEARSE, Esq., Geneva.  
REV. MARK GUY PEARSE, 11, Bedford Street, London, W.C.  
LORD POLWARTH, St. Boswell's, N.B.  
W. HIND-SMITH, Esq., Exeter Hall, Strand, W.C.

## 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		Mr. G. B. MICHELL .. June, 1887		Mr. W. REID .. Dec., 1892	
Mrs. MENSINK .. May, 1890		Miss A. BOLTON .. April, 1889		Mrs. MICHELL .. Oct., 1888		Mrs. REID .. Dec., 1894	
Mr. W. T. BOLTON .. Feb., 1897		Miss A. G. HUBBARD .. Oct., 1891		Mr. A. V. LILEY .. July, 1885		Mr. D. J. COOPER .. Nov., 1895	
Dr. J. H. D. ROBERTS, M.B., C.M.Ed. Dec., 1896		Miss I. DE LA CAMP .. Jan., 1897		Mrs. LILEY .. April, 1886		Mrs. COOPER, <i>nee</i> BILL Dec., 1897	
Miss J. JAY .. Nov., 1885		<b>Fez.</b>		Miss GRISSELL .. Oct., 1888		<b>EGYPT AND NORTH ARABIA.</b>	
Miss B. VINING .. April, 1886		Miss E. HERDMAN .. Jan., 1885		Miss A. M. CASE .. Oct., 1890		<b>Alexandria.</b>	
Miss S. JENNINGS .. Mar., 1887		Miss M. COPPING .. June, 1887		Miss K. JOHNSTON .. Jan., 1892		Mr. W. DICKINS .. Feb., 1896	
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