



MATTHEW XXVIII

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

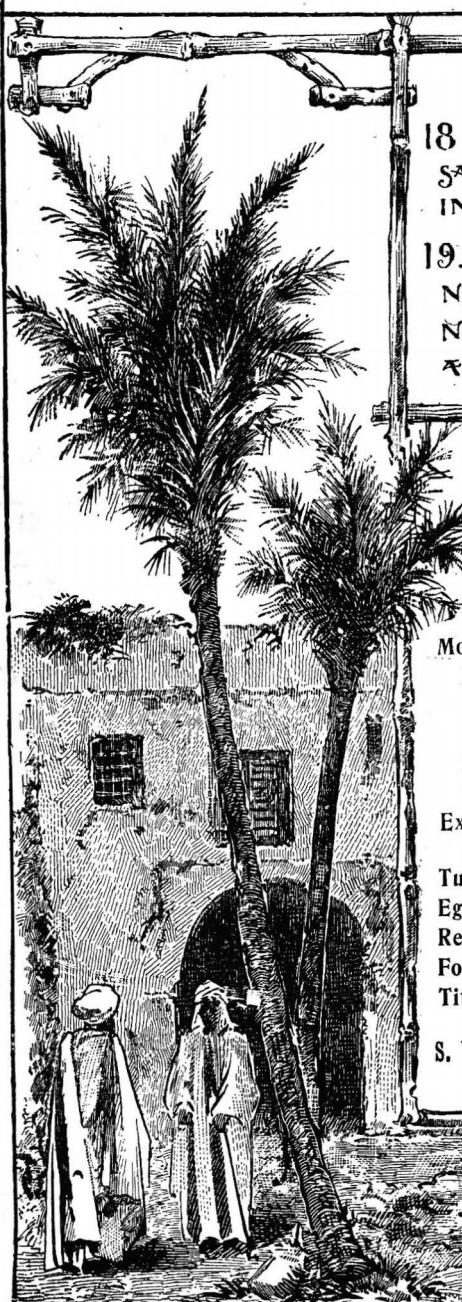
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

CONTENTS

	PAGE.
The Way of Cain	61
Notes and Extracts	62
Spiritual Movements of the Century ..	63
To the Friends of the North Africa Mission	65
Morocco—Intinerating in Morocco	65
How a New Worker Views the Moorish Mission Field	67
In the Women's Refuge, Tangier	67
Notes from Casablanca	68
Our Sisters in Casablanca	68
Extract from an Address by the Late Mr. Geo. Muller	69
Tunisia—Extension in Tunis	70
Egypt—Early Days in Alexandria	70
Requests for Praise and Prayer	71
For the Young	71
Tithes for the Lord's Storehouse	72

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 APRIL 1st TO 30th, 1898.

GENERAL AND SPECIAL FUNDS.

Table with columns: 1898. No. of April Receipt., General. £ s. d., and various donation entries including Tuckaway Fable, A.H.G., Y.M.B.C., St. George's Church, Water St., Glasgow, etc.

Summary table for General Funds: 1898. No. of April Receipt., General. £ s. d. Total, April... £103 4 7, Total, May to Mar. ... 3528 19 8, Total ... £3632 4 3

Table for Special Funds: 1898. No. of April Receipt., Special. £ s. d. Includes entries like Reader of The Christian, Mission Hall, Hulme, etc.

Table for Hereford Auxiliary: 1898. No. of April Brt. forwd., Special. £ s. d. Includes entries like Woodford Green, etc.

Table for Blundellsands (Liver-Pool) Auxiliary: 1898. No. of Receipt., Special. £ s. d. Includes entries like Weston-super-Mare, etc.

TOTALS FOR 12 MONTHS. General ... £3632 4 3, Special ... 5212 3 8, Total... £8844 7 11

Table for Hereford Auxiliary: DETAILS OF RECEIPTS. No. of Receipt., £ s. d. Includes entries like Public Meetg., etc.

Table for Blundellsands (Liver-Pool) Auxiliary: DETAILS OF RECEIPTS. No. of Receipt., £ s. d. Includes entries like Elmhurst, etc.

Table for Blundellsands (Liver-Pool) Auxiliary: DETAILS OF RECEIPTS. No. of Receipt., £ s. d. Includes entries like Elmhurst, etc.

Table for Dublin Auxiliary: DETAILS OF RECEIPTS. No. of Receipt., £ s. d. Includes entries like Mr. S. S. McCurry, etc.

Table for Bath Auxiliary: DETAILS OF RECEIPTS. No. of Receipt., £ s. d. Includes entries like Carradale, Combe Down, etc.

Table for Bath Auxiliary: Amount previously acknowledged £164 9 4, Total ... £231 2 3

Table for Forest Gate Auxiliary: DETAILS OF RECEIPTS. No. of Receipt., £ s. d. Includes entries like Mrs. CRISP, etc.

GIFTS IN KIND:

No. 313.—13 yards Homespun Cloth.

Table for Forest Gate Auxiliary: Amount previously acknowledged £19 3 6, Total ... £29 17 6

Table for Forest Gate Auxiliary: Amount previously acknowledged £218 5 1/2, Less Postage 0 0 5 1/2, Total ... £218 0

NORTH AFRICA.



NATIVES IN MOROCCAN VILLAGE LISTENING
TO THE GOSPEL—A SNAP-SHOT.

The Way of Cain.



CAIN was a religious man though he became a murderer. Jude, in the Christian dispensation, speaks of some of Cain's way, and in not a few points Moslems resemble him in their self-willed worship.

In the mind of an unintelligent reader of God's word there may arise the feeling that it was rather hard that God should not accept Cain's sacrifice, but to the thoughtful student God's non-acceptance was righteous and reasonable. Cain and Abel both desired to be accepted and blessed. At the time of Abel's death the brothers were probably over one hundred years old, for Seth, who was born when Adam was one hundred and thirty, is called another seed instead of Abel.

As reasonable men, when drawing near to God, their Mighty Creator, against whom they and their parents had sinned, they should have asked, How would Jehovah have us approach Him, seeing we are sinners? How can we acceptably draw near to Him? Abel appears to have made the enquiry, and obtained and profited by the answer. God had clothed Adam and Eve with coats of skin, thus involving the shedding of blood, and it seems likely that He who so graciously provided clothing for His sinning creatures gave them instruction as to how they might, on the ground of sacrifice, again draw near to Him.

The way in which God speaks to Cain at the time of his non-acceptance seems to point to his knowledge of the true way of approach to God, for He says, If thou doest well shalt not thou be accepted? and if thou doest not well sin or a sin offering lieth at the door. God appears to have been willing to accept Cain on the ground of his personal righteousness if he could show that he had it, and if he could not bring personal righteousness he could bring a sin offering on the ground of which, or on the ground of what it pointed to, he could be accepted. Even if he had not known how to draw nigh to God before he knew now.

It does not seem that the murder of Abel took place immediately after the rejection of Cain and God's conversation with him. In Genesis iv. 8, we read that Cain talked with Abel, or lifted up his voice, as one might do in warm controversy. It was a tradition among the Jews that Cain and Abel discussed various doctrinal questions, and that Cain being defeated in argument, did what has so frequently been done since, had recourse to violence. This tradition may or may not be accurate, but a careful reading of the Scripture narrative seems to favour it.

The Lord's further intercourse with Cain in verse nine, may have been some little time after, for Cain could hardly have said he did not know where Abel was if he had been lying dead at his feet. Probably, however, it was very soon after.

Cain's great mistake and sin would seem to have been self-will in worship. He worshipped God in a way that seemed good and perhaps reasonable to himself, but in a way which was unacceptable to God, because it ignored sin, and the need of shedding of blood for atonement.

Cain, in his self-willed worship, became the leader of all the various forms of self-willed worship which have since covered the face of the earth. Ritualism, Rationalism, Heathenism, Mohammedanism, and Judaism are alike in this, that they are all forms of self-willed worship. Cain's self-will led him to reject God's revelation as to His worship, and all these great systems in one way or another set aside God's revealed truth and order of worship as recorded in the Bible. Ritualism substitutes the traditions of men for God's word. Rationalism trusts to human thought in place of God's inspired book. Heathenism has its theories and has forgotten utterly God's revelation. Mohammedanism has a collection of garbled traditions from the Jewish Talmud mixed with some heretical Christian traditions and calls it the Koran, and regards it as superseding the Bible. Judaism has its Talmud and commentaries which make void the word of God. Thus in their self-will they all manage to practically despise the Word.

Cain's self-will led him further to attempt to come to God without that shedding of blood which sets forth sin's awful guilt and doom, and God's gracious and glorious provision for atonement and pardon in the shed blood of the Lamb of God.

In this point the Moslem is further astray than even the heathen, for the heathen do attempt some kind of sacrifice for sin, though a self-willed and unacceptable one. The Moslem does not truly understand that God is righteous, but in his imagination regards Him as an Almighty opportunist for whom right and wrong do not exist.

Cain finally became the murderer of his brother Abel. The murderer of the true worshipper. The murderer of the one who stood for God's truth. From Mohammed onward the Moslem has been noted for his bloody massacres. How strange that those who do not see the need of blood being shed for their own sins should be so ready to shed the blood of those who do!

What shall we do with these despisers of the glorious Gospel? Shall we leave them in their prejudice, ignorance and self-will to perish? No, let us by kindness and love seek to sap their prejudices, and by patient and meek instruction dispel their ignorance. And let us pray that by the power of the Spirit of God they may yet become willing to believe the Gospel and be saved.

Notes and Extracts.

PRAYER MEETING.—We gather for prayer every Friday afternoon at four o'clock, when intercession is made for this extending work, and specially for some portion of the North Africa Mission Field. Any friends able to join us on these occasions will be heartily welcomed.

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.

If any friend has a useful bicycle they could spare, our brother, Mr. Webb, of Sousa, would be thankful to have it for itinerating purposes. The roads are thoroughly good in Tunisia. Please address the Hon. Sec.

ARRIVALS.—Mr. and Mrs. Reid and child, from Tripoli, Barbary, reached England on Tuesday, April 26th, per Wilson Line steamer *Murillo*, on furlough.

Miss S. M. Denison, from Fez, Morocco, arrived in the Thames on Sunday, May 1st, per P. and O. steamship *Oriental*.

Mr. and Mrs. Michell and family reached London on Thursday, May 5th, *via* Marseilles, on their return from their field of labour in Tunis.

MOVEMENTS.—Miss A. Cox and Miss M. Scott are itinerating in the south of Tunisia.

Mr. Liley has been visiting the mission stations at Sousa and Kairouan.

Mr. W. Kumm has gone to Damanhour for a time to stay with Mr. Fairman.

Mr. Dickens and Mr. Hooper have returned from their month's missionary journey amongst the villages of the Nile delta.

Miss Mellett accompanied Miss Denison from Fez to Tangier, and is staying at Hope House for a time.

MARRIAGE.—At Tripoli, Barbary, on April 14th, Mr. D. J. Cooper and Miss Bessie Bill (sister of Mr. S. E. Bill of the Qua Iboe Mission), both of Belfast.

MR. J. COOKSEY writes:—"The Medical Mission continues to be a means of reaching the Bedawin from the Atlas Spurs, and opens a door of much usefulness to us all to preach the Gospel to them. We are so glad to hear from Dr. Churcher that some monetary help has come in for the medical work, as we had come to an end of all financial resources. It was so painful to have to turn away men who had come, in some instances, four or even six days' journey across the mountains, getting lifts on camels or donkeys belonging to passing caravans, and wearily trudging the remainder in enfeebled health, in the hope of availing themselves of Christian kindness."

At the NORTH AFRICA Prayer Meeting on Friday, May 6th, Mr. Glenny read an interesting letter he had received from Mr. F. Herbert Rhodes, of the C.I.M., giving particulars concerning the large Mohammedan population, which is to be found in the province of Yunnan, where he resides, and the need of work among them.

Mrs. Huntley, of Demerara, was present, and followed with a *resumé* of the work carried on by her late husband and herself amongst the natives on the Demerara river—of her school and pupils—and how one by one they were brought to know the Lord; of subsequent labours amongst the Caracas Indians, and the present need of pastors for oversight and the work of the ministry. Mrs. Huntley has been in Demerara forty-one years.

This work in the West Indies was then commended to God in prayer by one and another, as also the Moslems of China. Fervent intercession was also made for Miss Bernard, who has long been labouring in Tunis and who was seriously ill.

Mr. G. B. Michell, who had arrived in England the previous day, related some of the difficulties with which workers in Tunis had to contend, both from the instability of professed converts and the obstacles thrown in the way of aggressive work in the country districts of Tunisia by French officials. Mr. Michell also bore distinct testimony as to a growth in grace amongst the labourers themselves during the past year, which was one of the most cheering features of the work.

Several friends then led in prayer for the special cases mentioned by Mr. Michell, and for an outpouring of divine power upon all the labourers in North Africa.

OUR readers will rejoice to hear that three more Kabyle lads were baptized at Djemaa Sahriddj the latter end of April, upon a profession of their faith in Christ.

SPIRITUAL MOVEMENTS OF THE CENTURY.

THE REVIVAL OF THE PRAYER-SPIRIT.

BY ARTHUR T. PIERSON, D.D.

(Extract from "The Missionary Review of the World.")

THE pivot of piety is prayer. A pivot is of double use: it acts as a fastener and as a centre; it holds in place, and it is the axis of revolution. Prayer is the double secret: it keeps us steadfast in faith, and it helps to all holy activity. Hence, as surely as God is lifting His people in these latter times to a higher level of life and moving them to a more unselfish and self-denying service, there will be a new emphasis laid upon supplication, and especially upon intercession.

This revival of the praying spirit, if not first in order of development, is first in order of importance in every really onward advance. Generally, if not uniformly, prayer is both starting-point and goal to every movement in which are the elements of permanent progress. Whenever the Church is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all really *spiritual* advance could be written and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, like Paul and James, like Jonathan Edwards, William Carey, George Müller, and Hudson Taylor, have been led to shut themselves in the secret place with God, and have laboured fervently in prayers. And, as the starting-point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray, if there is not to be rapid reaction and disastrous relapse from the better conditions secured.

These convictions have been so inwrought into the mind of the writer by patient and long-continued study of the religious history of the race that there seems to be no seal of permanence upon any movement, however spiritual in appearance and tendency, which does not, sooner or later, show a decided revival of the praying spirit.

There is a divine philosophy behind this fact. Our greatest need is to keep in *close touch with God*. Our greatest risk is the loss of the sense of the divine. We are in a world where every appeal is to the physical senses and through them. Reality is in direct proportion to the power of contact. What we see, hear, taste, touch, or smell—what is material and sensible—we cannot doubt. The present and material absorbs attention, and appears to us solid, substantial; but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary. Practically, the unseen has no reality and no influence upon the vast majority of mankind. Even the unseen God is less a verity than the commonest object of vision; to many He, the highest verity, is really vanity, while the world's vanities are practically the highest verities.

God's great corrective for this most awful inversion and perversion of the true relation of things, is prayer. "Enter into thy closet." Why? There all is silence, secrecy, solitude, seclusion. Within that shut door, we are left alone. All others are shut out, that the suppliant may be shut in—with God. The silence is in order that we may hear the still, small voice that is drowned in worldly clamour, and which even a human voice may cause to be unheard or indistinct. The secrecy is in order to a meeting with Him who seeth in secret, and is best seen in secret. The solitude is for the purpose of being alone with One who can fully impress us with His presence only when there is no other presence to divert our thought. The place of seclusion with God is the one school where we learn that He is, and is the rewarder of those that diligently seek Him. As Dr. Plummer used to say, the closet is "not only the oratory, it is the *observatory*," not for prayer only, but

for prospect—the wide-reaching, the clear-seeing outlook upon the eternal! The decline of prayer is the decay of piety; when prayer ceases altogether, there is spiritual death, for prayer is the breath of life to every child of God.

To keep in close touch with God in the secret chamber of His presence is the great underlying purpose of prayer. To speak with God is a priceless privilege; but what shall be said of having and hearing Him speak with us! We can tell Him nothing He does not know; but He can tell us what no imagination has ever conceived, no research ever unveiled. The highest of all possible attainments is the knowledge of God, and this is the practical mode of His revelation of Himself. Even His Holy Word needs to be read in the light of the closet if it is understood. "And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy seat that *was* upon the ark of the testimony, from between the two cherubims: and he spake unto Him" (Num. vii. 89).

And, where there is this close touch with God, and this clear insight into His name which is His nature, and into His Word which is His Will made known, there will be a new power to walk with Him in holiness, and work with Him in service. "He made known His *ways* unto Moses, His *acts* unto the children of Israel."

The mass of the people stood afar off and saw His deeds, like the overthrowing of Pharaoh's hosts in the Red Sea; but Moses drew near into the thick darkness where God was, and in that thick darkness he found a light such as never shone elsewhere, and in that light he read God's secret plans and purposes, and interpreted His wondrous ways of working. All practical power over sin and over men depends on closet communion. Those who abide in the secret place with God show themselves mighty to conquer evil, and strong to work and to war for God. They are the seers who read His secrets; they know His will; they are the meek whom He guides in judgment and teaches His way. They are His prophets, who speak for Him to others, and ever forecast things to come. They watch the signs of the times, and discern His tokens and read His signals. We sometimes count as mystics those who, like Savonarola and Catharine of Siena, claim to have communications from God; to have revelations of a definite plan of God for His Church, or for themselves as individuals, like the reformer of Erfurt, the founder of the Bristol Orphanages, or the leader of the China Inland Mission. But may it not be that we stumble at these experiences because we do not have them ourselves? Have not many of these men and women proved by their lives that they were not mistaken, and that God has led them by a way that no other eye could trace?

But there is another reason for close contact with the Living God in prayer—a reason that rises, perhaps, to a still higher level. Prayer not only puts us in touch with God, and gives knowledge of Him and His ways, but it imparts to us His power. It is a touch which brings virtue out of Him. It is a hand upon the pole of a celestial battery, and it makes us charged with His secret life, energy, efficiency. Things which are impossible with man are possible with God, and with a man in whom God is. Prayer is the secret of imparted power from God, and nothing else can take its place. Absolute weakness follows the neglect of secret communion with God, and the weakness is the more deplorable, because it is often unsuspected, especially when it has never yet been known by us what true power is. We see men of prayer quietly achieving results of the most surprising character. They have the calm of God—no hurry, or worry, or flurry; no anxiety or care, no excitement or bustle; they do great things for God, yet they are little in their own eyes; they carry great loads, and yet are not weary nor faint; they face great crises, and yet are not troubled. And those who know not what treasures of wisdom,

and strength, and courage, and power are hidden in God's pavilion, wonder how it is—they try to account for all this by something in the man, or his talent, or tact, or favouring circumstances. Perhaps they try to imitate such a career by securing the patronage of the rich and mighty, or by dependence on organization, or fleshly energy—or what men call "determination to succeed"—they bustle about, labour incessantly, appeal for money and co-operation, and work out an apparent success, but there is none of that Power of God in it which can not be imitated. They compass themselves about with sparks, but there is no fire of God; they build up a great structure, but it is hay, wood, stubble; they make a great noise, but God is not in the clamour. Like a certain preacher who confessed that, when he felt no kindling of inspired thought and feeling, he walked up and down the pulpit, and shouted with all his might—they make up for the lack of divine unction and action by carnal confidence and vehemence. There is a show of energy, resolution, endeavour, and often of results, but behind all this a lamentable and nameless deficiency.

Nothing is at once so undisputable and so overawing as the way in which a few men of God live in Him and He in them. The fact is, that, in the disciple's life, the fundamental law is "not I, but Christ in Me." In a grandly true sense, there is but one *Worker*, one *Agent*, and He divine; and all other so-called "workers" are instruments only in His hands. The first quality of a true instrument is *passivity*. An *active* instrument would defeat its own purpose; all its activity must be dependent upon the man who uses it. Sometimes a machine becomes uncontrollable, and then it not only becomes useless, but it works damage and disaster. What would a man do with a plane, a knife, an axe, a bow, that had any will of its own and moved of itself?

Does it mean nothing when, in the Word of God, we meet so frequent symbols of passive service—the rod, the staff, the saw, the hammer, the sword, the spear the threshing instrument, the flail, and, in the New Testament, the vessel?

Does it not mean that a *wilful* man God can not use; that the first condition of service is that my will is to be so lost in God's as that it presents no *resistance* to His and no *persistency* beyond or apart from His, no *assistance* to His? George Müller well says that we are to wait to know whether a certain work is *God's*; then, whether it is *ours*, as being committed to us; but even then we need to wait for God's *way* and God's *time* to do His own work, otherwise we rush precipitately into that which He means us to do, but only at His signal, or we go on doing when He calls a halt. Many a true servant of God has, like Moses, begun before his Master was ready, or kept on working when his Master's time was past.

(To be continued.)

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.

ALEXANDER THE GREAT, it is said, once met a man who bore his name, but was in every other way unlike him; a miserable, mean poltroon. Alexander was very much disgusted, and calling the man before him, said, "Sir, you must either change your name or change your manners." And so our Master expects us to live up to His name. God help us, "whatsoever we do, in word or deed, to do all in the name of the Lord Jesus," that is, as if we were Jesus. So may we walk worthy of Him unto all pleasing, and represent Him here while He represents us there.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

21, LINTON ROAD, BARKING,
May 10th, 1898.

DEAR FELLOW HELPERS,

Another Financial Year closed with the 30th of April. It is not yet possible to give exact figures as to the Receipts and Expenditure for that year, but we are thankful to know that the Lord has sent us, through his servants, a larger amount than in any previous year by at least £2,000. Over £1,600 of this was for Industrial Mission work, and so was not available for ordinary purposes. We are thankful to have been able to send rather better supplies to the workers than during the past two or three years, and we ask you to unite with us in praise for God's goodness to us in this respect. For some little time, however, our receipts for General Purposes have been coming in very slowly, so that we are having special times of prayer that God may graciously meet our needs as He has so often done before.

From various parts of the mission field we continue to hear of spiritual refreshment having been received and a desire for a deeper and fuller knowledge of the Lord Jesus and for grace to walk more and more as He walked. We look upon this as perhaps the most encouraging feature of the work, for if our own souls are kept in abiding communion and our feet are found walking in the Lord's ways we may be sure we shall enjoy His blessing.

Dr. Grattan Guinness has been visiting the stations in Algiers, Djemâa Sahridj, Cherchel, and Oran, and the workers have been greatly cheered and encouraged by his presence and counsel. It is about eighteen years since he visited the country before, and many changes have meanwhile taken place. Perhaps the most important was the formation of this Mission, in which he was one of the prime movers. May his renewed visit be followed by increased blessing and further extension.

Dr. Guinness was present at the opening of the Mission Hall at Djemâa Sahridj, and so also was the French Pastor, Monsieur Philit, who is an earnest evangelical man and is pastor of the parish in which Djemâa Sahridj is situated. Various other friends were also present from Algiers and elsewhere, but we have not yet received any detailed account from the workers.

In Tunisia there has been some little fresh difficulty, it being held illegal even to lend a tract in a public place or hall. The way to meet this difficulty seems to be, when going into a place for a time, to immediately hire some building and make a temporary shop of it, in which case the selling or distribution appears to be in order.

The war between America and Spain gives us ground for concern about the Spanish work in Tangier, especially as our brother, Mr. Patrick, will be leaving at the end of this month. We would still earnestly ask your prayers that someone may be found to fill his place.

Yours heartily in Christ.

EDWARD H. GLENNY.

"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.

WHEN the devil raises a storm, it only gives the Lord Jesus the opportunity to say, "Peace, be still."

Morocco.

ITINERATING IN MOROCCO.

On the 7th of February four of our workers, including one lady missionary, left Tangier for an itinerating tour inland. They appear to have had a very happy time of service and a comfortable journey, with "good roads, good animals to ride on, and (excepting a day or two) excellent weather."

Many opportunities for testimony by the wayside were afforded them, as well as in the towns and villages which they visited. The following extracts from the journal of Mr. C. Mensink will show not only the need of wisdom and patience in this work, but that God does watch over the seed sown and make it to accomplish His purpose.

EXTRACTS FROM JOURNAL.

At Mequinez we were very warmly welcomed by fellow-labourers of the "Gospel Union," who were most hospitable. The sisters were to us real Marthas, though not void of the spirit of Mary, having the art of both ministering and listening. We had a good time at Mequinez; of fellowship with the brethren and work among the natives.

Mequinez, like all other towns of Morocco, has seen better days. It must have been a beautiful place when it was in its glory, for there are still signs of wealth and good workmanship, but these have given place to slothfulness and poverty. Portions of beautiful arches and bridges, gigantic walls, gardens, and some still good buildings, all speak of a departed glory.

While here we had several open-air meetings, with sometimes as many as one hundred persons round us listening attentively; but wherever we had a good meeting, some opposer, some child of the devil would surely appear, standing up for his father's rights, saying that the people had no right to listen to us, seeing that we did not witness to Mohammed.

Let me give you an account of one day's work in Mequinez.

Directly after breakfast we had our morning family devotions with the brethren stationed in this place. Then we went to the horse market to see if we could buy an animal, which we needed for our work; there was not one suitable. We made acquaintance with some people whom we met again during our stay in that town, to whom we had an opportunity of speaking of the Love of God in Christ Jesus, and of His wrath upon those who are outside Christ, and such as do not accept Him as their personal and only Saviour. In the afternoon, Mr. Barnard, of the B. and F.B.S., with Mr. Bolton and myself, went into the town, the former to sell Bibles or portions of scripture, the latter to support us while we witnessed for Christ. The place where we stood was near an olive shop, at a corner where two streets meet. One of our number bought a few olives while I began speaking to the people and recommending the study of God's Holy Word. Some copies were produced out of our brother's bag, which were handed round for the people to look at and to read. We soon had a good congregation, but some shouted, "Don't pay attention to what he is saying." One Arab among the company, with an open, firm, honest face, who had, apparently, a mind of his own and ignored his brethren's advice, took a book, read from its pages, and evidently was interested. Meanwhile, some present shouted, "Have nothing to do with him nor the books"; others said, "Let him witness." I replied, "I am quite willing to witness." All listened intently when I said in a loud voice, "There is no God but God, and Jesus Christ is the Saviour of the world." They said, "That is not altogether right, do it again!" Then I said, "There is one God and one Mediator between God and men, the Man Christ Jesus!" Many said, "That is not right either! Away with him! Away with the books!" Our

Arab friend all the time stood by, holding in his hand the book of Genesis and a Gospel bound together. "No! No!" said he; "it is all true enough what he has said, and I'm going to read this book." In the sight of all, he put the book into his bag, under his *jelab* (outer garment), evidently pleased by the possession of such a book. May the Lord bless this Arab wherever he goes, and make him and his book a blessing to many.

During our stay in Mequinez we met some nice intelligent Moors. Among others, the judge of the town and his son; both were kind and amiable, and on leaving the judge accepted a complete Bible, asking me to show him the various texts which I had quoted during our conversation. He was struck very much with John xiv. 5, 6, and 1 Tim. ii. 5.

There is also a community of Jews in this place, but where are they not? The lowest, poorest, and dirtiest Jews I have ever met live in Mequinez. They need help in every way, for they are on a very low scale, both morally and educationally. I understand that it is common among them to marry girls as young as six, seven, or eight years of age. Boys of eight or nine years speak as if they were men of thirty or forty years old, only more vulgar. What can result from such a state of things, but immorality, oppression, and ignorance almost incomprehensible to our minds. How sad that these, God's ancient people, are become so degraded and downtrodden! Missionaries among the Jews would find here ample scope for work. It would cost more self denial than meeting them in our cities, but it would be more the character of mission work and a labour of love and mercy.

"Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest" here.

From Mequinez we went on to Fez, one of the capitals of Morocco. The road was excellent, and the weather good, but after being eleven and a half hours in our saddles, we were very glad to rest. Travelling in Morocco is not easy under the most favourable circumstances.

On nearing Fez I rode on in front, as it was nearly sunset, in order to keep the gates open for my brethren. Two of the "Gospel Union" Missionaries were there to meet us, and kindly took us into their home (where we stayed for the space of three weeks). Not more than five minutes after I arrived at the city gate, a Moor walked up to me and said, "Mensink, Christ died for our sins according to the Scriptures; I am a Christian, I could not forget that text. I know it says in the Koran Christ did not die, and that He was not crucified, but this text has overthrown my belief in the Koran and Mohammed."

This man had been one of our congregation whom we gather into a shelter on Sunday mornings in Tangier, to whom bread is given and the Gospel preached. I had occasionally given a verse of scripture and made them repeat it over and over again until some of them learned it, and so this man had evidently remembered the Word, and it had found a lodging place in his heart. By this we see that when the Word of the Kingdom is sown it does not all fall by the wayside.

Two days after reaching Fez this man was present at a little prayer meeting, where he bowed his knees to the Lord Jesus and prayed aloud. One could hear that it was not the first time he had prayed to God in the name of Christ.

The Word of God is preached, circulated widely, and understood, but few *obey*. We praise God for the few.

Fez, like Mequinez, has seen better days. The state of affairs is anything but flourishing in the capital of the Sultan's dominions. Trade is bad, a great number of houses and stores are in ruins, and I think I am right in saying that there is not one good street in the city, though I am told there are some beautiful buildings.

There are at present seven missionaries doing a noble work in this place; four are ladies of the North Africa Mission, the

other three belong to the "Gospel Union" of America. These have only been in Fez a short time, but have already made many friends.

From Fez we visited a small town named Sifroo, containing about 3,000 inhabitants, of which perhaps one-third are Jews. We had some difficulty in getting a resting place in this town, the *fondak* keeper refusing us a room. The Kaid (Governor) of the town was away on a visit to the Sultan, and the Khalifa (assistant governor) had orders not to let foreigners come to the place without a letter from the Governor of Fez. On being refused a place by the inn-keeper, I went straight to the Khalifa. He sent a soldier to know if I had a letter of introduction, otherwise he could not give me a place. I sent answer that I and my animal would wait at his door until a shelter was given us. Finding that I persisted, the Khalifa asked me in, and we talked together. I told him I was accustomed to travel without letters of introduction, and had visited most of the towns of Morocco, but nowhere was I refused a place. After some conversation he and his Talebs became quite kind and polite. Dinner being ready, they invited me to partake, which I did with thankfulness. Three Moors and myself were seated on the ground around one huge dish of rice and mutton. According to Mohammedan custom we said, "In the name of God," and dived our fingers into the dish. I enjoyed the food, being hungry after our ride.

The meal being concluded, tea was served, and then we parted, the Khalifa sending two soldiers with us to show us a place. The people of Sifroo are very kind and willing to listen to the story we have to tell. On the second day I began to talk to one man at the corner of a street, and the passers by stayed to listen to our conversation. Very soon we had about a hundred around us, who listened very attentively. Nowhere did they listen so well and so quietly as in this little town. Several portions of the Word were left behind.

Returning to Fez, we came by the way of a cave village, in fact, a little town called "Bahalil" (the fool). The Moors have awarded this name to its inhabitants, who claim to be descended from the early Christians. Men and women came around us, the women not veiled as in other towns in Morocco, although they are staunch Mohammedans.

Before leaving we had the joy of telling them the Gospel story.

While in Fez we went to prison, not because of misbehaviour, but to visit the poor and needy—a Christian's duty and privilege. We distributed four hundred loaves of bread amongst its starving inmates. They were naturally thankful to see us, and we were glad of the rare opportunity of getting inside the Fez prison and of saying a word of cheer to the poor prisoners.

It was the first time that I had been inside a Moorish prison, but I should have loved to stay there a few days, thus to have had the opportunity of preaching Christ to the inmates. The prison was better than I had expected after what I had heard, still it was bad enough.

On the 18th of March we left Fez for Tangier. Reaching Shabanad on Saturday, we intended to stay there over Sunday and to continue our journey on Monday morning, but were hindered from starting by reason of the rain, which fell heavily. Nevertheless, the Lord's hand was in the hindrance, for I firmly believe that Christ was magnified in the mind of a certain Kaid who was encamped at the same spot as we were. At first he strongly opposed our teaching as to the Sonship of Christ and His crucifixion. Before long, however, he seemed to be convinced of the truth. He read for some time in the Gospel of John, and asked me many questions. I gave him other portions of the Word to read, and some he took away with him. I had a long conversation with him and his two companions, during which time I asked, "Do you understand the language of these books?" They answered, "Should not

we understand our own language? Of course we do. The language is beautiful, and we understand." By the questions he asked and by the answers he gave it was evident he understood well.

I rarely speak about Mohammed—in fact, I think the more he is left in the background the better—but in this place I had to speak about him, for they asked me what I thought of him. After telling them plainly my opinion, some walked off and were not well pleased, but none showed ill-will or anger, and from many we parted the best of friends.

On March 26th we reached Tangier, praising the Lord for all He had done for us. The rain which threatened was withheld, and we travelled the last five days in lovely dry weather. The day after our arrival the rain descended in torrents, and has continued for several days. May we ask a continuation of your prayers for this needy land, that the spirit of conviction of sin may be poured out on all its inhabitants, and that they may learn to worship God in the name of Jesus Christ.

HOW A NEW WORKER VIEWS THE MOORISH MISSION FIELD.

TANGIER, MOROCCO.
April, 1898.

DEAR FRIENDS,

It may well be asked, what right has a new worker, or rather student, to speak of the needs and claims of the Mission Field? Very little indeed, but that little I use, for while musing the fire burns by very reason of the mute appeal of surrounding misery which rises to God continually; unuttered, because unknown, yet (in the words of the Psalmist) a "prayer" inasmuch as the presence of need must always in itself be an appeal to the tender compassion of our God. Psalm xxxix. 3, 12.

There is a blind Arab, who sits by the highwyside; one whose face you do not look upon willingly but instinctively turn from. He was guilty of some minor offence (petty theft) years ago, and suffered the not unusual penalty of Mohammedan law, his eyes were burned out and the poor victim of justice (?) cast into the streets henceforth to earn his bread by begging. Where his eyes should be are only ghastly sockets and scarred features, a wreck of God's image, a revolting spectacle, but one which leaves a deep pity welling up in the heart. You say, "It is no uncommon sight." Does frequency palliate suffering, or misery become less so by its oft sufferance?

Perhaps the saddest thought in connection with such an object of wretchedness is not merely the individual woe, but its reminder of that similar condition spiritually in which the land and its peoples lies continually. They have souls? Oh yes, as sockets prepared for sight, but where the eye should be to receive God's gift of light, there is only a cavity, with the dense darkness of hundreds of years of ignorance, superstition, and bigotry fostered by the teaching of Mohammed. Yet *such* is that depravity that it is not even recognized. The night, a blackness which might be felt, only its victims are too successfully blinded to know their condition.

Pass on into the market place this bright Lord's Day morning. Here are wares and cattle, and multitudes of people who differ from the latter principally in their capacity for intelligent woe and suffering. You read it in every face, and meet it at every turn. Need, need, the need of God to free the slave from his heartless human owner and his soul from the bondage of Satan and sin, to alleviate the groan of creation, which seems to have reached its utmost intensity under the power of the Crescent. The hopeless condition of man and beast alike cries to God, and He has been down to see if indeed it be

"according to the cry" which rose to Him. Then in grace, the like fate to that of Sodom and Gomorrah has been averted, and in its stead a small band of Christian workers has been sent with the message of our Lord Jesus Christ, who, though He was rich, yet for our sakes became poor. Oh for fellowship with Him, not only in the reception of this grace but in its impartation, the two-fold blessing of Abraham, "blessed," and "made a blessing" to these, his seed through Ishmael.

There is no question about the former for us. Our very possession of spiritual good shows us the dark shades of this picture of want and hopelessness. God grant that we may seek the choice gift of being used in blessing to others, in leading some of those for whom Christ died, into the true soul-light of the knowledge of His love.

E. A. CRAGGS.

IN THE WOMEN'S REFUGE, TANGIER.

AMID the dense darkness and bigotry which continually confront the workers among Mohammedans, it is intensely refreshing to find even one whose heart seems awakened to feel the need of a Saviour. In addition to the carrying on of the Women's Hospital, Miss Breeze has recently opened a Refuge for market women, which is well attended, and where, once a week, medicine is dispensed. She writes: "I am just now attending a woman who has been very ill, and is still in danger. She has taken a great fancy to me. To-day she said:

"Oh, Tabeeba, do let me live!"

"I said, 'Why are you afraid to die?'"

"I want to live so that I may give alms and do kind deeds and have something to show God, and then He will forgive me. I cannot go empty-handed," replied the poor woman.

"But," I replied, "all these good things will not cleanse your heart from sin, you will still be a sinner."

"Woman: 'Yes, I know that, but when I have done all I can, and God sees it, He will do the rest.'"

"Miss Breeze: 'You are a sinner, and as such must die eternally, for God said so, and He cannot change His word; so you cannot expect Him to forgive you.'"

"Woman: 'What can I do?'"

"Miss Breeze: 'One died for you and bore the punishment of your sins.'"

"Woman: 'I do not quite understand, and I am so weak, but if God will, when I get better, come and teach me, for I do want to know God's way.'"

Will not our readers join us in prayer that this seeking soul may be led to *know* Him, Whom to know is eternal life.

BIBLE READINGS.

BORNE AND CARRIED BY THE BURDEN-BEARER.

He bare them and carried them all the days of old (Is. lxiii. 9).

* * * * *

Fear thou not . . . be not dismayed . . . I will uphold . . . (Is. xli. 10); I will bear, even I will carry . . . and deliver . . . (Is. xlvi. 4).

* * * * *

Roll thy burden on the Lord (Ps., R.V., xxxvii. 5); casting all . . . care upon Him (1 Peter v. 7); and He shall sustain thee (Ps. lv. 22).

* * * * *

Surely He hath borne our griefs, and carried our sorrows (Is. liii. 4).

E. A. H.

NOTES FROM CASABLANCA.

EXTRACTS FROM JOURNAL OF MR. H. E. JONES.

March 1st.—The dispensary was again opened to-day and quite a number of sick folk were present, first to hear the simple story of Jesus and His love, and then to have their bodily ailments attended to.

2nd.—A man came into the dispensary this morning carrying his mother in his arms. When Dr. Grieve attended her it was found that she had a dead foot and would need to have it amputated. One could not help admiring the man for the care he showed to his mother and thought at the same time what a lesson it would be for many a young man in the homeland. Although these people are so degraded, sinful, and blind to everything that is pure and holy, yet very often their actions surprise one.

9th.—This morning a well-dressed Moor came into the waiting room and began reading the following text on the wall "I am the way, the truth, and the life." He afterwards sat down and I began to speak to him; he was most attentive and seemed quite interested in all that I had to say. After conversing for some time I quoted Acts xvi. 31, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." He repeated it several times after me, and then asked for a pencil that he might write it in a Gospel that I had previously given to him. Instead of writing "thou shalt be saved," as in the text, he wrote "I shall be saved," and I just prayed, then and there, that what he had written down on paper might indeed become a reality in his heart and life.

OUR SISTERS IN CASABLANCA.

FROM MISS E. DUNBAR.

March 1st.—To-day I spoke in the waiting-room. When I asked one woman did she remember what I told her on a previous occasion, she said, "My daughter, you will have to repeat it over and over again to me." Yes! it is ours to repeat the Gospel Message, but God can open the heart to receive. I had a good time reading afterwards with two men. In the afternoon we visited a hut which we know; they have heard the Gospel often, but one cannot tell how much they take in. I spoke in the waiting-room this morning, and at the women's class in the afternoon. One woman objected to something I said, but two or three others told her to be silent; she did not know what she was talking about, and we had the truth.

Thursday, 10th.—Having had such wet weather, I have not been able to go every day to the dispensary, the street through which we have to pass being like a river. The Moors are not too polite, either; it is amusing to see them standing in the clean parts or on a stepping-stone and telling you to pass by, which means wading through the mud.

Monday, 14th.—There were a good number of women at the dispensary to-day, and they listened well; one kept repeating to the others in her own words what I said, and then turned to her neighbour and said, "Believe, believe, you must believe if you want to enter heaven;" and then to me, "Your words are dear to me."

Thursday, 17th.—After the men patients had been addressed this morning by Mr. Jones, several others came in, so I had an opportunity of speaking to them. One, a neighbour of ours, and very intelligent, asked a great many questions, and explained to the other less intelligent ones. He has a copy of the Gospel, and sometimes Hassan (our servant's husband) goes to his shop, and they two read together.

About twenty children gathered at eleven; they sew first for three quarters of an hour; the work is then put away, and we teach them texts and hymns, and tell them Bible stories. To-

day while I was telling about Christ dying for us, one child whispered to another, "He did not die." Thus they learn to doubt from their childhood, and so grow up bigoted, believing Christ to be only human. After class we went to dinner in a Moorish house. The people evidently expected us to talk about Sidna Aisa, because they began the subject themselves. One woman who was present, bearing the title "Hadja"—because she had been to Mecca—told us how she had sold all her jewellery and her best clothes in order to accompany her husband to the Holy City. A man, very bigoted, kept asking us questions that would never enter into an inquirer's mind at home. How helpless we felt! "Truly the natural man understandeth not the things of the Spirit!" One just longs to be able to say something that would make these people understand and believe, but it only makes us realize more and more the words of Christ, "Apart from Me ye can do nothing."

Saturday, 19th.—The Jews come in greater numbers on this their Sabbath than any other day, and this morning the waiting-room was filled with them. While speaking one said to me, "If you believe the Word of God, why do you not keep the Sabbath?" It is rather difficult explaining this when one has only a limited knowledge of Arabic. I asked him why he had come for medicine on the Sabbath, and whether he kept the whole law; he admitted that he did not, but coming for medicine was quite lawful so long as they had not to give the Tabeeb money for it. A Moor then interrupted by saying "Our religion is the best; it is very wide; if I kill or steal, or whatever I do, it is all right, our prophet will intercede for us." I could only leave the message of salvation with them, and the words came to me with more force than ever, "Except the Lord build the house, they labour in vain that build it." Nothing but His Almighty power can unbind these whom Satan has bound so fast.

FROM MISS L. SEXTON.

29th.—Visited a small village near. In one of the houses a young fellow, noticing we had a Gospel, ran and brought the fokee. We were having a really nice time with some women before he came, but when we spoke of Christ having conquered death and risen from the grave, he began to scoff, declaring that He was raised to Heaven without death, which is the belief of most Moslems. After a little the fokee arose, saying he must go to the Mosque to pray. I offered him the Gospel (St. John), which he took, saying he would read it and search out the truth. Then we resumed our talk with the women. They were very interested and listened nicely.

31st.—I met a fine, well-dressed Moor close to our house as I was returning home one day, who invited me to go and see his household. He knew us, but I had not the faintest recollection of meeting him before. I could not go then, but said if he would send his slave to show us the way we would go to-day. It had been raining in torrents, and the streets were in a fearful state. We certainly did not expect a summons this afternoon; in fact, I had forgotten all about him, when our cavalier presented himself. Through rivers of mud we ploughed our way, removing our boots when we got to the house.

But such a nice time we had there; it more than made up for the discomfort of the journey. He showed us the Gospel which he said we had given him (neither of us recollected the incident), and also a tract, saying he had read both, thought a great deal about them, and wanted to learn more. His brother, wife, and two or three friends, and several children listened attentively while Miss Watson read and we spoke and sang. I never came across a more earnest and interested group. We promised to give him a whole Testament if he would come for it to-morrow.

FROM MISS ADA WATSON.

Wednesday, March 2nd.—Had a very interesting talk with a man who came for ointment. He said, "I never heard this before, it is good, how do you know Sidna Aisa loves me?" I tried to show him that Jesus died in his place. He acknowledged he was a sinner and could not cleanse himself, and went away promising to think over the words.

Tuesday, 15th.—After finishing in the dispensary this morning, we went for a walk. While resting by the wayside, a woman came up and entered into conversation with us. After finding out where she lived, I spoke to her of sin and salvation; she sat down and listened and was interested. As we were returning, a man met us and asked if he might come for the Gospel which we had promised him, so we told him we would bring it to his hut in the afternoon. We did so and had a nice talk with him and three women who were there. He would not admit the Divinity of Christ. After talking to him a little, we read the first chapter of John; we drew attention to verse 29, "Behold the Lamb of God," etc., which he said he understood; but one remark he made shows how difficult it is for these people to become Christians, even were they disposed: he said, "If a man changes his religion and the Government hear of it they will kill him; what is he to do?" Praise the Lord, "there is nothing impossible with God."

Wednesday, 23rd.—Nearly forty at the classes: Mrs. Grieve spoke to them. At the close I measured several for garments.

Tuesday, 29th.—Had a very full afternoon. First went to see Fatuma, who lives a little distance away, and whom we have several times promised to visit. We have not been able to get to her hut on account of the state of the roads, and even to-day had to pick our way carefully along by the wall and over stepping-stones. She was not in when we arrived, so we conversed with her daughter till she returned, and then had a good talk with them and others who came in. We asked her if she remembered what we told her the last time and she repeated a line or two of the chorus of a hymn, which showed she had at least listened to some purpose. Oh that they may really understand the message of love. Leaving them, we tried to make friends with a young mother, but she was shy, and seemed rather afraid of us; so, seeing a woman watching us from another hut, we went in, and, after one or two questions, were able to speak of the Lord Jesus, who He was, and why He came to earth. After listening intently, she broke in, exclaiming, "*Why, all these years are gone and I have never heard these words before!*"* Alas! there are hundreds and thousands of others who have never heard them.

* "WHY, all these years are gone,
My childhood and my youth;
"I've never heard these words before,"
These words of love and truth.
So spake a Moorish woman
Within her hut one day,
As English sisters sat and told
Of Christ, the Life and Way.
How oft had she been taught
Tradition's foolish tale,
How Prophet's intercession would
For feeble man prevail.
Her mind is dark and ignorant,
And yet she listens well,
And eagerly drinks in the word
Of life, which now they tell.
But why should "all these years"
That seem of priceless cost
Pass on into eternity,
And be for ever lost?"

While multitudes of women,
So sinful and so sad,
"Have never heard these words before"
That make our hearts so glad.

Will not some rise and answer,
"Lord, here am I, send me;
Let me go forth to bear Thy word
That sets the captive free."
Then in some Moorish mud-built hut
Or tent, in days to come,
Thy words may strike a chord which thus
Shall guide a wanderer home.

W. T. F.

EXTRACT FROM AN ADDRESS BY THE LATE MR. GEO. MÜLLER.

Bethesda, March 1st, 1895.

Psa. xlii. 11, "HOPE THOU IN GOD."

OH! remember this—there is never a time when we may not hope in GOD, whatever our necessities, however great our difficulties; and though, as to all appearance, help is impossible to come, yet our business is to hope in GOD. And it will be found that it is not in vain—in the LORD'S own time help comes.

Oh! the hundreds, yea, the thousands of times that I have found it thus within the past seventy years and four months! When it seemed impossible that help would come, help DID come, for GOD has His own resources, and these resources may be counted by hundreds, by thousands. He is not confined to this or that thing, or to twenty things; in ten thousand different ways, and at ten thousand different times, GOD may help us. Our business is to spread our case before the LORD, in child-like simplicity, to pour out all our heart before GOD, to tell Him, "I do not deserve that Thou shouldst hear me and answer my requests, but for the sake of my precious Lord Jesus in Whom alone I trust for the salvation of my soul, Thy perfect Servant, my Saviour, for HIS sake answer my prayer, and give me grace quietly to wait till it please Thee to answer my prayer, for I believe Thou wilt do it in Thine own time and way."

Thus, invariably, I have found it (with the exception of one case, for which I have prayed since November 10th, 1844), my prayer has been answered. And I cannot tell you what an effect this has had on my life, and how it has made me a happy man, and in my greatly advanced age it makes me a very happy man. I cannot tell you how unspeakably precious it is to have such a Friend in heaven.

"FOR I SHALL YET PRAISE HIM."

More prayer, more exercise of faith, and more patient waiting, and the result will be blessing, abundant blessing. Thus I have found it many hundreds of times, and therefore I continually say to myself, "Hope thou in GOD."

"WHO IS THE HEALTH OF MY COUNTENANCE, AND MY GOD."

That is just the great point to remember, that JEHOVAH, the Almighty God, is OUR GOD. And, therefore, we must wait on Him longer and longer and longer, and exercise patience yet more and more and more, for in GOD'S own time it will be seen that it is not in vain.

WE speak of Christ showing His love by the death of the Cross; let us also consider the Father's love, in whose hand was the sword. Oh, the yearnings of His heart, when He was bruising the Son of His love.

Tunisia.

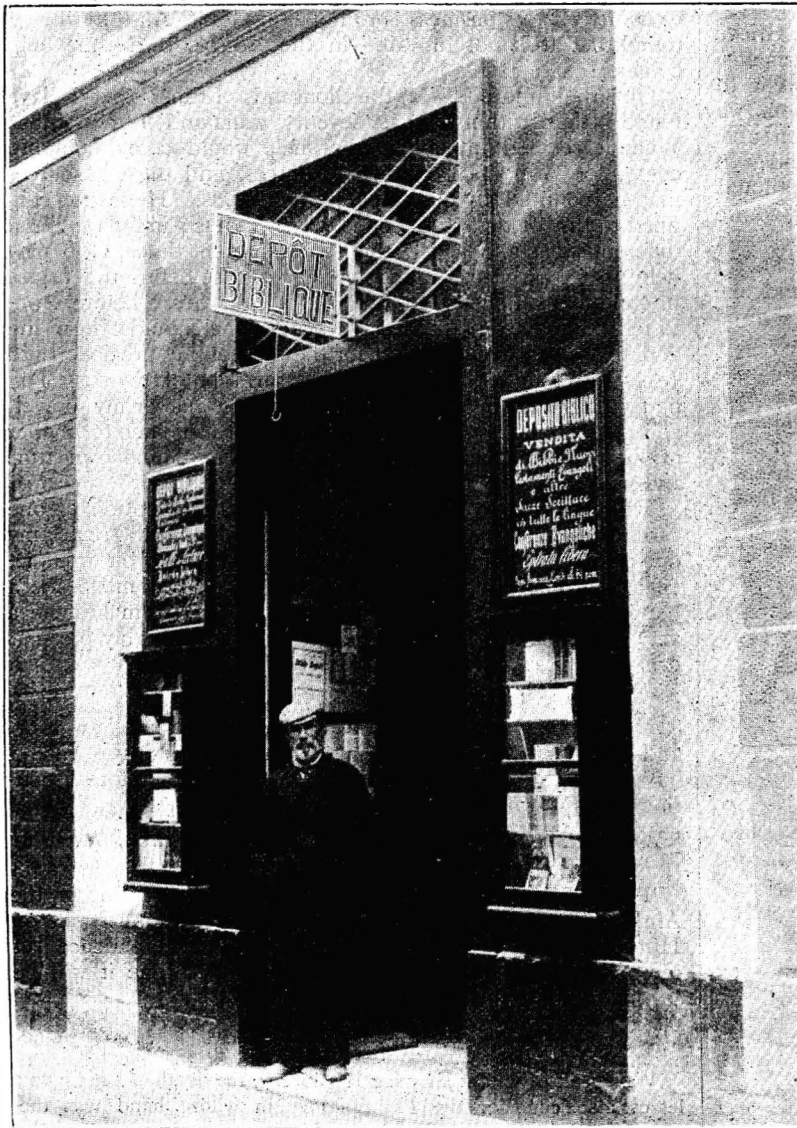
EXTENSION IN TUNIS.

BY MISS A. M. CASE.

THE Lord has very graciously responded to our request for funds to buy stock for our Bible Depôt, and He has done something more, for which we desire to praise Him heartily. He has laid it upon the hearts of one or two to pray for us—not occasionally, but systematically and perseveringly. This news has been to us the best of tonics, and we are going forward with renewed courage to the work of extension. It has taken rather a different form from that proposed in NORTH AFRICA for March. To begin with, our landlord did not keep strictly to his contract, and then a fire took place next door, where the people lived who wished to take from us part of our premises. The result of this combination of circumstances is that the landlord is very glad for us to remain as we were, and has consented to certain improvements and alterations, which are already nearly completed.

We have a shop, hall, two classrooms, etc. The entrance to our Arab-room is from the busy street mentioned in our last account. This has been made more public by the removal of a gate, changing the position of a door, and so on. As for the second shop we hoped for, it has been taken in the Arab quarter, and already we have had some sales. This is the more encouraging as news is to hand from Sousse of the infliction of a heavy fine upon one of our sisters there for *lending* tracts, called by the authorities "distribution." It is evident that if the natives and Europeans are to have the privilege of reading the Word of God, they must be encouraged to come and buy it for themselves.

The Italian caretaker of our depôt and hall is very frequently to be seen where he stands in the photograph. He loves to invite the people into the services, and though only converted a year ago, has proved himself a devoted helper, in his own sphere, receiving the very little we can give him (not a salary), with the remark that the peace and tranquillity of mind he now enjoys is payment enough for him. His past was indeed a stormy one, and we thank God with him and his wife for the haven of rest into which they have both entered by means of the glorious Gospel.



ENTRANCE TO BIBLE DEPOT IN TUNIS.

Egypt.

EARLY DAYS IN ALEXANDRIA.

✧ JOTTINGS FROM MR. KUMM'S JOURNAL. ✧

I HAVE generally spent the mornings in reading the New Testament in Arabic and studying the colloquial, with our native helper Ayoub. Slowly I am making progress in the language; Rome was not built in a day, and Arabic is not learned in a month. In the afternoons I have visited the surrounding villages of Alexandria, taking a bag of Gospels with me, kindly supplied by the Trinitarian Bible Society. Ayoub accompanied me to help when my Arabic failed, or to interpret for me. Let me describe to you one or two of these afternoons. At three o'clock we started. Walking for one hour and a half over the ruins of the old Roman Alexandria, we came to a little douar, near Sidi Gaber, consisting of about twenty Bedouin tents. Sitting down before one of them we started a conversation with an old man, the women laughing around us at our strange and unexpected appearance. After a few words of introduction Ayoub read to them. The man was interested and even the women listened and when the time came for us to move on they were quite sorry we could remain no longer with them. The man himself could not read but told me his son could, so we left him a Gospel of John for his son to read to him. His eyes being very sore, we promised to take him some eye-salve when we went again. On our next visit he was not there, but his son took his place, showed us the Gospel, and told us he had read in it and thought it very good. The poor Bedouin are far more ready to receive the Gospel than the town people.

The next tent we came to, two men offered us some "anticas," *i.e.*, Roman coins and images of earthenware. We told them we had some anticas which were better than theirs. Seeing their look of enquiry we continued, "The word of God, which is older than your coins and images, and gives life through Jesus Christ the Saviour!" A long conversation followed which ended in our taking their anticas for a few

piastres, and their receiving a Gospel with the promise to read it diligently. By this time it was necessary for us to go to the next station—Sidi Gaber—to get the train back to the city before dark. Arriving at the station, we found we had to wait three-quarters of an hour for the train, so we went to the native café just opposite to sow a few more seed-corns while we had time. We ordered a cup of coffee, which is served Arab fashion in cups not much larger than a thimble, thick and sweet, with a glass of water. We then got out our Bibles and began to talk to the men sitting around us, who are always ready to talk on religious subjects. Suddenly the door opens, and in comes the leading sheikh of the village. He wears the green turban, as belonging to the family of the prophet. After a good deal of salaaming, he gets comfortably seated in a chair.

His eyes fall upon us as if saying, "Who are these strange intruders?" We answer by wishing him good-day, and the conversation begins. He tells me he is a son of the prophet. I answer, "Some are sons of kings, some are sons of prophets, some are sons of beggars, but we are all equal before the one great God." There is great astonishment over the wisdom and piety of the kaffir (infidel). The sheikh remarks, "Is not Allah good to give us such beautiful sunshine as to-day?" "Yes," I answer; "therefore all men ought to love Him and keep His commandments, which we find in Luke x. 27. Have you read the Injil?"

Sheikh: "No."

Missionary: "What does the Koran say about it?"

Sheikh: "It is the Word of God, which men ought to read."

Missionary: "Why have you not read it?"

Sheikh: "I have not had an opportunity."

Missionary: "Should you like to read it?"

Sheikh: "Yes, very much."

Missionary: "I will make you a present of one."

Thereupon he expressed his thankfulness by repeatedly rising to his feet and bowing deeply. We were then obliged to leave for the train, and reached home at half-past six, after a very pleasant afternoon. "My word shall not return unto Me void."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

For the safe arrival of Mr. and Mrs. Reid, Miss Denison, Mr. and Mrs. Michell and family from their respective fields of labour.

For successful services amongst the Kabyle men in Algiers, conducted by Mr. Cuendet with the aid of a lantern.

For tokens of God's approval and blessing in many parts of the Mission field.

PRAYER

For a Moslem brought up amongst Sheiks, but who has lost all faith in Islam. Is now visiting the Missionary by night for instruction. Reads the New Testament and appears to drink in the Word eagerly.

For a crippled youth, lying day and night outside the gate of a Moroccan city; that the gospel story told him frequently by our American brethren may be blessed to his conversion.

For Sheiks and others in various places who profess to be secret disciples of Christ, but are afraid to confess Him, either through the fear of violence or the prospect of losing their livelihood. That God would strengthen all such, giving them grace to obey His commands.

For our brother, Mr. McAlpine, formerly of the Faith Mission, who is staying in North Africa for a time through weakness of the lungs. That God would graciously heal him and fit him again for his work.

That in the providence of God an end may very speedily be put to the oppression and tyranny that prevails throughout Morocco, and freedom be granted to its people to confess Christ.

For the Young.

By MISS S. M. DENISON (*Fez*).

I WONDER if any of the children who will read this ever saw a street like *our* street. How can I tell you just what it is like? Well, in the first place, to get into our street you have to come through our gateway—the gate is open all day, and is a very shaky, patchy old thing, with a wooden bolt meant as a security at night. All the bigger streets in Fez have wooden gates, and they are, I think I may say *all*, shaky and patchy. These gates are bolted an hour or so after sunset, and each one has a man to look after it, but generally the good man goes sound asleep when his gate is closed, so if you happen to be out at night you may be two hours coming a distance which would need twenty minutes in day time, for you may have to knock, knock, knock at the doors before you can wake the poor sleeper up, and then you may have to turn right away from some gate where the keeper has gone home and left his gate to take care of itself; then you have to go round home some other way.

But to come back to *our* street. When you have at length got inside the gate you find yourself in a narrow lane with high walls on either side, here and there a great closed door, and no windows at all! besides, the lane is not straight, but turns, here to the left, there to the right, and add to this that a great many houses have rooms built over the street meeting the opposite houses, and you can guess *our* street is not a very bright place; it is so narrow that one of our fellow-workers, who is tall, can put her arms "akimbo" and then both elbows touch the sides of the street; and the rooms thrown over the street are so low that when we ride we have to bend our heads down almost to the mules' neck or we get a "whack" on the forehead that we don't forget for a while. BUT, get inside one of the big closed doors, and what do you see? Beautiful houses with courts open to the sky, and plenty of light; every house has its floors paved with tiny tiles of bright colours—blue, green, yellow, white, and black; and some houses have great squares of marble (white) surrounded by these pretty tiles. All the rooms are built round this court, and look into it, so there is no need for windows looking into the street.

Now if you go into one of the rooms you will see its only furniture is carpets, mattresses, and pillows with bright covers. No tables, no chairs. If it be meal-time a slave will carry in a brass basin and kettle to match, and "pour water on your hands" (2 Kings iii. 11), and the hands of each one about to eat, then she will bring in a little low table, and on it one large dish and several loaves; then you will be handed a piece of a loaf, broken, *not* cut, and it has to serve you as knife, fork, and spoon, and if you know how to behave nicely at table you will manage to eat without ever soiling your left hand. You will break a little piece off your bread, and with it in your right hand lift a piece of vegetable or meat off the dish and transfer it to your mouth. When you want gravy you will do the same, and if your neighbour be polite, she will pick you out little pieces and put them in your mouth, whether you want them or not! Should the meat not divide easily your neighbour will ask you to "hold," and between you you will pull it to pieces.

When you have quite finished, the dish will be removed, and the slave will again bring water, and add soap this time, for your hands. Then comes the tea-tray—a round, brass tray, with small glasses holding about two eggcupfull, and a pewter teapot and one spoon; it is green tea, and has mint put in to flavour it, and the sugar is put into the pot, not into the cups, so one spoon is all that is needed to stir with. You will have to drink three cups of this tea if you want to please your hostess. Then a tiny piece of fire will be brought in a little

brass vessel, and on it will be burned a sweet-smelling incense for your gratification, and rosewater will be sprinkled over you from a silver bottle with perforated top. Of course you are a lady—gentlemen would not be allowed to see the ladies of the house.

Perhaps you would like to hear something of the little boys and girls here. Well, in the first place, don't suppose that the Moors are black people; they are very little darker in skin than most of yourselves. But there are black people here, mostly slaves, and some of the little children have black mothers, so are themselves brown. First, I will tell you about two little boys who came into our house this week. One was a nicely dressed boy of about ten years. He came in the other day while I was in the waiting-room speaking to some men and boys who were waiting their turn to get medicine, and said, "Listen; I know those verses"; and he repeated very quickly—so quickly that I could hardly follow him—"Therefore, putting away lying, speak everyone truth with his neighbour," and "There is one Mediator between God and man," etc., and "Deliver my soul, O Lord, from lying lips and a deceitful tongue." "Now," he said, "will you give me a book?" I knew it must have been Miss Greathead who taught him the verses at her Friday class, so I said, "No; you can talk to Miss Greathead when you come on Friday." Then he and several little boys who came with him sat down and listened while I went on talking and singing; and as I spoke of the Lord Jesus, one of them said, "He (the Lord Jesus) is now like a slain lamb." (They never seem to forget that description of Him which we have in Revelation, and they know what it means, for the people here often slay a lamb on the threshold of a rich man's door if they want him to help them in any difficulty; and once they have done that, the rich man would never, never refuse to help them.) Well, after a while some of the little boys went away, and when they had gone, one of the remaining ones said, "Those boys took one of your books away, off the organ"; and when I looked, sure enough an Arabic New Testament was gone. The people here think very little of stealing; even wealthy ladies never leave any of their jewellery lying about in the way of their lady friends, lest they should steal it. About an hour afterwards two little lads returned with the book, and on being asked with whom they found it, they said, "With the owner of the red coat. We came up to him and said, 'Where is the book she gave you?' And he denied, but we said, 'Give it up.' So here it is." The owner of the red coat was the little lad who had just repeated the texts so nicely!

The second boy I want to tell you about came in with a very little boy on Friday. He was a very nice-looking boy, but he was quite blind. "How long have you been blind?" we said. "Since I was one year old," he said. "My eyes were bad, and they put medicine on them (mentioning the medicine), which burst them." He was a very patient-looking boy, and several times said, "God is the King of praise." Not one murmur from him. I wonder if some of us would be so patient if we had half as much to bear.

Now for the story of a little black girl—a slave from the Soudan. A few years ago she went with her father from their village hut to the chief's house; and when they got there, she said, "I'll wait outside." So she sat down at the door and her father went in. Very soon a man came along, and, as he passed the house, threw his cloak over the little girl and ran with her into a house near the place. Then he held a big knife over her and said, "If you cry out, I'll kill you." So she was kept there for a day or two, and then secretly taken away and, with several others, made to tramp, tramp, tramp, day after day, from the Soudan to the Sahara, parched with thirst, through the Sahara on to this land, and was then sold for a slave. There are many, many slaves here. In some houses they are very well treated, but in others very badly and beaten terribly if they do any wrong. One day a slave-girl said to

Miss Mellett, "I don't know where I'm going (after death), but I want to be with my father and mother, brothers and sisters, wherever *they* are." She, too, had been stolen, and had never seen any of her people since. Some of the slaves are just thought as much of here as cattle are at home, and if one dies, the owners are sorry just as a farmer at home would be sorry if one of his cows died. A lady brought in a sick slave for medicine one day, and when it was said to her, "She must rest awhile from her work," the lady said, "Her owners have no other slave—two died lately; they cannot put this one *upon a shelf*"—meaning she *must* work. And another day a young man brought a slave-woman to be treated on men's day; so some of us said to him, "This is men's day; you must not bring a woman in," and he answered, "She's not a woman; she's only a slave."

Gifts for the Lord's Storehouse.

NOTHING is so acceptable to God as a real devotion to Himself, working itself out to the fullest extent in self-sacrifice. Hence the words of commendation and approval spoken to the poor widow—the one above all others most liable to suffer want—because she gave into the treasury of God all the living that she had. And in the institution of the Church this was one of the first principles adopted. No doubt as selfishness, manifest in a desire for this world's goods, was one of the first results of the fall; it must needs be the first corrected; and among the early disciples this was remedied in a most radical way by the selling of their goods and making distribution, not according to prominence or faithfulness, but according to NEEDS; this, probably, being the only time in all the nineteen hundred years of the history of the Church when this principle that underlies the whole matter of Christian living, namely, "Thou shalt love thy neighbour as thyself," has been put into practice by any large proportion of God's children.

This is, however, the principle upon which even worldlings act when the need falls within their own circle. A mother takes the very food from her own lips, or the clothing from her own person, that a suffering child may be supplied. Often the father disposes of the most necessary things, and makes the greatest sacrifices that he may minister to some one of his family who is in sore bodily need: how much greater, then, the reason that we, who know of the wonderful Gospel of His grace and profess to follow Him, should minister as much as in us lies to those who suffer for lack of raiment or food, and especially to those who, without Christ, and weighed down with their sins, sink into the everlasting burnings.

It may be said, "I am holding my goods as God's steward, and expect eventually that they may be used to that end"; but thousands are now suffering need, and going into Christless graves. We are responsible for them to-day, and anything we may propose to do for them to-morrow may be of no avail.

Thomas A. Edison has discovered a process whereby he is able by the use of powerful magnets, to extract iron in paying quantities from low-grade ores. If, now, that busy brain of his would invent some kind of magnet which would extract withheld gifts from low-grade givers, he would be one of the noblest benefactors of the world. *Advance.*

Miss Leitch tells of a business man who took the Lord into partnership. That man now supports forty-one missionaries in the foreign field. He and his family live in the house they occupied at the time of his marriage, a house of six rooms.

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 steambat 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. MATHIESON, 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.
TANGIER.		Tetuan.		REGENCY OF TUNIS.		Mr. D. J. COOPER .. Nov., 1895	
Mr. C. MENSINK ..	Oct., 1888	Miss F. M. BANKS ..	May, 1888	Tunis.		Mrs. COOPER, <i>nee</i> BILL Dec., 1897	
Mrs. MENSINK ..	May, 1890	Miss A. BOLTON ..	April, 1889	Mr. A. V. LILEY ..	July, 1885	EGYPT AND NORTH ARABIA.	
Mr. W. T. BOLTON ..	Feb., 1897	Miss A. G. HUBBARD ..	Oct., 1891	Mrs. LILEY ..	April, 1886	Alexandria.	
Dr. J. H. D. ROBERTS,		Miss I. DE LA CAMP ..	Jan., 1897	Miss A. M. CASE ..	Oct., 1890	Mr. W. DICKINS .. Feb., 1896	
M.B., C.M.Ed.	Dec., 1896	Fez.		Miss K. JOHNSTON ..	Jan., 1892	Mrs. DICKINS .. " "	
Miss J. JAY ..	Nov., 1885	Miss E. HERDMAN ..	Jan., 1885	Miss E. TURNER ..	" "	Mr. C. T. HOOPER .. " "	
Miss B. VINING ..	April, 1886	Miss M. COPPING ..	June, 1887	Miss A. HAMMON ..	Oct., 1894	Mr. W. T. FAIRMAN Nov., 1897	
Miss S. JENNINGS ..	Mar., 1887	Miss M. MELLET ..	Mar., 1892	Miss M. ERICSSON		Mr. W. KUMM .. Jan., 1898	
Miss M. C. LAMBDEN ..	May, 1888	Miss S. M. DENISON ..	Nov., 1893	(Associate) ..	Nov., 1888	Miss M. A. PRIOR .. Feb., 1896	
Mrs. BOULTON ..	Nov., 1888	MISS L. GREATHEAD ..	Nov., 1890	Miss R. J. MARCUSSON		Rosetta.	
Miss K. ALDRIDGE ..	Dec., 1891	ALGERIA.		(Associate) ..	Nov., 1888	Miss A. WATSON .. April, 1892	
Dr. G. R. S. BREEZE,		Cherchel.		Miss M. SCOTT ..	Mar., 1892	Miss VAN DER MOLEN .. "	
L.S.A. ..	Dec., 1894	Miss L. READ ..	April, 1886	Sousa.			
Miss F. MARSTON ..	Nov., 1895	Miss H. D. DAY ..	" "	Dr. T. G. CHURCHER,			
Miss E. CRAGGS ..	Mar., 1898	Constantine.		M.B., C.M.Ed.	Oct., 1885		
<i>Spanish Work—</i>		Mr. J. L. LOCHHEAD ..	Mar., 1892	Mrs. CHURCHER ..	Oct., 1889	AT HOME.	
Mr. N. H. PATRICK ..	Jan., 1889	Mrs. LOCHHEAD ..	" "	Mr. W. G. POPE ..	Feb., 1891	Mr. W. SUMMERS .. April, 1887	
Mrs. PATRICK ..	Sept., 1889	Miss L. COLVILLE ..	April, 1886	Mrs. POPE ..	Dec., 1892	Mrs. SUMMERS .. May, 1890	
Miss F. R. BROWN ..	Oct., 1889	Miss H. GRANGER ..	Oct., 1886	Mr. H. E. WEBB ..	Dec., 1896	Miss I. L. REED .. May, 1888	
Miss VECCHIO, <i>Mis. Helper.</i>		Miss E. K. LOCHHEAD	Mar., 1892	Mis. WEBB, <i>nee</i> MOR-		Miss L. A. LAMBERT .. Dec., 1893	
Mr. A. BLANCO ..	" "	Algiers.		TIMER ..	Nov., 1897	Dr. C. L. TERRY, B.A.,	
BOYS' INDUSTRIAL SCHOOL, NEAR TANGIER.		Mons. E. CUENDET ..	Sept., 1884	Miss L. GRAY ..	Feb., 1891	M.B., C.M.Ed. Nov., 1890	
Mr. J. J. EDWARDS ..	Oct., 1888	Madame CUENDET ..	Sept., 1885	Miss A. COX ..	Oct., 1892	Mrs. TERRY .. " "	
Mrs. EDWARDS ..	Mar., 1892	Miss E. SMITH ..	Feb., 1891	Miss N. BAGSTER ..	Oct., 1894	Mr. G. B. MICHELL .. June, 1887	
Casablanca.		Miss A. WELCH ..	Dec., 1892	Kairouan.		Mrs. MICHELL .. Oct., 1888	
Dr. G. M. GRIEVE		Oran.		Mr. J. COOKSEY ..	Dec., 1896	Miss GRISSELL .. Oct., 1888	
L.R.C.P. and S.Ed.	Oct., 1890	Miss R. HODGES ..	Feb., 1889	Mrs. COOKSEY ..	" "	STUDYING ARABIC, ETC., IN ENGLAND.	
M s. GRIEVE ..	" "	Miss A. GILL ..	Oct., 1889	Miss E. T. NORTH ..	Oct., 1894	Mr. A. T. UPSON, Mr. P. SMITH,	
Mr. H. NOTT ..	Jan., 1897	Djemaa Sahridj.		Miss G. L. ADDINSELL	Nov., 1895	Mr. E. SHORT, Mr. H. W. PELLIS,	
Mr. H. E. JONES ..	" "	Miss J. COX ..	May, 1887	DEPENDENCY OF TRIPOLI.		Mr. J. H. C. PURDON and Mrs.	
Mrs. JONES, <i>nee</i> DUNBAR,	Nov., 1896	Miss K. SMITH ..	" "	Mr. W. H. VENABLES	Mar., 1891	PURDON. Miss H. E. HUMPHREYS,	
Miss L. SEXTON ..	Feb., 1897	M., Mme., and Mdle. ROLLAND,		Mrs. VENABLES ..	" "	Miss E. FERRY.	
Miss A. WATSON ..	Feb., 1897	<i>Missionary Helpers.</i>		Mr. W. REID ..	Dec., 1892	<i>Tutor.</i>	
Miss F. K. TREGILLUS	Dec., 1896			Mrs. REID ..	Dec., 1894	Mr. MILTON H. MARSHALL,	

Mission Publications.

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

Illustrated by Woodcuts and Photo-engravings. Price 1d. per Month, or 1s. 6d. per annum, post free.

The Annual Volume for 1897.

Strongly bound in paper boards, Price 1s. 6d.; cloth, 2s. 6d., post free, with large Coloured Map of North Africa, 9 by 13, showing the Northern half of the Continent, with the Mission stations marked in red.

The same Map, mounted on stiff cardboard and varnished, with eyelets, price 1s.

BOOKLETS.

"North Africa Mission."—A Small Booklet containing a Brief Sketch of the Origin and Development of the Mission, suitable for enclosing in letters. Price 6d. per doz.

"Open Doors for the Gospel in Egypt."—By Mrs. F. T. Haig. Price 6d. per doz.

"Come and Deliver Me."—Price 6d. per doz.

"Our King's Command: 'Go ye.'"—By C. H. Spurgeon. Price 1d each.

"Progress of the North Africa Mission."—By Major Mackinlay.

"Little Owayesha."—Price 1d.

LEAFLETS.

Price 1d. per doz.

No. 1. The Rock of His Sonship. | No. 2. Dark North Africa.

No. 3. A Nation Overboard.