



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.

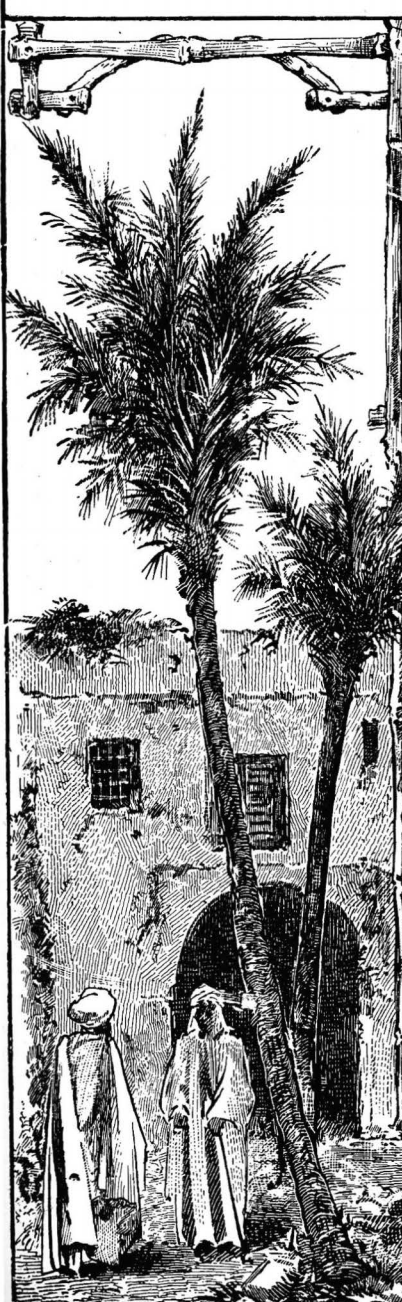
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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



NORTH AFRICA.

The Prepared Servant.



THE second or evangelical portion of Isaiah's prophecy, commencing with chapter xl., introduces us in its opening verses to the fore-runner of Christ, John the Baptist, and the preparatory work which he was commissioned to accomplish (vv. 3-8). Not only so, but chapters xl. and xli. will be found upon examination to be in themselves a John the Baptist ministry, being preparatory to the introduction of Jehovah's perfect Servant in chapter xlii. All through chapter xl. "the axe is laid to the root of the tree." First the frailty of man is exposed (vv. 6-8), then the nations are shorn of all their glory (vv. 15-17), after which the idols are held up to ridicule in striking contrast to the power and glory of the "Holy One": indeed, three times over the idols are mentioned, for in chapter xli. (vv. 6, 7) there is further reference to the manufacture of these abominations, and the passage from vv. 21-24 (R.V.) is a challenge from Jehovah to these false gods to let their wisdom and power be known.

Turning from these delusive and God-dishonouring vanities, we are introduced in the opening words of chapter xlii. to the One of whom the fore-runner had before spoken, and who was alone worthy of their consideration, "Behold My Servant." Let us consider firstly, the servant's qualifications; secondly, the servant's work; thirdly, the servant's attitude.

Firstly, THE SERVANT'S QUALIFICATIONS. Three things are especially mentioned in connection with this—(a) He is one set apart for a specific work: "Mine elect (*i.e.*, My chosen One) in whom My soul delighteth"; (b) He is supported by omnipotence: "My Servant whom I uphold"; (c) He is anointed for the work to which He is sent: "I have put My Spirit upon Him"—three most important considerations in view of His earthly ministry and subsequent atonement. How strikingly were these three points manifested in the life of the Lord Jesus! (a) Thrice did the Father with an audible voice proclaim His entire satisfaction with the One whom He had sent, and the delight with which He viewed His daily walk. (b) The perfect Servant was fully conscious that amid the difficulties that thronged His pathway continuously—the opposition of men and demons—He was every moment upheld by the strong hand that had set up "the pillars of the earth." "He that sent Me is with Me: the Father hath not left me alone, for I do always those things that please Him." (c) Before starting out on the special work to which He had been called, He was anointed "with the Holy Ghost and with power," and, thus equipped, He went forth to finish the work the Father gave Him to do, and to leave us an example that we should follow in His steps.



ARAB SERVANTS—NORTH AFRICA.

Amongst our readers there will be many who have already heard and answered the call to some special ministry, either in the home field or the regions beyond; and others who are preparing to do so in the near future. And it is to these "servants" that the truths set forth in this chapter mainly address themselves. If we want our work to be successful, we must see to it that our communion with God is maintained; that the Lord can "delight" in us, as those who seek to give joy to His heart. "We make it our aim," says the apostle, "to be well-pleasing to God" (2 Cor. v. 9, R.V.)—a worthy aim for every labourer in the Master's vineyard. And if this *is* so with us—if our eyes are ever toward the Lord—the Master whom we serve, and who "giveth not the Spirit by measure," will see to it that we do not go a warfare at our own charges. "The Spirit of the Lord is upon Me" was Christ's declaration concerning Himself as He stood up in the synagogue at Nazareth, and all the glorious results that Isaiah had foretold were fulfilled in His ministry of mercy. "The works that I do shall he do also, and greater works than these shall he do because I go unto My Father" was the gracious promise to all those who should follow in His steps. If the spiritual deceptions of Islam are to be exposed, if its power to bind men's consciences is to be broken, its "captives" liberated, then must all who go forth to this work be assured of such a divine infilling as will enable them to wrest from the grasp of the Evil One the souls that are "led captive by the devil at his will." Praise God, "the weapons of our warfare," though not carnal, are yet "mighty through God to the pulling down of strongholds."

Much more might be said on these very important points did time and space permit, but there is one thought which is pressed home on our heart in connection with it, viz., the solemnity of the servant's position when directly "chosen" and furnished for a special work. Under the Old Testament dispensation, Prophets, Priests, and Kings were chosen and anointed for their respective posts, and they were not at liberty to forsake the work to which they had been called of God: the "holy anointing oil" was upon them. What would have been the result had Elisha, or Eliezer, or Jehu turned aside from the special service to which, as servants, they had been called? The Apostle of the Gentiles intensely realised this, as we gather from his letter to the Corinthians: "For though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel!" And he further adds, "A dispensation of the Gospel is committed unto me." We find also the Lord Jesus, the perfect Servant going forward along the path of suffering, ignominy, and death, without any hesitancy, as that to which He had been appointed. It might not be pleasant or congenial, but it was *the* path for Him. "The Cup which My Father hath given Me, shall I not drink it?" "Therefore, have I set my face like a flint, and I know that I shall not be ashamed."

In the case of Missionaries, there may sometimes be circumstances, perhaps, through having mis-read God's will, by which it becomes necessary for them to return from the field; either an utter unsuitability for the work, repeated breakdown in health, or a proved inability to learn a difficult foreign tongue; but *let every servant be quite sure* that it is the Lord's will that they return home, lest they abandon a work to which they have been "sent forth by the Holy Ghost." "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God."

W. T. F.

(To be continued.)

Notes and Extracts.

MR. POPE AND MR. WEBB have been again testing the value of bicycles for itinerating work. In a country like Tunis and Algeria, where the Government maintain good roads, distant towns and villages can be easily reached by this means, and the message of God's love delivered to those who have seldom or never heard it.

On this occasion they visited the district to the South of Sousa. After the first fourteen miles on the El Djem road, they found practically no villages whatever, but an isolated house or hut here and there, generally connected with the cultivation of the land, or repair of the roads. Between El Djem and Sfaix, a distance of forty miles, there are no villages whatever. Mahadia, a small town on the coast, and Sfaix, with its 60,000 inhabitants, were both visited,

and also Mokenine, a large village, where our brethren had a long and precious opportunity of preaching the gospel.

Mr. Webb is needing a strong, useful cycle, if any of our friends have such to spare.

BIRTH.—At Sousa, Tunisia, on Tuesday, June 7th, Mrs. W. G. Pope, of a daughter.

"THE reason why the world around you, in the workshop, the home, the street, are so much at ease concerning their eternal welfare, is because you are so much at ease about your Father's business. We may expect anxiety from sinners when Christians

get anxious for their salvation, and are stirred up to be influences for God and holiness in our sphere of service." Fellow workers, this is true.—*Selected.*

PRAYER-MEETING.—We are thankful to record some helpful times at the meetings for prayer, which are held every Friday afternoon at four o'clock.

On these occasions, Missionaries are frequently present who have newly returned from the field. On Friday, June 3rd, Mr. and Mrs. Mensink were present from Tangier; also Miss N. Bagster from Sousa, who gave accounts of the work carried on in these stations.

Tea is provided at the close of the meeting.

ARRIVALS.—Miss N. Bagster from Sousa and Miss Hammon from Tunis, reached England on Friday, 27th May, *via* Marseilles.

Mr. N. H. Patrick, Mr. and Mrs. Mensink, Miss Breeze and Miss Vining arrived from Tangier on Sunday, June 5th, per P. and O. Steamship *Arcadia*.

MARRIED.—On Wednesday, May 4th, at Casablanca, Mr. H. E. Jones to Miss Emma Dunbar, both of this mission.

THE REV. A. A. COOPER, M.A., and Mrs. Cooper have sailed for Alexandria. Mr. Cooper has gone out to assist Rev. R. H. Weakley in the conduct of the Bible work in Egypt.

ALEXANDRIA.—Mr. Hooper writes:—"Many men are coming in the afternoons to talk with us on religious questions, and the evening meetings are steadily growing. Thank God we are able to preach the gospel every night for one hour, and to keep the attention of the men, but after the meeting the excitement becomes general. We need your prayers that we may have wisdom in dealing with them. Last night several Sheikhs came to refute the gospel, bringing their notes, etc., but, praise God, they were silenced by the gospel in answer to prayer."

MRS. DICKINS speaks of much joy in work amongst the Arab girls in Alexandria. Many of the older girls make good progress with their studies. Miss Prior is now teaching them to cut out their own frocks. Many new passages of Scripture and hymns have been learned. "We have visited and read the Scriptures to two hundred and twenty women this month. The great need amongst them as well as among the men, is for them to know that they are sinners; for this we are pleading every day."

DR. CHURCHER writes:—"We have registered 567 visits from patients during April, and given 291 a night's lodging in the Baraka. We have been encouraged by signs of blessing among the people. Men have spoken up, among their fellows, for Jesus as the Saviour, and when dealt with afterwards, have said, 'Oh! since such a time, when I was here before,' or, 'When I brought So-and-so for medicine, I have believed.' Others have said that they learnt about Jesus in their village from someone who had been to us. It may be objected by some that these testimonies are not much—perhaps not. The tender blade of the spring wheat is not much to look at, yet it rejoices the sower's heart, and confirms his faith in the promise that says, 'Ye shall reap if ye faint not.'"

THE latest news from Rosetta reports that both our sisters are very happy in the Lord's service, although the life there is a very quiet one, and the weeks pass by without any event of sufficient interest to send a glowing report home! "But we have had something to make a stir in our little camp, for at Easter we had our fellow-workers from Alexandria, which greatly cheered us."

"So far, our visiting does not give us much encouragement. We spend the morning with our sixteen girls." Miss Watson then tells of teaching English to the doctor's little son and a young fellow, who comes regularly in the afternoon. The native doctor

also comes every Monday and Wednesday for English, and our sisters have had some good times reading the Bible with him. They trust he may prove to be among the "first-fruits of Rosetta."

Another constant visitor is their landlord. This good gentleman monopolizes a somewhat large share of their time, but inasmuch as he is helpful to them in the study of Arabic, they are glad of his visits, being themselves without a teacher at the present time. They trust that in this case also, their life and testimony will tell in the end.

WHEN we have faith and a good conscience, then we can leave everything to God—let Him give, or take, or withhold as He pleases.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

June 14th, 1898.

DEAR FELLOW HELPERS,

This is a period of the year when those of the North Africa missionaries who require a change come home to England for a while. Last year we had fewer than usual; this year there are rather more. Not only for bodily health but also for mental and spiritual refreshment it is desirable that workers should, from time to time, come home to England, and perhaps in the earlier years of their work it may be wise for them to come home a little more frequently than later on. Fortunately, the expense of coming to England is, comparatively speaking, small compared with the longer journeys that have to be taken from India and China. Though it is a matter of regret to most of the workers to have to come home at all, yet seeing their visit is during the hot months of summer, when but very little work can be done in North Africa, the loss of time is really not very great. We should be glad if our readers would specially pray that the workers while in England might be greatly refreshed and blessed.

Some of the workers who are now at home will be very glad to give accounts of the Lord's work in North Africa, either at drawing-room meetings or at other services, that thus they may tell of the faithfulness and goodness of God to them in their work, and of the great need there is for more labourers and increasing prayer for the mighty power of God to be exercised in the salvation of those so entangled in the meshes of sin.

Mr. Patrick has now reached England, and we are still looking to God for someone who may be able to take up the superintendence of the Spanish and other work in Tangier which he has been reluctantly obliged to relinquish. This reminds me of the great need there is for an increased number of brethren fitted and called of God for the Lord's work in North Africa. In years gone by, the Lord has graciously sent us several doctors, but we have lost two of these—Dr. Smith through ill health and Dr. Leach through his tragic death. We should be thankful if we could find whole-hearted and spiritual medical men who would fill these gaps at Tunis and Alexandria, but perhaps still more pressing is the need of men who would devote their whole time to preaching the Word as opportunity offers. In Egypt especially there are a multitude of opportunities for this; and although in other parts liberty is more restricted, yet even there there are crying needs for brethren to labour amongst Moslems, Jews, and Europeans, who are alike without any saving knowledge of the Lord Jesus Christ. There is also much need for many godly women in North Africa, but our special need is for an increased number of well-qualified men.

Reports from Egypt, Tunis, from amongst the Kabyles in the neighbourhood of Algiers, as well as from parts of Morocco, still continue encouraging and hopeful, and there are here and

there cases of professed conversion. A Jew was baptized a few days since at Sousa, and six Italians in Tunis, beside three Kabyle lads not long before at Djemâa Sahridj. When we compare this with the long waiting of former years, we are much encouraged; but these are but drops. We are looking to God to give us not only showers, but floods of blessing in His own good time. Please unite with us in prayer for more labourers, for when of old the Lord was pressed with the needs, He commanded His disciples to *pray* the Lord of the harvest to thrust forth labourers into His harvest.

In my letter of May 10th I mentioned that receipts for general purposes were coming in very slowly, and we were having special prayer that God would meet our needs. A few days after this was written we were gladdened by the receipt of £750, on account of a legacy of which we had no previous information. This filled our hearts with thankfulness; once more we have been made to prove the faithfulness of God and the efficacy of prayer, and we would invite others to seek more and more to count upon the faithfulness of God, and by prayer and faith to draw upon Him.

Yours heartily in Christ.

EDWARD H. GLENNY.

HOPE FOR NORTH AFRICA.

BY DR. H. GRATTAN GUINNESS.

(Extracted from "The Christian.")

I WRITE from Djemâa Sahridj, among the mountains of Kabylia. Yesterday a little mission hall was opened here by a service in French in the morning, attended chiefly by the missionaries, several of whom had come from the town of Algiers to be present; and by a meeting for Kabyle women in the afternoon, and one for Kabyle men in the evening. The hall, which is exceedingly suitable for its object, was three parts full of women in the afternoon, and quite crowded with men in the evening, their tall figures, dark faces, and white burnous making a striking picture, and the attention with which they listened to the Gospel addresses was most marked. Now and then, one or another gave utterance to expressions of assent; nothing was visible of the bitter opposition and prejudice so commonly met with among Mohammedans, and on the front forms of the crowded hall some converts were seated, three of whom are to be baptized to-morrow, on confession of their faith in the Lord Jesus. It was strange and sweet to hear the voices of a congregation of Mohammedans singing hymn after hymn in praise of Sidna Aisa—the Lord Jesus; and very blessed to have the opportunity of speaking to them by interpretation, on the things which belong to their peace.

This morning I was reading in Isaiah xix., and the words there, "Blessed be Egypt my people" impressed me as having a bearing on the question of the future of the Mohammedans of North Africa and other lands. The Egyptians are, and have been Mohammedans. This, then, must be a promise of the national conversion of the Mohammedans of Egypt, and surely there is every reason to believe that the mercy here promised to the Egyptian Mohammedans will be shared by the Mohammedans of Tripoli, Tunis, Algeria, Morocco and other Mohammedan countries. The words, "Blessed be Egypt my people" shine as a star of hope for the long-deluded followers of the false prophet of Arabia. Let us pray and work for the conversion of Mohammedans, with faith, and love, and hope. God is "the God of hope," and his mercy flows in ever-widening circles.

From what I have seen in this country, it is more than ever evident to me that the North Africa Mission is doing a real, blessed work for Christ in this difficult and too long neglected field, and that its devoted missionaries deserve our warmest sympathies.

Morocco.

MY WORK AMONGST WOMEN AND CHILDREN.

BY MISS J. JAY.

THE children are making progress in reading, and are very proud of this accomplishment. Many of the mothers have come in to see the school, and are always pleased to hear their children repeat texts and hymns. I have given away a number of ready-made garments to shivering little ones, and shall be very glad of a further supply from kind friends at home.

The mothers often come to me with their troubles, and I have been able to help several of them who had quarrelled with their husbands or relatives; by talking things over quietly, peace has been restored. One morning a woman brought me her son, of about eleven years old, begging me to talk to him and tell him of Sidna Aisa. She said he was so wicked it was impossible to do anything with him, that his father had beaten him almost to death, had tied him up for days, "like a dog," and had even burnt him, but all in vain, he still continued as bad as ever. So as a sort of last hope she had brought him to me; poor child, he looked very ill. He left me promising to be good, and I tried to persuade the mother to leave off beating, and try gentler measures.

Each Sunday, since the beginning of the year, I have had a little meeting in the afternoon for four or five Moorish women who are specially interested in the Gospel; we have had most happy times together, studying the life of Christ; three of these women are, I believe, trusting in Him alone as their Saviour, and have expressed a wish to be baptized; we need prayer for special guidance in this matter.

The Riffians here are still in great poverty. I continue to visit the families living near us, and help them as much as I can. They are always very grateful, and the children are dear little creatures, but one cannot say much to them as they understand so little Arabic.

March 1st.—This afternoon Mrs. R., Aiwcesha, and I paid a visit to the home of little Hamedo and his mother. They live in the Marshan village, in a room adjoining his uncle's house; this uncle is a carpenter and very well off, he has a good garden and an unusually nice house, which he built himself; but he is not an amiable person to his relatives, though most polite to other people, and he frequently tells his poor sister she had much better have stayed in Mecca and not come back with the two boys to be all of them a burden on him. When we arrived the family gave us a warm welcome, little Hamedo jumping for joy, and so excited he could hardly speak. The uncle was not in, but his wife and three lovely children were at home and were pleased to see us. We rested for a little while on the pretty cushions, and then they took us round the garden and gathered bunches of flowers for each of us.

By this time the master of the house had arrived; he is a very severe husband, and the gentle little woman, his wife, at once disappeared into the house, and seemed afraid to open her lips before him. But to us he was most gracious, telling us to take as many flowers as we liked, and giving me several roots to plant in my garden. When we returned to the house, Hamedo's mother begged me to tell them about the Lord Jesus, and they all gathered round and listened most attentively, including a Moorish visitor who was spending the day with them. She had never heard the Gospel before, and asked several thoughtful questions. It was easy speaking to such willing listeners, for Hamedo and his mother had told them so much they were eager to hear more. I had to stop talking when tea was ready, which the wife had been preparing. We

all enjoyed it together, and the man was very pleased because we so admired his children.

Before leaving I had a talk alone with the man, telling him how much God had given him to enjoy, and that it ought to fill his heart with gratitude and make him kind to his wife and to his little orphan nephew, etc. He listened and smiled and declared all he possessed was theirs, but he has a forbidding face, and I fear there is no meaning in his words. When we left we went to see the room he has given his sister and the two boys to live in. It is built against his house, but has a separate entrance. It is a dark, miserable abode, and the rain pours through the roof in several places. He has been asked to repair it many times, but has not yet done anything to it.

12th.—On Tuesday such a big girl came, asking if I would let her come to school. She looks quite sixteen, and brought a number of eggs as a present, and entreated me to take her. I explained we did not have such big girls, and I feared she was too old now to begin to learn (we always find it much harder to teach the women than the children), but she said, "Tabecba, I am *very* clever; just try me one week, and if I cannot learn, send me away." Then I told her that I had seen her working as servant in a Jew's house near, and it was no use beginning to come to school if she meant to leave directly she got another place. "No," she said, "I cannot go out to work now; my mother is ill, and I must stay at home to help her, but I could run in here in the morning. Do have me, Tabecba." There was no resisting such pleading, and as far as we can tell at present she does seem brighter than many are, and she tries her very best to remember everything.

This week I have spent two afternoons visiting the Riffians, giving them soup and what help I could. The need is very great; they are really starving. One family I found being turned out of a most wretched hut, as they could not pay the rent (about 1s. 6d. a month). I paid it for them, and a kind friend has promised to continue to do so for the next two or three months.

30th.—We are all in great trouble, as dear little Hamedo has once more been taken back to Mecca. It seems so strange it should be so, after he had been safely brought back to us. It all happened quite suddenly and unexpectedly. The mother came on Monday and said she had just had news that the man in charge of the little property in Mecca, belonging to her baby grandson, was dishonest and was making away with the money. The child's father and mother are both dead. It is her only daughter's only child, and she said if she did not go and look after this business, there was no one else to do so, and the child would be a beggar. The last boat this season for Mecca started next day, so all had to be decided at once. I begged her to let me keep Hamedo, while she was away, promising to feed and clothe him, and take every care of him; but he is now her only child and she felt she could not part with him. I expect she is right, and all will be lost, unless some one goes now. So we are praying much for these travellers, especially for our loving little boy, who left us with so many tears; cholera and plague are both now in Mecca, and our hearts are heavy when we think of this poor weak woman and two little children (baby Mustapha, the grandson, is only eighteen months old) undertaking this long, trying journey, and then of the dangers and difficulties to be faced when they reach their destination. But the same God, who so marvellously protected them before, can again bring them back to us in safety. May I ask the many friends specially interested in this child, to again unite in prayer on his behalf.

WE are never so well prepared for effectual service to man, as when we are holding fellowship with God.

VISITING IN TETUAN.

BY MISS I. DE LA CAMP.

Friday, March 11th.—After breakfast went round to some Riffs to dose them with quinine, as we did not believe they would take it without being made to do so. One girl who knew I was coming ran out before I arrived. In spite of the rain a good many people came for medicine. I found one man looking through a gospel and seeing he could read I pointed out a few passages to him, and we had a little conversation. I asked him who Jesus Christ was (using the Bible name) and he said, "Jesus Christ is the Son of God." This answer surprised me and I asked where he had learnt that. He answered, "In the hospital at Tangier I have heard them speak about Him."

Saturday, 12th.—Went my round to my six fever patients, then hastened back for my children's class. Seventeen came, three of whom repeated the ten Commandments perfectly. It was a real achievement, for there are so many of the words they do not understand at all, and it was difficult for them to get at the literal meaning of the words.

Monday, 14th.—On my way to see some sick children I was stopped and called into a house to speak to a woman. I recognized her as one who came for medicine about a week ago. After asking me a few questions about the medicine she said, "Will you come and read to me, and explain what is told us when we go to your house for medicine? I do not understand and am ashamed to ask questions, besides there is always such a rush." I was glad and thankful for this open door.

Friday, 18th.—The bright sunshine made my sick Riffs ever so much more cheerful. It is astonishing how little makes them cheer up; in spite of sickness, hunger, and misery, a smile is easily called forth. In one house I had used some iodine and spilt a drop on my glove, and a woman offered me some water to wash it. This proved an opening to speak to quite a number of men who listened most attentively of Him whose blood cleanses us from sin. One said to the others, "Yes, she has the truth." Would, however, that there were more than a mere recognition of the truth, but a heart-turning to Him who is the Truth.

Saturday, 26th.—Some weeks ago I paid two visits to an old bed-ridden woman. She wanted some medicine which I promised to take her when Ramadhan should be over, but it was not until this afternoon that I could manage to go and see her again. When last I saw her she was much interested in my little "wordless book" and I was having a real good time with her, when our talk was interrupted by two women coming in screaming and quarrelling. Their gesticulations quite frightened me, and I beat a hasty retreat. To-day my old lady gave me a warm welcome, she had so much wanted to hear more. So taking out my "wordless book" I asked if she remembered it, and I proceeded to explain it to her and some women whom curiosity brought in. My old friend objected to my turning from the first to the third page and to my astonishment said, "You have forgotten the page that tells us what it is that makes us white and clean, the one red like blood." Rejoicing, I went on to tell of the precious, precious blood of Jesus, and when I left was asked to come again very soon. It was a joy to find that the enemy had not been able to snatch away the seed sown.

LABOUR for God amongst Mohammedans tests in a very special way both the faith and patience of those who put their hand to this work. Work amongst the heathen has its difficulties, but the difficulties increase enormously the nearer people come to the truth, without actually *having* the truth. This has been the experience of workers in all lands.

Tunisia.

SOME OF OUR ARAB NEIGHBOURS.

BY MISS E. TURNER, (*Tunis*).

ONE of the first houses opened to the missionaries here was the house of a Moslem advocate. The family is very respectable, and the girls have been taught by their brother and by some of the missionaries to read both in French and Arabic. The advocate himself is fairly educated for an Arab, and his son has had a French education. They have all been taught much from the Bible, that is to say, the mother and girls have, whilst the father met Bishop French when he was out here, and has also had many a talk with Mr. Michell. After some years of teaching and friendship with missionaries they became very bigoted and opposed and showed plainly that they did not want to hear what he had to say. But now a change has come, and they seem most anxious to have us back again: we feel it may be in answer to many prayers on their behalf. I have engaged to read with one of the girls who can read Arabic a little, as this will give me the opportunity of explaining the Truth to her. One evening in Ramadhan Miss Scott and I went round to sit with the family. They were very pleased to have us and after some little time we asked them if we should sing a hymn. The father was present and on being shown the hymn-book was charmed with the Arabic rhythm. He read several verses aloud, although they contained references to doctrines which he professes to disbelieve. We then sang a hymn or two, and he joined in every now and then, after which the conversation turned on the sinlessness of the prophets. He questioned us on the subject until seeing we were not to be persuaded, and that he could not prove his point, he changed, and showed us quite clearly that he himself did not believe that they were sinless. I mention these little facts because we should like you to join in special prayer for this man, who seemed at one time so near the Kingdom and who has evidently little faith in his own religion. He confessed once that he could not give up his sins, which he knew he must do in order to become a Christian. He is one of not a few, who seem to be just waiting for the Holy Spirit to constrain them in answer to our believing prayer.

There is a sweet young woman named Aziza whom I would ask prayer for. She has not long been married a second time, her first marriage having been very unhappy. She has such a sad face, but such beautiful eyes, and always listens intently when read to, though she has given no signs of having believed the message. Her father-in-law is a religious old man about one hundred years of age, his present wife is the sixteenth. Two of Aziza's little sisters have been allowed to come to our sewing class for girls, which, alas, is just at present broken up, owing to the bigotry of the parents, etc. Miss Scott and I have undertaken to teach French to a girl named Halooma, and I have also two other pupils. We have done this hoping to get many an opportunity of witnessing for Christ, and are specially glad of the entrance thus gained into the better class houses. Halooma reads Arabic beautifully, she is one of the few girls who have been allowed to learn. After one of the first lessons I gave her in French, I said to her, "Now we will read the New Testament together," she looked very surprised, and asked why. I explained to her that my object in coming to Africa was to teach God's word, etc., and that I could not teach her French unless she would read the Scriptures with me. She agreed, but said I must understand she should never change her religion "one hair's breadth." This was scarcely encouraging for a beginning, was it? But we know well that it sometimes happens that those who resist the Truth most afterwards become the most ardent lovers of it. Do pray for

Halooma. I have told her that we will not talk about her religion, but that I will explain what we read from God's word to her. Of course, sooner or later she will probably realize that the Truth is contrary to that which she has always accepted, and consequently if she asks any questions, it will mean entering to some extent into what the Koran says, etc. The mother is a very nice woman, and gives us a hearty welcome, and has so far never made any objection to the words she has heard. She was present in a relation's house one afternoon when we were showing scripture views with the lantern, and had opportunity to hear very clearly of Jesus as the "One mediator between God and man."

Quite a different reception is given to the gospel in another house by a pupil named Menana. She is a girl about twenty-five, I should think, and is married to a cousin from whom she is trying to get a divorce. It appears he is an idle fellow living on his father's property and not at all intelligent, and she is very sorry she was ever persuaded to marry him. She is now staying in her uncle's house until the case is settled. She is exceptionally intelligent and most anxious to learn French. From the first day when I told her I wanted also to read to her and her cousin (a young woman named Charifa) from the Bible, she has shown such eagerness to hear that she seems to care for it far more than her French lesson. This is very refreshing, for so often we feel in speaking to these women that they only listen because they feel obliged. Last time I visited Manana, though she brought her lesson book, we scarcely had ten minutes French for she saw my Bible and begged me to read to her. I took the subject of the Crucifixion, as it was so near Good Friday. The hatred of the Moslems to the Jews is well-known and it came out very characteristically as I read to her from John xix. how that they would have His blood, in such expressions as "Oh the sons of a dog." "Their hearts are black," etc., etc. She informed me that her heart was very good, and seems to have no idea at present of her personal need. May God reveal this to her as we read His word. She cannot understand classical Arabic, so I have to read a verse or two from the Bible and then translate into colloquial. This is by no means easy—to convey exactly the ideas and thoughts, for the vulgar Arabic has few words which can be used to adequately express spiritual realities. For this reason it is sometimes easier to deal with men as one's words are all ready to hand and are understood by those who read.

There is another house, for two of the inmates of which I would ask special prayer. These are two girls, Berga and Hanifa, both of whom profess to be believers. Berga does not show much sign of life, and is changeable. Hanifa seems to have a true love for Christ, and desires to know more. Miss Johnston is now teaching her French, and has many opportunities of instructing her from God's Word. We do so long that these two girls should grow much in grace, and that they may have the courage to own their faith. The difficulties are great, scarcely to be understood by us; but God's power is infinite, and, constrained by the love of Christ, difficulties must yield. What does not history reveal to us of those who in early days were ready to sacrifice all for the Crucified One? There are others in this house for whom I would also ask your prayer, but in this case their hearts are closed, apparently fast closed, to the love of Christ—the mother and aunt, and a negress who often visits them. The first two, I am thankful to say, do listen far more readily than they used to, which is a cause for praise; for two or three years they resented any reference to the subject of religion. The negress is a strange character. She is sometimes employed at the palace of the Bey. On the subject of religion she fights hard for Mohammed, and, although she cannot read a letter and woefully mixes up what is in the Koran and what are merely imaginations of zealous Moslems, she speaks as if she were the oracle of Truth. Poor, blind woman!

The last time I saw her my heart ached for her, and for the women who were present at the same time, as I tried to get some order out of the confused tangle of her words. She listened part of the time as if she would like to know more clearly what I declared to be the truth, but then she seemed to shake off this mood and make some remark in order to prevent the serious turn the conversation had taken. As my heart went up in prayer that God would give me the right words to say to her, Hanifa (who was taking a lesson in French in another room with Miss Johnston) appeared at the door and said something in French. I did not understand at first what she was saying, as her pronunciation was so peculiar, but she repeated it: "*Que Dieu ouvre leurs yeux.*" She had heard me testifying for Christ, and had asked Miss Johnston what was the French for "May God open their eyes." Dear girl! she seems to trust entirely in Christ as her Saviour. Although the negress is so bigoted, she is very friendly, and always calls me "my friend." She has given me a pressing invitation to visit her at Kassar Said, one of the old palaces of the Bey. Two of us will hope to go later on, as there may be others before whom we shall be able to testify. Pray for her; her name is Mena. These six houses are fairly typical of others, of which I may write another time.

WITH THE WOMEN AND LITTLE ONES.

By MISS K. W. JOHNSTON
(Tunis).

I MUST tell you of a God-given opportunity, which I had a short time ago with Habeeba, the wife of the Hadj, who lives next door. We were at early supper one Sunday evening, when he came in asking if Manoubiya, our little adopted girl, might go and stay with his wife as he was obliged to go out, and did not want to leave her alone: but I went instead, her husband locking the door on us as he went out. I had about an hour quite alone with her. It is only fair to say I could have got out by another door if I had wanted to. Habeeba was quite ready to hear me read from the Bible; she is so simple and childlike. I read parts of Christ's life, giving a birdseye view of His whole life from His birth to His death, and resurrection, and once more explained to her the way of salvation. She listened beautifully, but shortly afterwards, while praying with her, I heard the husband's key in the door. I have found it so important to give these women a clear idea of the history of Christ's life, it makes it more real to them, for oh! they are so dense and like infant school children at home. A woman for instance, having heard time after time about Christ's death for our sins may express surprise when you tell her He once lived on earth!!

Habeeba has gone on a visit to Kourbes, where Owayesha now is, and she said she would ask O. to tell her more about Jesus. There are hot springs at Kourbes, and many Arabs go there for their health.

Two lady workers have started a school for Arabic girls in another quarter of the town, and now, morning by morning

there are about sixteen of them. I go there to help regularly three mornings a week, as it is not easy to manage such a number of these undisciplined, totally untrained, quarrelsome children, who have to learn what obedience means. They have sewing or crochet for one hour, reading or writing another hour, and Bible lesson for half hour. In between times they have drilling. We have no such things as tables and chairs for them, that would be altogether too much out of the ordinary. They sit round the room on the ground on cushions or skins up against the wall, and form a pretty picture with their slates on their folded knees, pencil in hand. I generally take the younger ones and teach them the French alphabet on the blackboard. They are learning the Ten Commandments and various texts and hymns. One text I am very fond of teaching is, "A soft answer turneth away wrath," etc., and they quite see the force of it, though I am afraid they do not practise it

much, for one great difficulty we have with them is their constant, almost unceasing habit of calling down curses on one another. For a slight offence, a girl will say to another, "May God give you some dreadful illness," then the second girl will retort, "May He send it on you and your father, and your mother," etc. We have to be very strict over this. One great thing we need is patience. Do pray that we may have Christ's patience, for our own is soon out of stock, and also pray that these girls' hearts may be won for the Saviour. Some of them are quite old enough to understand the Gospel message.



MEDICAL MISSION HOUSE, SOUSA, TUNISIA, RESIDENCE OF DR. CHURCHER.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

FOR a young Arab widow who gives evidence of a changed heart: that Christ may become increasingly real and precious, and that she may witness a good confession before others.

For an old sheikh and a Moslem schoolmaster who are, by God's grace, standing firm and enduring persecution for Christ's sake. That the Lord would give increased boldness in confessing faith in Him.

For a young sheikh in an Egyptian village who confesses to be a secret disciple of Christ. That he may soon be led to openly take his stand.

PRAYER

FOR a Moslem advocate who has been brought much into contact with missionaries; has but little faith in Islam, but is unable to give up his sins.

For Western Algeria, left with but few witnesses for God. That the hindrances which at present exist to direct missionary work may speedily be removed.

For several natives who are "halting between two opinions," but hesitate to take a decided step, through fear of their co-religionists. That God would be pleased to clear their way and empower them by His grace.

"IN REPROACHES, IN PERSECUTIONS, FOR CHRIST'S SAKE."

EXTRACTS FROM JOURNALS OF MISS A. COX, (*Sousa*).

SPENT a few days in February at Kairouan with our friends, enjoyed fellowship with them, and saw some of their work in this sacred interesting old place. Actually had a prayer meeting and sang "Jesus shall reign," on the Minaret of the Grand Mosque.

Yamina bent Dahbidi, the young Arab widow, for whom some of our dear friends in the Homeland are praying, gives simple, sincere evidence that the Lord Jesus heard her prayer, and fulfilled her petition for "a clean heart." It is some months now since she testified this, and we have been waiting to see if it were only a passing feeling, but she tells us it is just the same always, she "knows God has done this" for her, and says she "feels it in her heart." We are carefully teaching her now "to observe whatsoever I have commanded you," and still ask our friends' prayers for her, that Jesus Christ may grow in her, and that she may witness a good confession before her Moslem friends.

Si Cheriff, the Kabyle convert from Djemaa Sahridj, is here for a little. We are so glad we have him, as he helps with the work. To-day, by interpretation, he spoke to our class of Arab boys, testifying a good confession to the unique power of Christ Jesus to save. He did so also before our Sheikh, who seemed much impressed.

Our Sheikh is getting somewhat persecuted for still coming to read God's word with us. He told us yesterday, that a few days ago, one of the chief men of the town invited thirteen others to his house, and while they were drinking coffee and tea amid the lighted candles, and otherwise keeping a Ramadhan vigil, one of them said "Where is A., who reads with the Christians? Send for him and his books, that we may question him." Accordingly, our old reader was sent for, and soon joined the party. Here he was questioned as to his reason for frequenting the house of Kafirs, and reading their books. He answered that he was free to do as he pleased, and what he read was the Pentateuch, the Psalms, and the Gospel, which were the words of God. "Show us the books," they said. Whereupon, having with him "Mizan ul Haqq," he handed it to them, saying, "See the good words at the head, 'In the name of God, the merciful, and clement' (as constantly used in the Koran)." "Yes," replied they, "this is good, but see further on, all this about Christ being God's son; it is blasphemy, we will burn the book." "We dare not," said another, "for such words as those at the beginning *must* be honoured." "Bring all your other books," cried they, "you are turning Christian." This however, the Sheikh refused to do, and then, poor man, witnessed afresh to his belief in Mohammed. Notwithstanding this, they would still have contended with him, only that being well-known and much respected in the town, they feared to go too far.

This circumstance, however, shows us more plainly than ever what a force there will be against this old Sheikh when he does "turn" to the truth in Jesus. Yet what a force there is in store for him. Hallelujah!

Feb. 27th.—Taught Yamina her first lesson in spontaneous prayer on Wednesday. It was so sweet and encouraging to hear her say, "Lord Jesus, make Thy dwelling-place inside me, that I may progress little by little all day." Both her sisters are now "wanting to be like Yamina!" O! praise God!

Mar. 4th.—Opposition thickening week by week. Our "reader" is so harassed by men of the town that he suggests coming at 6 a.m. for the lesson, and is in a state of fear and

trembling, which it is sad to witness. They say he has already "turned Christian, and dresses with a cross!"

Mar. 14th.—Went off to Eufida last Tuesday to see a woman who seems to have laid hold of Christ. Found she lived among the tents of Kundar, forty kils. distant. Must take our tent with us ere we can reach her. Had a good time among the nomads near Eufida. Meant to remain that night, but I received a wire from Sousse, telling of trouble arising from a visit to a village the week before, from *lending* gospels and tracts. On the morrow obeyed the summons to the police office, where the Lord had been before preparing the way. The officer who examined us fell into so interesting a conversation on the truth of God as revealed by Jesus Christ, that we did but very little of the business in hand, though we grieve to find that even *lending* books and tracts in public places is forbidden us. Praise God for another chance to witness for Him before the French. We are sending this young man a Bible. Please pray for him.

Mar. 25th.—The summons to the Tribunal last Tuesday resulted in careful examination by an official who, though he was not quite sure after all that "*lending*" was prohibited, evidently thought we could not be doing much harm, and said so. There were no less than four Arabs there to witness against us, whom we afterwards heard were bribed two francs a head to say what they could that would *not* be in our favour. Poor things! One man had been really touched by the truth, and had read much in a Bible we had marked for him, which Bible is now being brought up as a proof of our transgression. It was, however, given him in the shop, so was altogether legal.

The Lord made the way clear for me to speak very plainly to the official, of eternal things. It was striking to hear his conclusion when I spoke of the *renewed* heart and life that Christ gives. "Why," said he, "it makes a *new creature* entirely of a man then." Whereupon he was quickly shown that unknowingly he stated God's own blessed truth. He asked if we were continually speaking on this same subject, "always God." I replied we had a thousand subjects of interest, but that this one was ever *in all and over all*.

Towards the close of our conversation, which lasted nearly an hour, he said, "Madame, it is not that I am against all this, nor yet particularly for it. The fact is, I am just *lukewarm*." With no little emotion we turned to the solemn words in Rev. iii. 15, 16, and showed him what the Lord said to the "lukewarm man." It was evidently about the last thing he would have expected to hear when he took up somewhat proudly the half-and-half position. In alluding to the sins and passions of human life, I had mentioned in my reply how God gives complete victory in Jesus Christ over all, to which he said, still unwittingly, "Then *God Himself* would become your passion and enjoyment."

27th.—Last night an Usher came here to find me and presented me with a demand to go before the "Tribunal Correctionnel" on Wednesday next. That "Kisiba" affair is a wonderful proof of God's faithfulness. All day while there the words would ring in my ears continually, "*In words which the Holy Ghost speaketh.*" Again and again they were borne in upon me, and coming away at sunset we felt quite sure that the Holy Spirit had been working that day.

March 30th.—*Condemned!* Yes, after spending three hours at the "Tribunal," and being called up before the judges after six poor chained Arabs, a miserable Italian "malfaiteur," and two others. I was condemned and fined twenty francs for *lending* a tract to an Arab. This apparent defeat, however, is really a victory, a tiny shadow of the apparent defeat of Calvary, which was the most glorious victory that earth or heaven has ever seen.

Sunday, April 3rd.—The evil one is still very busy—so busy that we feel sure the Spirit is specially working.

Egypt.

WASTE-LAND IN EGYPT:

AN ACCOUNT OF AN ITINERATING JOURNEY IN THE VILLAGES AND TOWNS OF THE DELTA.

BY MR. W. DICKINS.

GENERALLY speaking, the land of Egypt is as a well-watered garden, yet is a part literally waste. Much of this however, is being rapidly reclaimed by the energy displayed in all directions since the British occupation. On the other hand, to the spiritual eye much of it still appears a waste wilderness indeed.

On March 1st, Mr. C. T. Hooper and I had the opportunity of visiting some of these spiritually waste places.

We journeyed first of all to Tantah. Here we visited the Mosque of Sheikh Said El-Bedouie, a very important rallying point of the Moslems in this district. As soon as we left, we visited the shopkeepers near by, and distributed among them our gospel portions, which were received graciously by several who immediately began to read them.

Having had my first experience of sleeping in an Arab Café, we left by the 6.30 a.m. train, and travelling third class found ourselves in the midst of Moslems, who eagerly read the gospels which we distributed among them. This led to interesting conversations concerning the faith of the Lord Jesus. The train staying some time at Bedkim gave us the opportunity of putting Gospels into the hands of others, and singing our morning hymn of praise in Arabic to an attentive congregation in the train and on the platform.

When we arrived at Zifteh we found the modern tram-car waiting to convey us to the town, which is noticeable for many modern improvements, such as bright street lamps, water carts, etc. After refreshment we searched for a room, and at the very beginning were spoken to by a Syrian, by whose kind interest our need was soon supplied, the room hired for a very small sum, books and luggage deposited, hammocks slung, and preparation made for several days' stay. This being the second Anniversary of our coming to Egypt, we spent some time in special prayer and thanksgiving to God.

Zifteh is a town of about 15,000 souls. In it is a large Cotton Factory, Jesuit Church, and small School belonging to our brethren of the American Presbyterian Mission.

The next morning we visited the surrounding villages. In the first, while speaking of the power and grace of the Lord Jesus to some men at their work, the women near by became fanatical, thinking, I suppose, we should bring some unknown evil to them and their families, and after we had left caused one of the men who had received a Gospel leaflet, to run after us and return it. When he came to us he was full of excitement, and begged us not to be angry, and kissed us several times.

After a long walk, under brilliant sunshine, we arrived at another village. Here we first conversed with a group of old men, one of whom was busily making string by a very simple process from the raw cotton, then made our way to another group, among which we sold a complete copy of the Scriptures and the psalms of David. In the absence of the Omda we were welcomed by his substitute, who ordered his servant, who was clad in an old sack with holes for his neck and arms, to set before us coffee, bread, and cream, which were very refreshing after our long walk. On our return we met a typical Fellaah or herdsman in charge of some young bulls. We sat down by his side in the fields and began to speak with him and soon others came near. An Arab girl brought us a loaf of native bread and plucked some green leaves such as the Fellaah eats. We ate with them, which gave great pleasure, so much so that they wanted us to go with them to their village, but the day was far

spent, so we hastened back to our bachelor quarters. Very very few of the Fellaheen can read or even understand the language of the books. But they are learning the meaning of English freedom and are willing to be taught.

On the Sunday we conducted worship and preached the Gospel in Arabic and English in the house of Mr. George Howie of Zifteh, when a friend from Meet Ghama and representatives from five distinct families were present. After service we all dined together. As we left Zifteh our hearts were filled with praise for these first tokens of the Lord's presence with us. In this district alone there are some 30,000 souls wandering as sheep without a shepherd. How the compassionate heart of our Lord must yearn over these perishing souls.

On the Tuesday following we found ourselves in circumstances of great contrast. We were in the Moslem village of Saft, lying north-west from Zifteh, having a population of 6,000, no railway station, no telegraph or post office, or other sign of modern civilization. Our meals had to be eaten in the open shop of the Greek provision dealer, exposed to the gaze of the natives, to whom we seemed to be curios, and his loft above the shop became our bedroom, which he kindly allowed us to share with him. There is no school here but a large number of open-faced boys about ten years of age. We went about the village with our books. A Sheikh who was also a shopkeeper purchased several copies. A brother Sheikh passing was asked his opinion, and when he had intimated that such books were not for such as he the books were left in our hands. However, he re-purchased the books afterwards by means of his boy, who visited us at our resting place. We also conversed with a group of men, among whom was another Skeikh, but less bigoted. He read in a loud clear voice the 6th, 7th, and 8th chapters of St. Matthew's Gospel to about twenty men, and commended the truths. Afterwards he brought the Omda and leading men of the village to our lodging to visit us and we were invited to return the visit.

The next morning after breakfast we visited the Omda again, who accepted a complete copy of the Scriptures. Then we rode by donkeys to Abu Sir.

Abu Sir is a town of about 8,000, on the banks of the river. We were provided with a suitable room in the blacksmiths' quarter. In the evening, while talking with the owner of our room, we found an old Arab captain who had learned the evil art of drinking ardent spirits, which I am sorry to say have reached these people before the Gospel. He having used the expression, "Rabbona," meaning, "Our Lord," Mr. Hooper began at the same Scripture, and preached unto him Jesus. Many in the shop listened. One who could read was soon pointed out to us, and we gave him John xiv. to read. After this our Scripture portions were in such request that we had some difficulty to know to whom to give them to the greatest advantage.

The day following we crossed the river by the ferry, visited two villages, and sowed the good seed of the Word of God in each. After this we dealt especially with the townspeople. The place is very dirty and degraded—no school, no missionary work of any kind. The post-master is an intelligent young fellow, and showed us much kindness.

Our next halting place was Semennud, in a room in the carpenters' quarter, hired from an Arab woman. While here a policeman requested us to go to the police-station, where our names, addresses, and the nature of our business were enquired into. This being to the satisfaction of the chief, we asked his acceptance of the Gospel, and then all the books we had with us were immediately distributed among his subordinates. On our return we met a young Copt who had heard of us, and desired to see us. He introduced us to a godly friend with whom we stayed the night. At family worship in his house John xv. was read and explained, and a Moslem was present who afterward purchased a complete copy of the Scriptures. It

was very refreshing to meet thus a fellow-Christian in this little, unfrequented town.

Our friends then journeyed on northward to the village of Mit Assass, and the next day to the large town of Mansourah. Afterwards by train to the old and decaying town of Damietta; thence returning southward to the railway junction of Sherebene. Here they recommenced their journey on donkeys in a westerly direction, between the two main branches of the Nile, and arrived in Alexandria after nearly a month's absence.

Our brethren were impressed with the fact that wherever they went there was spiritually much "waste land waiting for the Christian labourer."

The question often comes before us, "Why are there not more men offering for this most glorious service? What can equal it in its rich reward?" Young men of ability and education, student volunteers, and others, who are seeking a sphere where they will have full scope for their powers, would find amongst the intelligent Moslems of North Africa just the field of service they require. On the other hand, many of these Moslems are seeking for clearer and fuller light, and would gladly avail themselves of the opportunity of contact with those who can thoughtfully and intelligently meet their doubts and questions. May God raise up and call forth many such.

SEED-SOWING IN THE DELTA OF THE NILE.

BY MR. C. T. HOOPER.

Then Joseph said to the people, Behold I have bought you this day and your land for Pharaoh: lo, here is seed for you and ye shall sow the land.—GEN. lxvii. 23.

LIKE as Joseph bought the people, provided the seed and sent them forth to sow the land, so the servant of the Lord has been purchased, commissioned, and sent forth to sow the precious seed of the gospel beside all waters.

Through the Lord's goodness in inclining the hearts of his people to send the means for purchasing a large stock of gospels, and for travelling, Mr. W. Dickins and I were enabled to take a month's itinerating, visiting many towns and villages in the Delta of the Nile.

We left Alexandria on March 1st for Tantah, where we stayed one night, purposing the next day to reach some point on the Damietta branch of the Nile. During the afternoon we visited the large and celebrated Mosque of Sheikh Saïd El-Bedouie. Before we were allowed to enter, we had to promise that we would not give away any books or papers. Barefooted, we were led forth by the sheikh of the mosque through this immense place, which has seven large entrances, and where we were told 5,000 study the Koran every day, and 6,000 enter every day for prayer, prostrating themselves, buried in sin and darkness. The massive marble columns which supported the edifice gave a very cold feeling to the place. The floor was covered with reed matting, except near the tombs of great saints, where there was an abundance of soft carpet. The tombs are barred up like prison cells, and the

doors studded with silver and precious stones. The domes and the roof are very artistically painted in a variety of colours. In front of the mimbar (pulpit) which is a very fine piece of joinery, is a large gallery where the hearers gather on Fridays. Women are allowed to enter during certain hours of the day; we saw several rubbing their hands on the tombs, and then on their sick bodies, expecting to receive healing. Numbers of men were washing in the water, thus preparing themselves to come before God in prayer. Seeing these poor creatures coming and going, clothed in their own righteousness, knowing nothing of that righteousness which is by faith, always doing and never believing, my heart was heavy, and longed to tell of the love of God in Christ, and His power to save.

The next morning we left for Zifteh by the branch railway. After rather a sleepless night in our hammocks, we enjoyed our morning walk on the bank of the river, where we usually performed our ablutions. Having partaken of a good breakfast of bread and buffaloes' milk, we set out with a supply of gospels, looking to the Lord to guide us to some of the villages round.

Next day we crossed the river to Meet Ghama, population 15,000, with 100 villages near by. After giving away a few gospel reprints we set out for a village where we arrived after two hours' good travelling. Rest and refreshment were given us by a kind man, and much appreciated, for the sun was very hot. Soon we were among the people with our books, being greatly cheered to find so many who could read. Some bought, others accepted, until our stock was quite exhausted. As we spoke of sin and God's remedy, the crowds gathered about us and listened attentively. Leaving, they followed us pleading for books, while the children insisted upon kissing our hands. The mud village and its excitement was soon left behind, and we were again in the green fields of wheat, barley, and clover. Reaching our room we were glad to rest from the dust and sun. On the morrow we were discovered by some Syrian Christians whom we visited on the following day, which was Sunday, conducting a service in one of their homes. They told us how much they needed a Missionary to labour among the 30,000 souls that surrounded them. Could friends at home but see the great need of this place much prayer would be made to God that its need be met. We have since received a very pressing invitation to take up work there.

Leaving Zifteh we arrived at Saft, a purely Moslem village of about 6,000, crowded together in small mud huts. The next day, about twelve miles further on, our animals brought us to About Sir, a busy little place of 8,000 people.

The next evening, after we had returned to our room, we were favoured with a visit from the son of a wealthy Bey, who had been sent with the steward to invite us to visit his father. We accepted the invitation, and soon found ourselves exalted from the humble little hut to a large and imposing palace, overlooking the Nile. Here we were ushered into the presence of the Bey, who received us with many greetings, saying, "he had only just heard that we were in the neighbourhood or he would have sent for us before." We could at once see that he was a generous-hearted man. Coffee in small cups, and tea in fancy glasses, was soon served and handed to us and the many visitors who had gathered. It was interesting to see the Bey sitting cross-legged on the centre seat, where servants and others came to kiss his hand. Occasionally he would very generously throw cigarettes to those who sat on the lower seats. And not a little surprise was shown when we refused, explaining that we did not use tobacco. The Bey highly commended our principle as he puffed away great clouds of smoke from his own cigarette. He soon began to ask our business, which we explained by taking the opportunity to show him the Gospel. His steward, who seemed to be always at his side, took the Gospel and read three chapters aloud, to which all listened, the Bey making comments and showing great appreciation of the

truth. After much conversation we were invited to sleep in his house. Accepting his offer, we were soon escorted over marble floors and into a comfortable room, where we had reading and prayer, and spent a restful night. Early next morning we were taken into a carpeted and draped room, where a servant brought water and poured over our hands, followed with a tray laden with hot cakes, native bread, preserved ginger, cheese, and olives. We then asked permission to leave the house, but were pressed to return to the next meal. We returned at noon and sat with others in the large hall around a great spread. Several courses were served, a large joint being torn to pieces by their hands; we were specially favoured with knives and forks, the using of which caused some amusement. After this great feast we prepared our packages for travelling, the Bey very kindly providing a boy and an animal to carry them to the next town.

Before sunset we arrived in the town of Semennud. On entering the first thing that struck me was the filthiness and narrowness of the streets. Dilapidated mosques met the eye at every turn. I have noticed the greater number of mosques one finds in a town the more degraded and wretched are the people. For shelter we were directed to an old Arab woman, who had a few empty rooms over a yard where donkeys were stabled. She showed me one room about three yards square with a pigeon hole window; this I declared to be very unhealthy for two to sleep in. The old woman assuring me that all her rooms were healthy, showed me another three times the size, with four window frames which were all the better for not having any glass in them. This we engaged, and she soon stirred a cloud of dust which was evidently of long standing. Feeling she had asked too much for her room, I reminded her that it was unfurnished. She immediately brought a small octagonal stool and set in the middle, after which I could not but be contented as we were able to sit on it in turns. We then slung our hammocks from the window frames and, being very tired, soon fell asleep.

The next three days were occupied in visiting the villages round.

Before leaving this town we got admission into the Coptic Church, a fine building, four marble columns supporting a large dome in the centre. Some wretched pictures hung on the dirty walls draped with cobwebs. Incense was being burnt as the service proceeded, boys were chanting from the old Coptic prayer book, with occasional pieces from the gospel in Arabic. As I stood witnessing the nonsense and emptiness that made up this service my heart yearned to tell them of the living Christ who could dispel all such darkness and give true light. I asked a teacher who was standing by, why they used all these things in trying to worship God? Poor woman, she answered by saying, "God wanted everything nice." I tried to show her that it was the worship of a renewed heart that He wanted. Before leaving we sang two gospel hymns in this Church, gave away some gospels in the adjoining school-room, and prayed for light and blessing to enter the place. We then distributed many gospel reprints in the market among the merchants who could read, and left for the little place named Mit Assas. Here the station master invited us to stay the night. A comfortable bed was made for us on the floor by a negress who gave us every attention. The land in this district, we were told, had been bought by the Khedive and his relatives. We walked among the poor fellaheen who were constructing waterways for irrigation. Seeing a man in authority, with a huge stick in his hand, driving the poor creatures with continual threats we felt interested to know what payment they received. To our disgust we found that boys and girls were toiling hard from sunrise to sunset carrying bricks and mortar for five farthings per day, men fourpence halfpenny per day. Surely this is next door to slavery, what shall we call it?

As we journeyed by train a few days later southward from Damietta we had many opportunities of meeting with the people. It was interesting to see the men sitting cross legged in the cars reading the gospels. Who can tell what purpose all these gospels shall serve! God has said His word shall not return unto Him void. After travelling some distance we left that branch of the Nile, taking a westerly direction, spending one day at Shirbin, the next we arrived at Bendeleh Here, having some time to wait for a train, we dismissed our animals and sitting in the shade spent a happy time with a number of men who had gathered round. Not a few gospels were given, and when we strapped up our packages saying we must keep the remainder for other places, it was most touching to see the poor fellows offering their coins, wanting to buy. How many times we untied our packages I do not know, our only relief being the train which seemed so long coming. When it did come our friends we were leaving were most careful to introduce us and our books to those on the train, and we were more besieged than ever. Arriving at Belcas a man who had heard of us soon took us to his house, gave us refreshment, and invited his friends. Here the Lord helped us in a wonderful way to tell the simple story of the Saviour and His atoning work. They listened most attentively while one of them turned up the passages quoted and read aloud. One Moslem accepted from Mr. Dickins a complete Bible, and others asked for gospels. This happy meeting was closed with singing and prayer.

On our way home, in going up the Nile, we arrived at Fuah where we met the old Sheikh, who was a precious fruit of the last journey (see NORTH AFRICA for January, page eight; and April, page forty-six). The old man received us with great joy, saying, "he found much comfort from the word of God, but the world was hard and against him." The whole of the day we spent seeking to help him with the word. Why were not the old rites and ceremonies just as binding on God's people to-day? Why did a wise man like Solomon say everything under the sun was vanity? How was Solomon's Song to be understood? These were among the many questions he asked us. His growth in grace and his love for the truth cheered us very much. Before we left the next morning the old man came round with dura bread, eggs, and salt, which we were glad to receive, as the breakfast we had ordered the night before never arrived, the man having gone to sleep and forgotten us. Please pray for God's blessing on the seed that has been sown and for grace to continue sowing.

MRS. POPE AND MRS. WEBB are encouraged in their work amongst some of the girls in Sousa. The latter writes:—"We praise God for giving us this class, as it affords so many open doors into their houses, and by this means their mothers may be reached. The women are so glad to be visited; there is so little in their lives to interest them, that a fresh face and voice are very welcome." Indeed, some of the mothers come with their children and frequently show much interest.

"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., Granville Lodge, Granville Road, Eastbourne, price 10s. 6d. Postage and packing, 1s. 6d. extra.

A LINE of railway from Sousa to Kairouan, the sacred city of Tunis, has now been opened. This will prove of great advantage to the medical work generally, as Dr. Churcher will now be able to reach Sousa about five hours earlier than by the old tram road. The fare has also been reduced about one-third. It will also tend to still further break down Mohammedan exclusiveness.

THE ENTRANCE OF THY WORD GIVETH LIGHT.

By WALTER T. FAIRMAN, (*Damanhour*).

ANOTHER three months have passed away since I sent in a report—three eventful months, full of work, full of joy, but not without their measure of sorrow. These three months in Damanhour have been months of discipline, but for which I am now very thankful. I have learned many lessons here, alone, that I would not perhaps have learned if I had stopped in Alexandria. I have been humbled, but also uplifted; made sad by the hand of the Lord, but also gladdened in soul by Him. I left England thinking that I had plenty of faith—but I have learned how poor and feeble it was, and at the same time how great was the faithfulness of my God. "Thy faithfulness reacheth unto the clouds."

I am now able to speak the language of the people in measure, not as the people speak it, but sufficiently to enable me to put the Gospel simply and plainly to a soul. This is of the Lord entirely for I do not feel conscious of any special ability in the acquirement of languages. And is due no doubt in a very large measure to my isolation from all English speaking friends.

I have been greatly cheered and encouraged during the five months that I have been in Egypt by what we have seen of the Lord's working in individual hearts, and in what we vainly hope may prove to be cases of real conversion. I know of at least three such cases. There is the old sheikh at Fouah whom Mr. Hooper came across in one of his journeys through the country, and who visited us at Alexandria. He has greatly strengthened all of us in our faith in the Lord and in the efficacy of prayer. A second case I came across in Alexandria, whilst I was spending a week there lately. After a meeting at the Soldiers' and Sailors' Institute I was asked to speak to a Moslem schoolmaster, a young well educated man, the proprietor of a school at Ramleh. But owing to the fact that another Moslem was with him he did not care just then to speak upon the subject of religion: it was arranged therefore, that we should meet in the Bible Society's depot the following morning. Their colporteur had come across him in Ramleh and had sold him a Bible.

We accordingly met, and the Lord was with us. The whole of the Gospel was gone over in outline by Mr. Talhook and myself, and seemed to be understood and grasped. He told us that fourteen days previously he had no knowledge whatever of the Gospel and had never seen a Bible, but that he was not content with Islam or with its professors. By questioning him I discovered that the Lord had been teaching him many things through the Word. Amongst others, he said, quite spontaneously, that owing to the corruption of his heart and spirit, salvation meant a new heart, which was given by God. After much conversation and having again and again reiterated his faith in the Lord Jesus, we all knelt in prayer. After we had prayed, he prayed also, in some such words as these "Oh God the mighty One, I thank Thee for giving me Thy Light and guiding me into the truth. I thank Thee for showing me that Jesus Christ is the only Saviour of the world, and that He is my Saviour, Thy Son. I thank Thee for giving me a new heart and for cleansing me from all sin in the precious blood of Jesus. Guard me, and lead me, Amen." It was a short and simple prayer, uttered brokenly as by one under deep feeling, and impressed me greatly. I have not seen him since, but I have heard of him. He stands, and is enduring some persecution. His brother was very angry with him, took away his Bible and tore it in pieces, threatening all sorts of things, but, nothing daunted, he has purchased another and also a pocket New Testament. I would ask your prayers for him that he may be kept and led out still more fully.

The third is a young man with whom I am having dealings in Damanhour—Mohammed. The way we came together was entirely of the Lord. Some of the pupils of the American School here are in the habit of coming to my room and having conversation with me. One night a young Moslem named Ali, who often came, asked me to read to him in Arabic. I read the story of the Prodigal Son, and then John iii. 1-21. He did not understand the latter portion and asked for an explanation, especially of those verses that speak of the new birth. This I endeavoured to give him and tried to show by connecting John iii. 16 and John i. 12, that it was obtained by faith in Jesus Christ. He then started discussing the relative merits of Jesus and Mohammed, his argument being that Mohammed had superseded Jesus. This I of course denied, but feeling that I had not sufficient Arabic at my command to deal satisfactorily with him, and that the more I struggled the deeper down I was driving him in his false faith, I closed the discussion by saying that I had not enough Arabic at my command just then to enable me to argue with him to his profit, but would do so after a while. He left me, saying, "You have Jesus Christ, we have Mohammed, never mind."

I felt greatly humbled over this, and prayed most earnestly that good might come out of it. The Lord answered my prayer in an unexpected way. It appears that Mohammed is a friend of Ali. It was he who brought him to my room to speak with me on general topics, having previously (as I afterwards found out from Mohammed) told him "Mr. Fairman is a good man, a minister. He is staying here in order to learn Arabic, and will be pleased to talk with you. But he is always talking about religion; if he talks with you about Christianity, do as I do now, say, 'Excuse me, I am very busy,' and go, for I am afraid of him." He said this to Mohammed, thinking he was a good Moslem Sheikh. Now it so happened that Mohammed through conversations he had had with Coptic and Catholic friends of his, was disgusted with Islam, and not at all enamoured of either Copticism or Catholicism, so after hearing what he had, he sought opportunity to talk with me privately.

The way the Lord has dealt with his soul is very blessed. After one or two conversations with him alone, when I was enabled to put the gospel plainly before him, I asked Abskharoon, the colporteur here, to join us in my room. We stayed together till 10.45 p.m., and before separating we prayed. I then saw a sight that filled my heart with joy and praise. I saw for the first time in my life—I hope not the last—a Moslem weeping over his sins. When he left, in response to a question, he said, "Yes, I have much faith in Jesus Christ, I believe He is my Saviour, and I believe He is the Son of God." Night by night he has been coming. He seems very hungry and thirsty after the truth, and drinks it in eagerly. He possesses a copy of the New Testament and of the Psalms, and intends purchasing a Bible. He is a very intelligent young Sheikh. Personally, I have not the slightest doubt as to his conversion, though, of course, time will prove. Still, I would enlist your prayers for him, that he may be led on and led out to boldly confess Christ.

ILLUMINATED TEXTS, with scroll ends, can be had from J. H. B., Calverley Mount, Tunbridge Wells, in gold and blue, red, black, etc.; price regulated by length and size of texts chosen (about 3ft. broad by 10in. deep for 2s. 6d.).

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

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. Seven workers of this Mission are stationed in the capital. Nine others are carrying on Medical Mission work in Sousa and surrounding villages. Four have just settled in Kairouan, and two in Bizerta. 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.

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Location of Missionaries.

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

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