

MATTHEW XXVIII

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

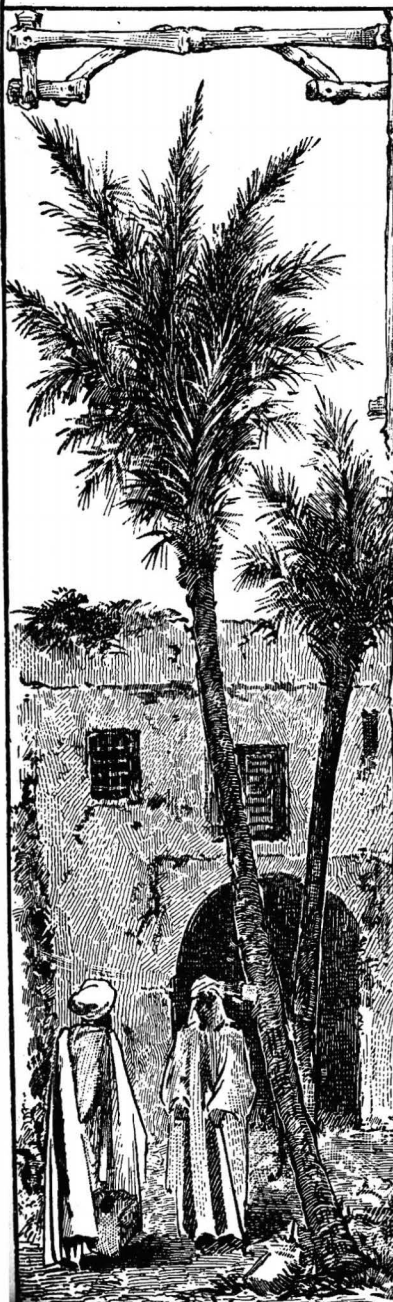
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM JULY 1st TO 31st, 1898.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.			DESIGNATED FUNDS.			DETAILS OF BLUNDELLSANDS (LIVERPOOL) AUXILIARY.			DETAILS OF DUBLIN AUXILIARY.		
1898. No. of July Receipt.	No. of Receipt.	£ s. d.	1898. No. of July Receipt.	No. of Receipt.	£ s. d.	1898. No. of July Receipt.	No. of Receipt.	£ s. d.	1898. No. of July Receipt.	No. of Receipt.	£ s. d.
1 ...2937	18	0 18 6	18 Y.W.C.A., Preston	10	0 10 6	23 M.P.A.	4	19 1	(Designated Don. No. 1978.)		
1 Abbey St. S.S.	1	1 0 0	18 ...2979	1	1 2	23 ...1974	5	0 0	Mr H. BANISTER, Hon. Sec., Elmhurst.		
2 ...2939	1	0 0 0	19 ...2980	1	1 2	25 ...1975	18	15 0	No. of Receipt.	£ s. d.	
2 ...2940	10	0 0 0	19 ...2981	0	19 5	26 ...1976	5	0 0	86	0 2 6	
2 ...2941	1	1 0 0	21 ...2982	1	0 0	27 Readers of The Christian	14	16 9	87	0 2 6	
2 ...2942	0	5 0 0	21 Glasgow	2	16 6	27 ...1978	1	17 0	88	1 0 0	
2 Clevedon	4	0 0 0	21 ...2984	0	10 0	27 ...1979	0	16 8	89	0 2 0	
4 ...2944	22	10 0 0	21 B.C., Grays	2	0 0	27 ...1980	10	0 0	90	0 10 0	
4 ...2945	0	4 0 0	25 ...2986	0	2 6	27 ...1981	1	0 0			
4 ...2946	1	0 0 0	25 ...2987	15	0 0	28 Bowness	31	0 0			
4 ...2947	5	0 0 0	26 ...2988	0	1 0	28 ...1983	17	2 0			
4 ...2948	5	0 0 0	26 ...2989	0	5 0	29 ...1984	10	0 0			
5 ...2949	1	9 0 0	26 ...2990	5	0 0	29 ...1985	3	7 6			
5 ...2950	0	15 0 0	26 ...2991	0	2 6	30 ...1986	2	0 0			
5 ...2951	1	1 0 0	26 ...2992	0	2 6						
5 ...2952	1	0 0 0	26 ...2993	11	5 0	Total, July	£369	14 8			
5 ...2953	0	5 0 0	27 ...2994	10	0 0	Total, May and June	347	9 4			
5 ...2954	0	4 6	27 ...2995	0	5 10						
6 ...2955	0	10 0 0	27 Readers of The Christian	12	0 0	Total	£717	4 0			
6 Shetland Y.W.C.A.	0	2 0 0	27 ...2997	59	9 5						
6 Bridge of Weir S.S.	1	0 0 0	28 ...2998	0	1 0						
6 Tredegarville	1	0 0 0	28 Readers of Christian World	1	10 0						
6 Chard	1	10 0 0	29 ...3000	20	0 0						
6 Tiverton	1	0 0 0	30 ...3001	1	5 0						
7 ...2961	0	5 0 0	30 ...3002	0	2 6						
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14 ...2972	2	0 0 0									
14 ...2973	10	0 0 0									
14 ...2974	1	0 0 0									
14 ...2975	2	2 6									
14 Readers of The Christian	4	15 0									
16 ...2977	4	0 0 0									
Carried forw.	£104	5 6									

THE FORM OF A BEQUEST.

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

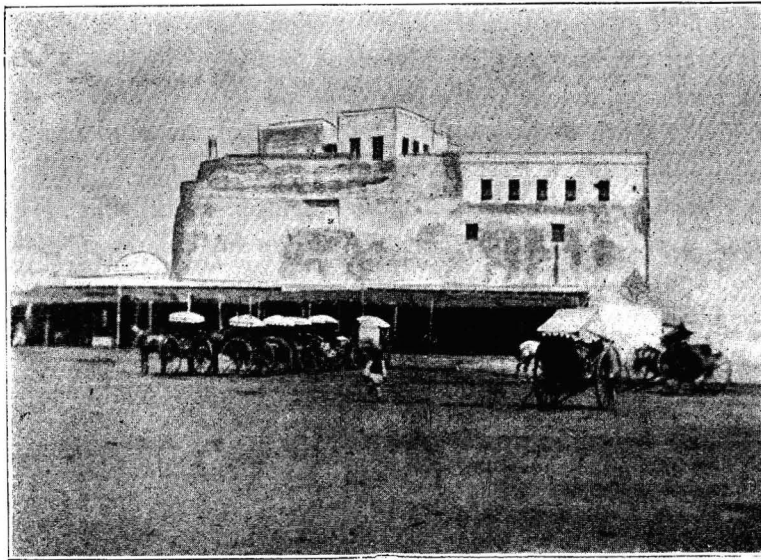
WORKERS' UNION for North Africa. This Union, established in Jan., 1893, has already rendered considerable assistance to the missionaries and their families on the field; more helpers are, however, needed, as the work is continually growing. Those desiring further information should apply to the Hon.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

SIDEBORD CLOTHS of white linen, about two yards long with drawn thread ends, will be sold for the benefit of this Mission at 6s. 3d. each. Apply to J. I. B., Carramore, Athlone, Ireland.

"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.

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.).

NORTH AFRICA.



PALACE OF TURKISH PACHA: TRIPOLI, BARBARY.

The Prepared Servant.

(Concluded from page 86.)

III.—THE SERVANT'S ATTITUDE. (ISAIAH xlii. 2 and 3—19 and 20.)



THE Lord Jesus during His sojourn on earth frequently referred to Himself as *the Sent One*. The Gospel of John alone gives us between twenty and thirty references to this fact, showing that while He was the eternal Son, yet that He ever recognized the distinct character of His ministry as the Messenger of Jehovah. "I am among you as He that serveth." In this He is to us a pattern and an example, inasmuch as we learn from His closing prayer, John xvii., that every redeemed child of God has the same direct sending as had the ever-blessed Son. "As thou hast sent Me into the world, even so have I also sent them into the world." May we by His grace, amid the many distractions of the world, ever keep in mind this stupendous fact, that we also are "sent" ones—sent, not for our own ends or pleasure—but that, like our adorable Master, we may "work the works of Him that sent (us) while it is day."

Two particulars are foretold in this chapter that should be characteristic of the Lord's servant. The first of these is mentioned in the second and third verses, "He shall not cry, nor lift up, nor cause His Voice to be heard in the street"—*i.e.*, He was willing not only to *take*, but to *keep* the subject-place, while at all times showing obedience and

submission to the laws of men. The Apostle, in writing to the Philippian Church, says of Him, He "made Himself of no reputation, and took upon Him the form of a servant." These words, "No reputation," were thoroughly characteristic of Him, and strikingly agree with the Gospel of Mark, which sets forth Christ as the bond-servant. This Gospel contains no genealogy of Him because a bond-servant has no reputation.

"Take My yoke upon you and learn of Me, for I am meek and lowly in heart." This lowliness and meekness were seen in many ways. In John vi. 15 we read that "When Jesus therefore perceived that they would come and take Him by force to make Him a King, He departed again into a mountain Himself alone." He would avoid, if possible, any action that would thereby bring Himself into notoriety or publicity. There was never any attempt to override the authority of law, or to "cry or lift up or cause His voice to be heard" in support of His own claims, or any lending of Himself to insurrectionary movements like that of Barabbas (Mark xv. 7) or that referred to by Paul's accusers (Acts xxi. 38). He who has taught us in His Word that "the powers that be are ordained of God" would Himself set such an example of fidelity to law that His enemies should have no evil thing to say of Him. A striking instance of this is given in Matthew xii. 9-21, where, having restored the man with the withered hand, "great multitudes followed Him, and He healed them all," *charging them not to make Him known*, probably foreseeing what soon afterwards came about, and to which we have already referred—the attempt to instal Him in the place of regal authority. Matthew then quotes this passage from Isa. xlii. as having been fulfilled in the above event.

The Lord Jesus had come to show Himself as the bond-servant, not as the King; He was here to save men, not to rule them. Blessed be God, the day of rule is drawing near, when the crown of Universal Dominion and the sceptre of all empires shall be His; when He shall reign from sea to sea, and from the river to the ends of the earth. But on this occasion He hides Himself. The time for making known His royal rights or issuing His kingly commands was not now. Not even a bruised reed will He break, much less the bones of His enemies; not even the smoking flax will He quench, much less the life of any human soul. All that is in the future, when "He shall send forth judgment unto victory."

"In His Name shall the Gentiles trust." This closing sentence of the passage we have referred to in Matt xii. is not a direct quotation, but is the substance of God's purposes regarding the Gentiles made known in Isa. xlii. Here, then, we have a promise of victory for the encouragement of all faithful servants, who in many lands are enduring "the burden and heat of the day." The various religious systems, built up by Satanic skill and hoary with age, may confront the labourer like granite walls; "principalities and powers" may "gather their unseen array" to blind the minds of the unbelieving, and to resist the entrance of the light; but all will be in vain—"He shall see of the travail of His soul, and shall be satisfied." "In His Name shall the Gentiles trust"; "All that the Father giveth me shall come to me," for "The weapons of our warfare . . . are mighty through God to the pulling down of strongholds."

The second characteristic of the Lord's Servant given us in this chapter is His devotedness. "Who is blind but My Servant, or deaf as My Messenger that I sent? Who is blind as He that is perfect, and blind as the Lord's Servant? Seeing many things, but Thou observest not; opening the ears, but He heareth not" (verses 19 and 20).

Some years since, a party of English tourists were journeying up the Nile in a dahabiyah. They noticed, one evening, an Arab running along the river bank: his long, loose garments were gathered up that he might run the more freely. He was evidently a servant, carrying a message from the Sheikh of one village to that of another. Someone suggested that they should try and attract his attention, and, if possible, get him to stop and converse. Accordingly, efforts were made to that end; but although every means were tried, by shouting, waving of handkerchiefs, etc., they altogether failed; the man pursued his steady course, "blind" and "deaf" to everything that would hinder him from loyally fulfilling his commands.

Does not this give us the meaning of these verses? and were they not exemplified in the life of God's perfect servant? Pharisees and Sadducees, Scribes and Rulers did their utmost to hinder Him: the tempter tried again and again to seduce Him from His allegiance to God, but He was not to be diverted from the great purpose of His life. He had a baptism to be baptized with, and was straightened till it was accomplished. Onward He went toward the cross, making all things subservient to the finishing of the work the Father had given Him to do.

And well did the Apostle Paul seek to follow in the footsteps of his Lord and Master. There was the single aim, "This one thing I do;" the one all-absorbing motive, "the love of Christ constraineth me," blind and deaf to

other claims, earnestly and persistently keeping in view the great object for which he had been apprehended by Christ, viz., that he might preach Him among the Gentiles. Satanic malice might bring him into straits and difficulties, and provide prisons, beatings, perils, stonings, shipwrecks, hunger, thirst, and other distresses, but none of these things moved him; he finished his course, and kept the faith, a humble follower of the perfect Servant.

"The disciple is not above his master, nor the servant above his lord; it is enough for the disciple that he be as his master, and the servant as his lord."

"Let thine eyes look right on, and let thine eyelids look straight before thee. Turn not to the right hand nor to the left. Ponder the path of thy feet."

Notes and Extracts.

NORTH AFRICAN MISSIONARY CRUISE.—We would draw the attention of our friends to the arrangements that have been made for visiting Tangier and other stations of this Mission during the coming winter, particulars of which will be found on page 104.

We feel confident that such a visit to centres of missionary activity will do more to further a healthy and intelligent interest in Foreign Missions than any other method. It is the particular desire of the promoters that a number of boys should go from our leading public schools, and in the case of the Student Volunteer Missionary Union that representatives should be sent from each college branch. While the invitation is limited to those named above, parents and friends who desire to accompany the party will be very gladly welcomed. To avoid disappointment, an early reply will be advisable.

CHERCHEL.—Miss Read and Miss Day write cheerily of the work amongst the children in Cherchel, "especially the boys' class, which is a source of real joy." They are giving up the classes during the great heat.

MR. CUENDET reports having just returned from a brief visit to Kabylia. In Dellys he had many opportunities of speaking of Christ, both to Kabyles and Europeans. He then hired a mule and crossed the mountains between that place and Dra-Ben-Kedda, preaching in two Kabyle villages on the way, and also to a large group of men in the market-place on his arrival.

BIRTH.—On Wednesday, August 3rd, at the Mission House, Tripoli, Barbary, Mrs. Venables, of a son.

MOHAMMEDANISM.—At a missionary conference lately held in Germany, Missionary Secretary Schreiber, of Barmen, read a paper on Mohammedanism in which he declared that Mohammedanism is

the most dangerous rival to Christianity, as it is the only religion which has sworn enmity to Christianity and seeks to become the religion of the world. It is much less accessible to Christian missions than pure heathenism, but the great day for missions among the Mohammedans will come when the temporal power of the Sultan of Turkey and the Shah of Persia shall crumble to pieces, and the present mission work is chiefly a preparation for that great day.

Forty-five years ago there was not a single steamer touching any coast of Africa; now fully 150 of these floating wonders of inventive genius and utility make regular trips to points along the East and West Coast lines. Over 400,000 tons of European commercial products are dumped every year on the West Coast alone in exchange for over 300,000 tons of native products, brought on natives' heads, some of it, for hundreds of miles from the interior.

Mohammedanism holds in its grip the northern half of the continent, and is pressing southward. A native gave a mosque at Lagos, costing \$25,000, and the Sultan sent a special envoy from Constantinople to represent him at the dedication. Roman Catholicism is pouring in priests by the hundred. 200 tons of intoxicating drink are sent to West Africa from Christian countries every year. Superstition and witchcraft, under various forms of fetich worship, for many centuries, have held multiplied millions in gloom and sorrow. More native Africans are being Mohammedanized than are being Christianized. Here is a great mission field.—SEL.

By the time this is in the hands of our readers, Mr. and Mrs. Summers and family will (D.V.) have left England on their return to Alexandria.

We are thankful to God for bringing our brother home, and for the arduous but important work which he has been enabled to do, by representing the Mission in all parts of Great Britain during the past twelve months. We trust that these efforts will continue to bear fruit long after he has left us.

NOTICE.

MEETINGS IN CONNECTION WITH THIS MISSION

WILL (D.V.) BE HELD IN

Exeter Hall, on Thursday, October 6th,

to take leave of several Missionaries who are returning to their fields of labour, and to commend to God others who are leaving for Egypt, Tunis, Algeria, etc.

Friends of this Mission and all interested in the spread of the Gospel among the Mohammedans are cordially invited to be present.

AFTERNOON, at 3; EVENING, at 7.

Tea will be provided between the Meetings.

THE BISHOP OF LUCKNOW has just addressed an appeal to the Committee of the Conference, pleading for special work to be opened up amongst the followers of Islam in the city and district of Lucknow. He says:—"The Mohammedans form a class by themselves. Their religion, their customs, their modes of thought, their sacred language, widely different as they are from those of the Hindoos, call for special study by men who have devoted themselves to this branch of Mission work.

"In the past there have been some distinguished men, like Dr. Pfander and Dr. French, who became experts in the Mohammedan Controversy; but at present we have no missionary in the North-West Provinces and Oudh who can be said to have made the conversion of the followers of Islam his *particular* aim. We have no one who has scientifically studied Mohammedan religious literature, and made himself master of it. We have no one who has made himself proficient in Arabic, the language of the Koran. We have no one to whom an intelligent Mohammedan who was in difficulties as to the truth would naturally turn as to a recognized authority.

"If we are to convert Mohammedans, it is obvious that we ought to plan our campaign with Mohammedans definitely in view."

MISSIONARY! Oh, the measure of the meaning of that word to us and to the whole universe of created beings, and to the uncreated One Himself! He is the eternal Missionary, and all that we know of Him to-day has come to us through His omnipotent missionary service. From everlasting to everlasting He is God. Love sending, sending. He is Christ loving, loving, coming, coming, sending, sending, "As the Father hath sent Me, even so send I you." Missionary? Aye, in so far as we are God-like and Christ-like we are missionary. If we are not missionary we have as yet no part or parcel with Him, and are in need of His missionaries—heathen still in a Christian land, without hope and without God in the world. "If any man has not the Spirit of Christ, he is none of His."—REV. W. C. WITTER.

THE REV. ALOZO BUNKER, D.D., an American missionary labouring in Burma, contributes an article to the *Missionary Review of the World* on what he considers to be the best method of Bible preparation for native workers. He summarises his thoughts as follows:—

First.—The missionary cannot prepare himself too carefully by daily study of the Word of God, meditation on the portion he is to teach, and prayer for the help of the Holy Spirit; and he should assiduously teach his pupils to practise the same method.

Second.—Let the method of teaching be largely one of Bible exegesis.

Third.—Always apply the teachings which arise in daily lessons experimentally, and to specific cases as far as possible.

Fourth.—Always keep the love of Christ to the front, for love begets love, and thus the pupil may be led to love and know Him more immediately, "whom to know is life."

Fifth.—Encourage the learners by all means to ask questions, and so educate by drawing out rather than by pouring in.

Sixth.—Patiently meet every difficulty presented by the pupil, however trivial. It is only a pebble that sometimes turns the beginning of a mighty river to the east or to the west.

Finally.—Let the spiritual and experimental be always in advance. This is all-important and indispensable to a successful worker. All other knowledge is subsidiary.

THE editor of *The Missionary*, an American periodical, thus writes concerning the thoughtlessness of a correspondent: "Before us lies a post-card from a subscriber, requesting us to discontinue the magazine, and stating that this request had been made once or twice before. The card contains neither name nor address; not even date of writing is given. The comforting thought then

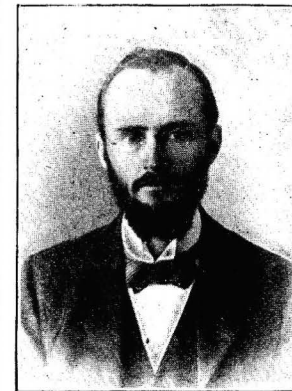
occurred that on the reverse side the postmaster might help us out. But, alas! even *he* seems to have joined in the conspiracy to tantalise, for his postmark was so blurred that nothing could be made of it. So the card had to be thrown into the waste basket, and somewhere on one of the sixty pages of our mailing list, crowded with their twelve thousand names, the name of the subscriber must stand, until another complaint is received."

We greatly sympathise with the writer, as we have recollections of many similar communications received during past years.

OUR NEW WORKERS.

John H. D. Roberts, M.B., C.M.

HAVING been brought up in a godly home, young Mr. Roberts always, more or less, sided with those of his school-fellows who lived for Christ. It was not, however, until he entered upon school-life at Lausanne that, by God's grace, he was enabled to take a stand. On his arrival there, he found Mr. Arrowsmith taking services in the town, and one youth, who afterwards became Mr. Roberts' chief friend, was converted. There being other Christians in the school, evening Bible-readings were commenced, which proved to be seasons of much blessing.



DR. J. H. D. ROBERTS.

Before very long, however, all the other Christian fellows leaving the school, our friend had "rather a hard time of it," but his testimony is that he can now look back upon that time as perhaps the most blessed part of his life.

Upon his leaving school, circumstances arose which changed Mr. Roberts' plans, and instead of entering upon the business of engineering, he was led to commence the study of medicine.

This had, in a dim manner, been his hope all along, with the object of fitting himself for Medical Mission work abroad. While studying in Edinburgh, a "ward service" was conducted by him every Sunday, and also for two years of that period a Sunday-school class of "street arabs" in the Livingstone Memorial Mission. This work gave ample opportunity for visiting the parents of the children.

The medical studies concluded, medical work was taken up, in connection with Mildmay, in the district of Walworth, and here also our friend had opportunity for a good deal of spiritual work among the people.

Having had his attention directed to the work among Mohammedans, and being desirous of knowing something of the people, that he might the more effectually qualify himself to meet their spiritual and physical needs, Dr. Roberts left England for Morocco in December, 1896, on a brief visit. His stay in Tangier, however, was destined to be much longer than he had anticipated. The hand that guided him there is a hand that directs all His children with unerring skill. A few months later Dr. and Mrs. Terry were compelled to return to England for a while, and the Hospital and Medical Mission in Tangier has been since in his sole charge.

GOD kills to make alive. He smites men's consciences to make them judge themselves. The first great step when a man desires to be saved is unqualified self-condemnation. Sin unconfessed is imputed; but sin confessed is blotted out by God.

Morocco.

THE HOSPITAL WARDS.

NOTES OF SOME OF THE IN-PATIENTS.

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

"THE CROSSLEY" BED.

FOR three months we had in this bed a man who came from Demnat, a country far away to the south, some fifteen days' journey from Tangier. He had travelled, as many Moors do, to Algeria in the hope of finding employment and good pay from the French colonists there. However, he injured his ankle by a fall, and was for some time in a French hospital at Oran. When he came to us, we told him we could do nothing unless we amputated his foot. This he refused to allow, and so we agreed to let him stay and see what effect medicines might have on him, though we felt sure his diseased ankle would get no benefit from drugs. Alas! he left us no better than he was when he came in. But he heard the Gospel all the time he was with us, and was, we hope, interested, although he was not converted. And he will most likely have taken away with him a kindly recollection of the food, shelter, and attention given to him *for nothing* in the way of payment, as well as of the "Good Words" he heard spoken (as they often express it themselves). Some, perhaps, think it would be better to make a charge, and thus in time make the Hospital self-supporting. In years to come, it may be we shall make a charge for all patients except the very poorest, but at present we think it best to do what we can for them without any return whatever. They look upon it as "good work" done to win God's favour, and when we disclaim any merit, they are not slow to appreciate the disinterestedness, and thus the Gospel of Christ is commended.

Speaking personally, I have this year, more than ever before, I think, been touched by the helplessness and suffering of these people for whom Mohammedanism does nothing, either as a religion, or a polity, in the providing for the sick. In consequence of several illnesses, in which pain was a leading feature, in my own home, I had it forcibly brought home to me what painful illnesses mean. And if in one's own home, where there is love, care, sympathy, and knowledge how to alleviate suffering to some extent, painful illnesses are so terrible—even when there is Christian resignation to God's will, the help of prayer, and a glorious hope, should the illness terminate fatally—what must it be for the Moors, many of whom are without a single friend worth calling such, without any but barbarous methods of treatment, and the utterly hopeless outlook as to the future? Of course their religion teaches a fatalistic resignation, and their simple life makes them less sensitive than English people as a rule; but *pain is pain*, after all, and their hope of paradise, though it may inflame them with enthusiasm in battle against infidels, doesn't do much to lessen a month or two of suffering in a hut, with a mud floor, with only a sheep-skin or a rug to lie on, with wife and children of all ages coming in to sleep in the *one* room, and often cocks and hens, or a sheep or goat even. The rich in their well-built houses fare badly enough, but the poor, and the bulk of the population who live in villages in huts, are wretched indeed, so far as creature comforts go in sickness.

Are we, who owe so much to Christ and to God's good dealing with us as a nation, doing all we can for these in the places of the earth where there is cruelty, darkness, lust, ignorance, oppression, and misery in this life, and a Christless eternity ahead of them?

A VISIT TO THE WOMEN'S REFUGE, TANGIER.

BY MISS E. CRAGGS.

THE market-place of Tangier lies in a hollow, either side ascending somewhat sharply. On the left hand rising ground we stood one evening, having gone for the first time to see something of the refuge work. The dilapidated hut, hired for women, had been over-crowded the previous week, and now there they were again, as close as heads could possibly pack, and many going away unable to find sitting room. The solitary lamp within attempted to shine through the open doorway, but could not penetrate the darkness beyond, reminding of the *one* Gospel message so many of these would hear for the first, and probably the last, time that night. Beneath our feet all was gloom, save for the occasional glimmer of a lantern amid those crowded masses of human beings and animals which we knew were below, although hidden in the darkness. Silence reigned, broken once and again by the voice of a long-eared animal, standing with his fellows besides those other beasts of burden, the women of Morocco, who waited but for the first streaks of dawn to recommence their weary toil. On the hill around were counted three gleams of electric-light from the European houses, and yet these only increased the darkness by very contrast, being all too far and too distant to be of any value. How like to the conditions of missionary effort in this country—one ray here, another afar yonder, thousands of souls between, all untouched by England's "Christian enterprise." God's stars above shine brightly down in mute pity for the misery beneath them, striving to convey a little of cheer; but they also are not near enough to materially help, for the moon has veiled her cold face as though even she can scarcely bear the sight of earth's wretchedness and sin's woe.

Step carefully here—these are not graves yet, but those bundles of rags your feet just struck against *were* human beings. Turn the light of your lantern as you go, or you will hurt many such: we must needs reverence life, in whatever form we meet it, and these *are* fellow-heirs of our humanity, although *not* "heirs together" with us "of the grace of life." Are they *too* deeply lost nationally and individually? The story is told of a little boy, who, on account of the bad character of his father, had been adopted by his aunts. They wished the child to forget his father, and sharply reproved him for any mention of his name. The little fellow enquired, "Why must I not talk of father?" and for answer received, "Oh, child, he is such a *desperate failure*." "Aye," replies the bairn, "but me *loves* a desperate failure." Perhaps it was His love for more than the "desperate failure" of North Africa which led the Christ to Calvary, and now constrains a few of His disciples to bring the glad story of His Cross to the followers of the Crescent.

That must also be the reason why, two doors on the left, we find the well-filled Men's Refuge, where our American brethren tell nightly of a land where sin and sorrow are not, and of a Burden-Bearer even here and now. A little way down to the right is the N.A.M.'s Men's Refuge, and Miss Lambden receives there the interest and respectful hearing which are so surprising to any casual visitor, and such turn away, saying, "Oh! they *are* worth saving"; at least, He thought so Who *died* for them.

THE Training Institutes founded by Dr. Grattan Guinness at Harley House and Doric Lodge, Bow, and also at Cliff, Derbyshire, have during the twenty-five years of their existence sent out close upon one thousand men and women. Two large Missions are also carried on from this centre—viz., the Congo-Bololo and another in South America. The maintenance of these Institutions and the various Mission schemes connected with them require some £2,000 per month.

"WITNESSING BOTH TO SMALL AND GREAT."

EXTRACTS FROM THE DIARY OF MISS A. G. HUBBARD
(Tetuan).

May 11th, 1898.—Now that the great fast is over, work is more regular again. For days before the feast commenced every one was so busy whitewashing that classes were more than half empty; very few came up to the dispensary, and visiting seemed useless in houses where the women were living with brushes in hand from morning till night. Then, when all the cleaning was done, came the eight days of feasting, beginning with slaying a sheep or goat in every family that by any possible means were able to buy or beg an animal. The town seemed full of sheep for days before, and when we remember that *all over the Mohammedan world* the same slaughter takes place on the same morning, we wonder how many poor animals were slain! Now all that is past, and the days of this week have so far been full. On Monday morning there were over sixty people up to the dispensary, and we were kept busy all the morning. To-day there have been about as many, but more villagers and less town-folk, it being market-day. Yesterday, when out, we saw a great deal of corn being brought into the town on camels by the Arabs from the south. The Moors say there is one thing a Christian cannot do, viz., drive a camel! for no Christian has patience enough to follow the great animal in its slow, steady walk.

Two Arabs came into our dispensary this morning, who were very differently dressed to the town Moors. They said they were from Belad, on the Sahara; their Arabic was more understandable than I should have expected. One of the two was a reader, but did not wish to take a Gospel, nor would he read aloud in the waiting-room, though willing to listen to me. It does always seem such a responsibility speaking with such men as these, who have never heard the Gospel before, and possibly will never hear it again. Truly one can never lightly go down to the people, for each morning seems to bring opportunities that may never return.

13th.—The two Sahara men came again this morning, and the reader read to us John iii., reading as easily as though he had been always used to Scripture words and phrases. When he went out I asked him if he would like me to *lend* him a Gospel, putting stress on the *lend*, as I thought then it would more likely be read, and less likely destroyed. This offer he accepted, so he went off with two portions, Luke and John. May God's Spirit lead him to read, and convict him as he reads. At this same service was another man who listened very quietly, but made no remark. His mother, who was at the women's service, told Miss Bolton he had come specially to hear the Words, for a neighbour of his in his tribe had told him something of what he had heard here, and now the man had come to see for himself. So while others were getting their medicine, Miss B. took him and his mother alone into the inner room for a quiet talk. She could not get very much out of the man, for his mother would talk, but he willingly acknowledged that he himself was a sinner, and again listened to the teaching of the Way of Salvation. Then he, too, went off with a Gospel to read, saying he would return. It is very cheering to hear of the message thus being spread by those who have heard it here, and may be for each odd case we hear of there are many of which we hear nothing, and so the living seed is being sown where God's servants have never reached, but where His Spirit can reach.

This afternoon Miss Banks and I went together to the Jewish quarter to get our cheques changed. Last week the exchange on English money was 150 per cent., but to-day it was down to 70 per cent., consequently everything imported is now an enormous price; sugar, oil, candles, paraffin, tea, coffee, calico, etc., have gone up fearfully since the Spanish-American war began.

Tuesday, 17th.—On Saturday two of us went up to Dar-ezekez, a village about an hour and a half out of town, where Mr. and Mrs. Mackintosh were camping. We wanted, while they were there, to view the land with an eye to future work. A more lovely spot one could not wish to camp in—just before an olive grove (which really belonged to a saint, long dead and gone; only when Mrs. Mackintosh said she was not afraid of him, nor did she think he minded her, the people made no objection). Behind the olives were the mountains, dotted with other villages, while away in front of the tents was the hill falling rapidly to the river, the plain, and then mountains again beyond that. All the people about seemed very friendly, and of course wanted to know why we two were returning to town again that evening, but promised us a welcome, and some milk and bread if we would return to them again, which we promised to do if God wills. It was fearfully windy returning home in the evening, and I don't think our donkeys liked it any better than we did—mine was willing to do almost anything rather than get along and carry me home.

Sunday always seems a busy day now; the Spanish children come at 9 a.m. Then our own little meeting, when the four of us meet for worship. At 1.30 p.m. the Moorish Sunday School commences, and in the evening we have the Spanish service, which has been bearing fruit lately, we believe, unto life eternal.

Yesterday, Monday, the dispensary was very full again. For several mornings we have had two or three slaves and a young daughter from the largest house in the town. We are praying they may carry the living seed home to all those other slaves in the house who are not allowed out. The two men from the south were here again too—they wanted so little medicine that we think they came just to pass the hour. Certainly both are good listeners, and as any day they may start off again for their own towns, we are very glad to see them come in, that they may have all the teaching possible. The reader returned the gospels *lent* him, saying he had read them through, so we *gave* him this time a copy of the Psalms and Matthew bound together. He was very pleased, for "The Psalms of David" are highly valued, nominally.

25th.—One of the patients this morning was a neighbour who has been to us again and again for medicines for herself or her children. The other day she was here and received for herself a bottle of medicine and one of lotion, the latter being marked "poison," by having a rag tied round its neck. This morning the woman returned, having nearly died she said with the awful pain and sickness the medicine had caused. "Did you take it after food, as ordered?" "No, I thought it would do me more good if I took it fasting." "And the lotion?" "Yes, I took some of that too, as well as washing with it externally, as I wanted to get better quickly. But I have nearly died, oh, Tabeeba, give me some more medicine." What is to be done with a patient who does not simply misunderstand, but just thinks she knows best?

June 2nd.—We started this morning, with an old neighbour as servant, guide, and guarantee of our respectability to any who knew us not. As we went along over the rough, stony road, or rather foot track, Si Mohammed kept on saying, "This is a very good road!" "Now we have come to a very good place!" I failed to see the goodness except that certainly such roads are very good for one part of our Leicester manufactures. If I lived on such hills as those I should need to go barefooted like the natives. While we sat under a fig tree to rest, a number of children gathered round, to watch, and while we ate our lunch we had nine children in a circle round us, less than three feet away.

Leaving our man and donkey we walked about the hills to the different groups of huts, but except in one did not get a very warm welcome. We were getting hot, tired, and disappointed when we heard some women calling to us. We

went up and found three or four women threshing beans, and a very friendly man, who seemed to be helping by looking on. We sat down with them under the far-projecting thatch of the hut, and there we rested and talked for about an hour, Miss Banks finding a very good listener in the man, while I had a talk with the women. Then they brought us out a dish of milk and apologized for having no butter to offer. (Judg. v. 25.)

Later on we got to a well where the women were busy washing clothes, milk jars, etc., and having a John's Gospel, I hoped for an opportunity of reading of another woman at a well, but they were first too cross and then too inquisitive for anything of the kind, so in answer to their question whether we thought some children pretty, especially one poor girl fearfully marked by small-pox, we just left them with a short word as to God looking on hearts, not on faces. The flowers all about the hills were lovely, most of them seeming to be some shade of blue, the view all round for miles, of mountains, hills, plains, and distant sea was splendid too, but the God who gave all was unknown except by name. They "profess that they know God, but in works they deny Him," and deny, too, the One through whom alone we can know the Father.

Saturday morning work is becoming very formidable. I don't know how many Jewesses came to the dispensary this morning, but a large number, and they are much more difficult to keep in order than the Moors, for they will go their own way, talk when they wish, go in and out as they think well. They don't like the Gospel, and often show their dislike very much more plainly than Moorish women, and yet at the end always say, "Many thanks for your words. All that you say is the truth, señorita"—though very likely the one who speaks has not been listening one bit. "Thou shalt speak My words unto them, whether they will hear or whether they will forbear." I so often remember those words after and during a service when there is opposition. Thank God the result of speaking His Word does not rest with the speaker.

8th.—A very busy morning to-day—between seventy and eighty people at the dispensary. Some of them had to wait a good time for their turn, but it could not be helped, though we were sorry for them when they were from a distance—not an hour's walk, but often a day's journey, and sometimes more. Toward the end of the morning came a young woman alone, who has been acting as chaperone to the young daughter and two slaves who have been coming from the big house. For two or three weeks they were here each dispensary morning, but a week ago ceased coming, though the child was not yet cured. The girl this morning said they wished to send to us salaams "by loads," but they might come no more themselves. The lord and master of the twenty and more women never allows them out, "not even to a saint's tomb." He broke his rule about a month ago for these three to come here for medicine, after we had paid them a visit at their home. Now he says they are getting accustomed to the streets, and it is a disgrace, and he will not allow them out again. The daughter, a child of about eleven, is very sorry the visits are stopped, for her neck being sore was her only hope of getting out. The woman expressed herself strangely, for she said, "Kinza is like a *wild beast* when she gets into the street, looking about at everything as though it were so wonderful." Poor child! she has gone back into her gilded prison. A lovely place her home is; but who would care to be always shut up within the four walls of the best house that ever was built? A good deal of teaching has been given them lately, for they have been present at several services, and the master himself has a Bible, which he says he reads sometimes, so the living seed is there, and it can spring up in very unlikely places.

11th.—On Thursday, Miss Banks and I went up to Beni M'Sallah, a village on the other side of the river, and on the lower slopes of one of the mountains, where some of us were camping for some weeks last year. It was rather hot going up.

We were sitting to rest under the shade of a locust-tree before entering the village, when a bottle of cold tea we had with us came in too close contact with a stone, and the result was we lost our tea. The water of the village comes from an opening in the hill just *below* all the houses, etc., and we never seem to fancy that water to drink, so later in the day, when thirst overcame us, we went along to a spring we knew, a good way farther up the valley, where the water seems to come straight out of the rock, and is like tasting ice. The people we found very friendly; we were well remembered.

Sitting in that dirty village, with poverty all round, we had one of the loveliest views an artist could wish to paint. We sat looking straight down a valley, still green and well wooded, to a strip of the plain beyond, and then the blue, blue Mediterranean in the distance. If those folks lived up to their surroundings they would be good indeed. One old woman with whom we were sitting in the shade just outside her hut, said, in answer to D.'s words about God's gift of life, "And what is the good of life to one who is poor and old and sick and alone and miserable?" The poor thing seemed to be all of these, and never seemed to have heard of a life that does not grow old, where sickness does not come, and where all tears are wiped away.

The Sahara fokee is still here, though his friend has gone. This one is waiting the Basha's will; he may go any day, or he may be kept here some time longer. He is pretty constantly here to the dispensary; he seems to have little to do, and to like the service. The other day he asked for another copy of Sidna David's Psalms; the son of the Basha had seen his copy and read it, and wanted one for himself. Not having a copy of Psalms with a Gospel handy, we sent the Proverbs of Sidna Solomon, bound up with the Gospel of John. We are hardly likely to come into contact with the Basha's son, so were specially glad to be able to send "The sword of the Spirit" to his house.

To-day, Saturday, we had a good number of Jews to the dispensary. Their idea of sin is man-given indeed. One woman said she was without sin, because she did not do any of the thousand and one things forbidden by their traditions; and truly here, as well as of old, do they "teach for doctrines the commandments of men." Such commandments abound and are carefully guarded, but the commandments of God are not so much valued.

THE MISSIONARY'S BLESSING.

NUM. vi. 24-26.

"THE blessing of Abraham," father of Ishmael,
 "The blessing of Isaac, Jacob," and Israel
 Rest on the head of the Gentile, the stranger,
 Bearer of Truth to Mohammedan ranger.
 Go, and the smile of Jehovah upon thee,
 "Bless thee and keep thee, His face shine upon thee,"
 "Lift up the light of His countenance" o'er thee,
 "Give thee" His "peace" in the pathway before thee
 Go, for the multitudes claim His "compassion,"*
 Fainting, oppressed by a ruthless assassin,
 Eager to hold in his pitiless keeping
 Spoils of the Cross, and Gethsemane's weeping.
 Go, till thou hearest the "Come" of returning,
 "Enter, ye blessed" the Home of thy yearning;
 Go, till they gather the fruits of the morning,
 Garner *thy* sheaves for the Saviour's adorning.
 Go, in the care of a triune Jehovah,
 His benediction, in threefold, thee over:
Well may'st thou go—there is joy in His keeping,
 Certain "Home-coming" and glorious "Reaping."

* Matt. ix. 36.

NORTH AFRICAN MISSIONARY CRUISE.

WITH the special object of extending interest in Foreign Missions, Sir Matthew Dodsworth and Rev. Norman Bennett, M.A., are arranging a cruise to visit the stations of the North Africa Mission during the Christmas holidays. The party will, we hope, include a number of *schoolboys*, *University men*, *masters of public and private schools*, and *friends* interested in mission work, and will be accompanied by Mr. Ed. H. Glenny, Secretary of the North Africa Mission. Special arrangements have been made with Dr. Lunn for reduced rates on his steam yacht *Argonaut* (3,254 tons and 4,000 h.p.), and it is proposed (weather permitting) to visit Tangier, Gibraltar, Tetuan, Algiers, Tunis (Carthage), Susa, Tripoli, and Malta. The *Argonaut* will leave London (Tilbury Dock) on December 20th, touch at Southampton December 21st, and then proceed to Tangier and the other ports. On January 10th it will (D.V.) land its passengers at Marseilles, and the rates given below will include *all necessary expenses* of the tour, and entitle members of the party to a *second class ticket* from Marseilles to London, *via* Dieppe, or the equivalent in cash (£3 17s. 11d.), as may be preferred by each passenger:—

Lower Deck Berths £16 16s. to £18 18s.
Upper Deck Berths £21 and upwards,

subject to the general conditions laid down in the handbook.

A deposit of *half a guinea* is required towards each berth at the time of booking, and a further payment of £5 5s. by October 15th.

Please apply to Rev. Norman Bennet, M.A., 29, Maitland Park Villas, Hampstead, N.W.

TO PUBLIC SCHOOL BOYS.

CRUISE TO TANGIER, GIBRALTAR, ALGIERS, TUNIS
(FOR CARTHAGE), TRIPOLI AND MALTA.

DECEMBER 20TH—JANUARY 10TH.

WE have been asked to notice in this number a Special Yachting Cruise to the Mission Stations of North Africa, which is being organised by Sir Matthew Dodsworth, Bart., and the Rev. Norman Bennet, for the Christmas Holidays, starting December 20th, and returning January 10th. It is in the first instance specially for *Public School Boys*, and is undertaken with a view of extending interest in Foreign Missions. The promoters also offer *six FREE* £16 16s. *Cruises* to the six Public School Boys who write the best essays on "*Missions in the 1st and 19th centuries—a comparison.*" We understand that Boys from Harrow, Rossall, Dulwich, Tonbridge, etc., have already sent in their names to compete, and the scheme has been favourably received by many Headmasters. We have a few cards placed with us for distribution for those who desire to enter for the essay. Any applications for the ordinary Berths for the Cruise (£16 16s. and upwards) must be sent to Rev. NORMAN BENNET, 20, Maitland Park Villas, Hampstead.

N.B.—We are asked particularly to state that the *Special Terms* by which Tickets are issued to Public School Boys at the very low rate of £16 16s. only hold good until OCTOBER 15TH, after which Dr. Lunn is charging the ordinary fares, so that any Boys who desire to go should communicate at once with their people.



VIEW OF TANGIER FROM HOPE HOUSE.

A SEEKER AFTER TRUTH.

BY MR. H. E. JONES.

THE other morning I met with a man at the dispensary who who could read beautifully; he read through John iii. and understood well what he was reading. I asked him if he would come some day to see me; he said he would, and thanked me for the invitation.

Three days afterwards he paid us a visit, and my wife and I had a very interesting conversation with him; he seemed to be longing to know the truth. I gave him a New Testament to read, and after reading for some time several different portions of the Word, he began to tell us of his religion, and how dissatisfied he was with it. He said "It is forbidden in our religion to give alms to a Jew or Christian, as we are told that none of them will be in heaven; but you help not only those who follow your religion but also Moors and Jews, and it goes against my heart when I think of our religion forbidding us to be kind to everyone." He then asked, if anyone wanted to follow our religion, how could they pray—had we a book, and what could they pray for? This led us to turn to some passages on prayer, and when he came to the passage "Your Father knoweth what things ye have need of," he exclaimed, "Oh! this is like medicine to my heart. God knows that I want to get into the right way."

He told us that he had been speaking to many people, and one said "This is the way" and another "This is the way—until in truth," he said, "my heart is dried up, not knowing which is the truth." We told him of the Incarnation, Death, and Resurrection of Christ. "Yes," said he, "it required one without sin to be our Saviour, and all have sinned but Jesus Christ." I had to apologise for not having tea, as we had no green tea in the house, and, it being Sunday afternoon, we would not send for any. "Oh!" said he, "if you had a house full of things to give me, that is not what I want—I came to know more about Jesus Christ and your religion." He said his wife also wanted to know the truth, and as soon as he could he would bring her, so that my wife could speak to her.

To-day I heard that the Moor who visited us on Sunday is frequently going to Mr. Karum's shop to read with him. He told him he had been studying the Koran for twelve years, but was not a bit better for it. He is now reading through "Sweet Firstfruits." We think him to be quite in earnest and really seeking for the light.

VISITING IN CASABLANCA.

BY MISS L. SEXTON.

May 1st.—We have had a long afternoon's visiting. We went out intending to seek Si Mohammed, the man who had a bad foot, but he has changed his place of residence, and we could not find him. However, through enquiring for him, we gained an entrance into some quite fresh houses, and made some new friends. In the first house two women were grinding at the mill, a mother sat nursing her little sick child, and two neighbours were paying a friendly call. They had heard of us, knew who we were, and were fairly willing to listen to us. At first I had to shout to make my voice heard above the din of the grinding, but when we started singing the mill-grinders ceased and were delighted, repeating the words after us. Then a child came in and asked us to go and see her aunt. There we found a nice group. After speaking some time, a poor old man came out of one of the rooms and sat in the patio close to us. He soon commenced telling us his troubles. A short time ago, having something wrong with his eyes, he went to one of the native doctors, who inflicted upon him some kind of heathenish operation, with the result that he completely destroyed the sight of both eyes; so now he can do nothing

but sit and mourn over his affliction all day long. After having thus eased his mind and received our sympathy, he was ready to listen to our words. He did not seem nearly so bigoted as some, only he would persist in calling Christ "Son of Miriam."

27th.—Nearly a year ago we visited a house not far from here in which an old fokee lay dying. We did not go into his room (which was full of neighbours and friends), but into one opposite, and in this we only stayed a very little while, talking to one or two women, the doors of both rooms being open all the time. We could not say much, as of course the dying man took up everybody's attention; but just gave them the Gospel as simply as our then knowledge of the language permitted. We also sang a hymn, "Who alone can forgive my sins?" In our visiting to-day we came across a woman whose face we could not recall in the least, but she was able to repeat to us the Gospel quite clearly, and then said, "Do sing that pretty song, 'Who alone can forgive my sins?'" and went on repeating the whole of the first verse without a fault. "Where *did* you hear that?" we asked, "and how came you to remember it all?" "Oh! I was with the fokee who died," she said, "and I heard all you said from the other room. Your words entered my head and stayed there."

JOTTINGS FROM MY JOURNAL.

BY MISS A. WATSON (*Casablanca*).

Tuesday, 7th June.—Last week, as we were returning from a walk, we overtook several women closely veiled; they turned to look at us, so we spoke to them. They dropped their covering and talked to us. We asked where they lived, and said we would come and see them one day, so this afternoon we went, and, after two or three enquiries, found the house. They were pleased to see us, and glad that we had kept our word. It is the best house we have been into; the walls were hung with different-coloured cloth, beautifully worked. They made us tea, and while drinking it we told them the old, old story. This was quite new to them; one woman put down her cup and turned and listened attentively. We gave the son a Gospel.

8th.—Had a quiet time with the women's class; toward the close several old attendants came in and I was pleased to find that one black woman remembered the words of a hymn, though she has not been for some weeks.

14th.—Spoke to a number of women in the waiting-room this morning, and have just returned from visiting Khadijah. Her husband and his cousin were there, and we had a very interesting talk. One of them, Si Mohammed, has a Gospel and also a New Testament; we gave them various passages to read concerning the death of Christ—they understood it all mentally. May the Word enter and give light!

20th.—After a long morning at the dispensary we went to see one of our class, and had dinner with her; afterwards had a nice talk with her and two others.

21st.—Went to the village close to the town walls to see a Hadja. Poor soul! she was very bad with toothache, but got a little better before we left; they would make tea for us, although we protested. While drinking it we entered into conversation with a man who lives in the same enclosure; he had only returned from Mecca about a fortnight, I was astonished that he listened so quietly to our words. After he had gone out we sang and the slave girl quite understood the words and was very interested.

GOD's people are His witnesses, they are the light in this dark world: they should therefore be so filled with the Spirit as to be Christ's Epistles, known and read of all men.

Algeria.

EXTRACT FROM LETTER TO MEMBERS OF Y.W.C.A.

By MISS H. D. DAY.

A FEW months back we asked special prayer for our boys' class and for the boys' salvation, since which there has been a wonderful change, and we have taken heart again. It is not only that the numbers have increased, but the quality is also good. Miss Read went out one Wednesday after special prayer to look up the boys, and from one part of the town where she invited four new boys we got the next day nearer forty—a big band following a leader. They came just as a freak, but we put their names down, and a good few of them have come regularly since. Some who came only two or three times say they are coming as soon as the harvest is over. Seeing the old boys behave nicely, the new ones do so too, and it is a pleasure to teach them. A good many of Miss Read's class are over thirteen years old. Mine are younger, and as we had so many, we gave the little boys of from three to seven to Yamina, and she is very happy teaching them. Her mother heard that she was teaching boys, and asked her if she had no shame left, at her age (sixteen), to let a lot of strange boys see her face; but we were careful the next time we saw her to explain that her daughter did not go into the big boys' classroom, and she has not interfered.

We believe that God is answering prayer for her mother, and hope you will continue praying for her. While she was so ill with a swelling in her throat, which the doctor feared might be cancer, we looked after her a little, and were often in prayer for her to get better; and she knew of those prayers, and believes God answered them. Cherifa, too (the younger child), gives the glory to God, though we wish she had shown it in a different way. She spent five francs in candles and a curtain, which she presented to the tomb of a saint because God had healed her mother. We are very sorry that her gratitude took that form; it is little incidents like this which show us she still has a glimmer of faith in Mohammed and the saints. Yamina is sleeping at home these summer evenings, in order the better to reach Cherifa and the others. Will you remember to pray for her?

Let us all seek to be clean vessels, "meet for the Master's use"—clean for the Lord to pour living water into, that the thirsty souls around us may drink. Praise God, the blood of Jesus Christ cleanseth daily, hourly, from all sin.

A PRAYER FOR EVERY FRIDAY.

(THE MOHAMMEDAN SABBATH.)

O LORD GOD, to whom the sceptre of right belongeth, lift up Thyself, and travel in the greatness of Thy strength throughout the Mohammedan lands in the East; because of the anointing of Thy Son Jesus Christ, as Thy true Prophet, Priest, and King, destroy the sword of Islam, and break the yoke of the false prophet Mohammed from off the necks of Egypt, Arabia, Turkey, Persia, and other Moslem lands, that so there may be opened throughout these lands a great door and effectual for the Gospel, that the Word of the Lord may have free course and be glorified, and the veil upon so many hearts may be removed, through Jesus Christ our Lord. Amen.

WE are apt to judge of things by present appearances, but the Lord sees them in all their consequences.

Tripoli.

NOTES OF THE LORD'S WORK IN TRIPOLI, BARBARY.

By MR. D. J. COOPER.

Monday, June 13th.—I was suddenly aroused at daybreak by a fierce knocking at our door; this was before 5.30. On going to enquire the cause, I found a Bedouin woman in possession of the knocker, and to all appearance, she seemed to think it a most novel arrangement. This was probably the first time she had handled one, consequently she was quite to be excused for holding on until I got the door opened. The "tabeeb" arrived at 8.30, and by this time a fairly large number of men, women, and children from the city and outlying districts had gathered to receive medical treatment. After the usual preliminaries, including a little necessary bustle in enforcing a cessation of chatter, the address was given. Mr. Venables spoke from Acts iii. 6, "Silver and gold have I none," etc.

We always request them not to speak during the reading, but to do so afterwards—then it falls to my share to remain behind with the patients answering questions. These are very varied, and often on controversial points. It is needless to say that we spend as little time as possible in dealing with the last-named, as our chief concern is to get them impressed with the exceeding sinfulness of sin and God's provision in the Lord Jesus Christ for repenting sinners.

Shortly before midday our old convert, Shoush, came in and waited until all the patients had departed. Then we read John i., and prayed together. His prayer was simple. He thanked God for saving him, prayed for his wife and children, and for Tripoli. It was most touching. In the course of conversation he told me that Mr. Venables goes out to his village weekly to read the Gospel and pray with him. He is anxious to get others to come, but, so far, his efforts have been unsuccessful.

Wednesday, 15th.—Over thirty men listened with quiet attention to my address on the Marriage Feast. All things ready—just come. I was put into the question-box almost immediately after the address. I enjoy interrogation, for it gives occasion to follow the Scotch style and "ask another question back"; thus they not only hear the address but are dealt with personally.

Thursday, 16th.—Packed our canvas boat, tent and baggage early, and went off for a quiet day's rest by the sea. The heat has been more intense lately. Shoush joined us in the afternoon. His presence suggested topics for conference. Mr. Nott, of the C.M.S., gave us some interesting information about work on the Niger.

Friday, 17th.—Mrs. Venables asked me to help at the Girls' Social to-day. This little break was made in order to distribute prizes and give them their finished work. As soon as our indoor preparations were complete, I went to let them in, only to find however, that the small crowd of eager girls who had stood anxiously waiting had been beaten away and threatened with imprisonment. The children returned about half an hour afterwards, and were admitted; but angry brothers and frightened mothers came and took all away save two. Still, we waited, and again a third time they came, so at last we were able to give out the prizes, etc.

Saturday, 18th.—I was told this morning, on good authority, that a petition has been sent into the Pasha against us, so we wait the result. Will friends kindly join us in prayer that the counsels of the wicked may be brought to nought.

Egypt.

"THE DAILY ROUND" OF A MISSIONARY PROBATIONER IN AFRICA.

BY MR. W. KUMM.

LET me describe to you an ordinary day's work, such as I live here in Alexandria.

I rise at five o'clock, and go down to the sea for a bath; the sea is about ten minutes' walk from our house. This is followed by private Bible-reading and prayer, and at seven we all meet for breakfast; after this comes family worship. From eight to eleven-thirty I have Arabic study. After partaking of lunch, we rest from twelve till two, as it is generally too hot to do any work. Arabic study is then resumed till half-past four. Sometimes an Arab or two make their appearance, who require medicine or have come for some other purpose. I then generally take a walk, either to the city to do some business, or to the sea. Not far from here is an old fort called Ras-el-tin, where one gets a beautiful fresh sea breeze. At six-thirty we have dinner, and afterwards family worship. At eight o'clock comes our meeting in the mandara. This meeting is held every night except Saturday.

As the hour approaches, we generally take a small cup of native coffee, then, putting on our tarboush or Turkish fez, we walk down to the mandara, which has its special entrance from the courtyard. If we went to a European meeting we should take off our tarboush, but if we go to an Arab one we have to put it on. It would be a great breach of native etiquette to take this off in the presence of a visitor. No one would think of removing his tarboush before the Khedive. Even during prayers the Arabs keep them on, though we take them off in the presence of God.

We have not been sitting long on the divan, when in comes a little company of Arabs. General salaaming takes place and they sit down. We have no chairs in the mandara, only divans or cushions round the walls, in native style. We take our seats amongst those who have come in, and start a general conversation, till in about half-an-hour some eighteen or twenty have gathered, when we begin our regular meeting.

This usually consists of a hymn or two in Arabic, a short prayer, another hymn, a passage from God's word, and after that a short address. On the whole they sit quietly enough, listening while the truth is proclaimed. There are occasional interruptions, but it is very seldom that anyone is so noisy that we have to put him out. After the address we have a hymn and a closing prayer. Then the meeting is thrown open for conversation on the subject of the address. This we pursue for about half-an-hour or so, when we close. Sometimes, however, a lively discussion ensues, we sitting down amongst them and allowing them to ask any questions they like.

One of their greatest difficulties is the divinity of the Lord Jesus. Yet, what wonder, seeing the Koran teaches, "Far be it from God that He should have a Son." The other night Brother Hooper gave a special address on this, explaining to them that no one can understand the character of God perfectly but God Himself. The only thing they need understand is that they are sinners, sin-bound; that Jesus is God's Way of Salvation; that "No man cometh unto the Father but by Him"; that this is the declaration of the Word of God; and that God knows the way to Heaven better than men do.

We are generally eight Christians, including our valued native helper, one or two converted Copts, and a policeman, who was a Moslem, but now stands up for Christ. We should probably have twenty natives, so that each of us would have two or three to converse with. At half-past ten, or at the latest eleven, we close the mandara, and the guests disperse.

In the beginning of this month the Lord gave me the joy of seeing another Swiss deciding for the Lord in my room. He was at enmity with his Christian parents, but is now reconciled to them. He went to Cairo a few weeks ago, and is there in business; but every week I receive a cheerful letter from him. He appears to be making progress in the faith. The two Germans here who were saved, and of whom I have told you before, have made a bold stand. They used to work on Sunday mornings, like all the business people here, but three weeks ago they decided not to work any more on Sundays, and after a hard fight and being threatened with dismissal from their posts, they really gained the day, having borne a brave testimony. Praise God for His strengthening and keeping power.

Please pray that soon many of these diseased souls who surround us may be healed through the life-giving Word.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

FOR encouraging cases in Casablanca; and prayer that the seeds of truth sown in many hearts may bear fruit to the glory of God.

FOR the continued health of His servants in the various Mission stations during the hot weather.

PRAYER

FOR all converts amongst the Arabs and Kabyles, also amongst the Spaniards and Italians; that they may be "kept" amid all the surrounding evil and darkness.

THAT the Lord would graciously answer the continuous cry of the labourers in North Africa, that the people may be convinced of sin through the Spirit of God.

FOR several interesting cases of men in Egypt, who, it is believed, are convinced of the truth, but are afraid to act upon their convictions.

FOR the many thousands of people, both native and European, who hear God's word either frequently or occasionally.

FOR some Moors in Tetuan who seem especially interested.

FOR all God's servants in North Africa, that they may be such as He can use; kept for the Master's use.

BIBLE READINGS.

REJOICE IN THE LORD.—Ps. xxxiii. 1.

1. Rejoice always (Ps. lxxxix. 16).
 - (a) In prosperity (Neh. viii. 10, xii. 43).
 - (b) In adversity (Hab. iii. 18).
 - (c) Under persecution (Luke vi. 22, 23).
 - (d) Everywhere (Ps. lvii. 9, cxlix. 1).
 - (e) Evermore (1 Thess. v. 16).
2. Rejoice that your names are written in heaven (Luke x. 20).
3. In the consciousness of His protection (Ps. lxxiii. 7, xxxi. 7, v. 11).
4. In the memory of His goodness (Ps. lvii. 8-11).
5. Rejoice with one another (Rom. xii. 15).
6. Cultivate the spirit of rejoicing (Eph. v. 19).
7. Rejoice in hope (Rom. v. 2, xii. 12).
8. Rejoice with joy unspeakable (1 Pet. i. 8). "Again I say rejoice" (Phil. iv. 4).

E. A. H.

NEVER let me be compelled to say, I have driven my stakes so deep into the earth that I cannot pull them up; but rather let me so pitch my tent that in a moment I may strike it at the bidding of the Lord (Num. ix. 15-23).

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

FROM MR. C. T. HOOPER (*Alexandria*).

May 31st.—The past month has been full of encouragement. Every evening except Saturday we have had good gatherings of men, to whom the Gospel has been preached night after night. No questions are allowed until the meeting has closed. Several effendis, sheikhs and teachers, have been coming to defend their faith, but not finding us very willing to discuss with them soon ceased to come. Occasionally a sheik puts his head in at the door to see how many we have present.

One evening, at the close of the meeting, a sheikh asked permission to speak to the people. Taking my seat beside him, I told him that if he had any questions to ask I should be pleased to hear them.

Sheikh: "You have just been saying that Jesus Christ is the only Saviour for all men, that He saves one from sin, and keeps one from sinning?"

Answer: "Yes; Jesus is the only one who can save us and keep us."

Sheikh: "Does He keep you?"

Answer: "Yes. When there is failure it is never on His side; it is my lack of faith."

Sheikh: "How were the people saved before Christ came?"

Answer: "By faith in God's word, which was given them. While we look back to the substitutionary work of Christ, they looked forward to it. In both cases it is by faith."

Sheikh: "Then why did not the Lord save David, who was a much better man than you, from committing such an awful sin?"

Answer: "The Lord was willing to save David, but he yielded to the temptation to sin instead of trusting God to keep him."

Sheikh: "Will the Lord cast David into hell for doing this great sin?"

Answer: "No; because David confessed his sin to God, and gave evidence of true repentance, and was always deeply sorry for the great sin he had committed. This is seen in Psalm li."

After reading part of this Psalm the sheikh rose, thanked me, and left. This is only a sample of the many interesting talks we have with these people; but they are so exceedingly dark and dead, without any real sense of sin.

On Sunday afternoons I usually visit the cafés, shops, and markets with Gospels. This work has many encouraging features, and affords splendid opportunities for telling the message of salvation.

FROM MRS. DICKINS (*Alexandria*).

On the 2nd, 3rd, and 4th of May the Moslems celebrated another of their feasts, so that we had again a short holiday, and very much enjoyed the extra time for study and home duties. On the 11th Mr. Edwards, of our Council, called upon us, and spent a short time with the children. On the 17th Mr. Lawrence called on us with Mr. H. W. Fry. He also came to see the children, and spoke to them. We are often much cheered and helped by visits from the Lord's servants. At the end of the month we invited the mothers to visit us and to hear and to see for themselves what progress their children had made since last Christmas. More than fifty mothers came. The girls all did their best, reciting, singing, and giving Scripture stories in their own words. They repeated many hymns and short passages, and answered questions on their lessons. The mothers were pleased, especially with their frocks, which they had themselves cut out and made. A few days later we took the girls for a picnic to a beautiful garden on the bank of the Canal. It was a great pleasure to them, and on the whole they behaved well.

The attendance for the month has been about as usual, and we have visited and read to 150 women. The Lord has most lovingly supplied all our needs for the work as well as our personal requirements. All praise and honour to His Holy Name.

MEN WANTED!

FOR UNEVANGELIZED ARABIA.

[THE Arabian Mission, 25E, Twenty-second Street, New York City, has issued the following leaflet, entitled "Men Wanted!" We endorse every word it contains, and have much pleasure in reproducing it. Men of this stamp are wanted everywhere, and not only in Arabia: North Africa is waiting for many such.]

CHEERFUL MEN: "Earnest, bright, cheerful fellows without that notion of 'making sacrifices' so perpetually occurring to their minds. A fellow with a healthy, active turn of mind, plenty of enterprise and some enthusiasm, who makes the best of everything, and above all does not think himself better than other people because he is engaged in Mission work—that is the fellow we want. A man who takes the sentimental view of coral islands and coconuts, of course is worse than useless."—*Bishop Patteson*.

MEN OF POWER: "The sort of men who are wanted for Missionaries are men of education, standing, enterprise, zeal and piety. It is a mistake to suppose that anyone so long as he is pious will do for this office. Pioneers in everything should be the ablest and best qualified men, not those of small ability and education."—*Dr. Livingstone*.

MEN WITH THE SPIRIT: "Give us highly cultured men if they can be found. But if not, then give us men possessing a good sound English education. Such men if filled with the Spirit of God, and fired with the Missionary enthusiasm, will not fail to do a noble work. Men with whom it is a passion to save men, and who are prepared to brave all things and endure all things in order to finish the work which they feel in their utmost soul the Lord has given them to do."—*Griffith John*.

THE RIGHT MEN: "Given the right men, and Arabia may be won for Christ. Start with the wrong men, and little will be accomplished. But what qualifications are needed! What enthusiasm, what fire of love, what dogged resolution, what uttermost, self-sacrificing zeal for the salvation of men and the glory of Christ! But upon this point I prefer to quote here the words of a man pre-eminently qualified to speak upon the subject. Three years ago he wrote to me:— 'It is extremely important then, in an enterprise like yours, to have the *right stamp* of men—men who have made some sacrifices, and who do not count sacrifice to be sacrifice, but privilege and honour—men who do not know what *discouragement* means, and men who expect great things from God. Such alone will prove really successful workers in a field so replete with difficulty. Unless Eternity bulks very largely in the estimation of a man, how can he encourage a native convert to take a step that will at once destroy all his hopes and prospects of an earthly character and possibly result in imprisonment and torture and death itself? And unless you have men who are prepared, should God seem to call for it, to lead their converts into circumstances of such danger and trial, it is not very likely that they will find converts who will go very much in advance of themselves. Men of this stamp are not to be *manufactured*; they are God-made. They are not to be *found*; they must be God-sought and God-given. But the Master who has need of them is able to provide them. Nothing is too hard for the Lord.'"—*Gen. F. T. Haig*.

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

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.		Mr. D. J. COOPER .. Nov., 1895	
Mr. C. MENSINK .. Oct., 1888		Miss F. M. BANKS .. May, 1888		Tunis.		Mrs. COOPER, née 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. SUMMERS .. April, 1887	
M.B., C.M.Ed. Dec., 1896				Miss K. JOHNSTON .. Jan., 1892		Mrs. SUMMERS .. May, 1890	
Miss J. JAY .. Nov., 1885		Fez.		Miss A. HAMMON .. Oct., 1894		Mr. W. DICKINS .. Feb., 1896	
Miss B. VINING .. April, 1886		Miss E. HERDMAN .. Jan., 1885		Miss E. TURNER .. " " "		Mrs. DICKINS .. " " "	
Miss S. JENNINGS .. Mar., 1887		Miss M. COPPING .. June, 1887		Miss M. SCOTT .. Mar., 1892		Mr. C. T. HOOPER .. " " "	
Miss M. C. LAMBDEN .. 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		Mrs. FAIRMAN, née	
Miss K. ALDRIDGE .. Dec., 1891		MISS L. GREATHEAD .. Nov., 1890		(Associate) .. Nov., 1888		PRIOR .. Feb., 1896	
Dr. G. R. S. BREEZE,				Miss R. J. MARCUSSON		Mr. W. KUMM .. Jan., 1898	
L.S.A. .. Dec., 1894		ALGERIA.		(Associate) .. Nov., 1888		Rosetta.	
Miss F. MARSTON .. Nov., 1895		Cherchel.		Sousa.		Miss A. WATSON .. April, 1892	
Miss E. CRAGGS .. Mar., 1898		Miss L. READ .. April, 1886		Dr. T. G. CHURCHER,		Miss VAN DER MOLEN .. " "	
<i>Spanish Work—</i>		Miss H. D. DAY .. " "		M.B., C.M.Ed. Oct., 1885			
Miss F. R. BROWN .. Oct., 1889		Constantine.		Mrs. CHURCHER .. Oct., 1889			
MISS VECCHIO, <i>Mis. Helper.</i>		Mr. J. L. LOCHHEAD .. Mar. 1892		Mr. W. G. POPE .. Feb., 1891			
Mr. A. BLANCO .. " "		Mrs. LOCHHEAD .. " "		Mrs. POPE .. Dec., 1892			
BOYS' INDUSTRIAL INSTITUTE, NEAR TANGIER.		Miss L. COLVILLE .. April, 1886		Mr. H. E. WEBB .. Dec., 1896			
Mr. J. J. EDWARDS .. Oct., 1888		Miss H. GRANGER .. Oct., 1886		Mrs. WEBB, née MOR-			
Mrs. EDWARDS .. Mar., 1892		Miss E. K. LOCHHEAD Mar., 1892		TIMER .. Nov., 1897			
Casablanca.		Algiers.		Miss L. GRAY .. Feb., 1891			
Dr. G. M. GRIEVE,		Mons. E. CUENDET .. Sept., 1884		Miss A. COX .. Oct., 1892			
L.R.C.P. and S.Ed. Oct., 1890		Madame CUENDET .. Sept., 1885		Miss N. BAGSTER .. Oct., 1894			
Mrs. GRIEVE .. " "		Miss E. SMITH .. Feb., 1891		Kairouan.			
Mr. H. NOTT .. Jan., 1897		Miss A. WELCH .. Dec., 1892		Mr. J. COOKSEY .. Dec., 1896			
Mr. H. E. JONES .. " "				Mrs. COOKSEY .. " "			
Mrs. JONES, née DUNBAR, Nov., 1896		Oran.		Miss E. T. NORTH .. Oct., 1894			
Miss L. SEXTON .. Feb., 1897		Miss R. HODGES .. Feb., 1889		Miss G. L. ADDINSELL Nov., 1895			
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,		Mrs. REID .. Dec., 1894			
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