



MATTHEW XXVIII

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

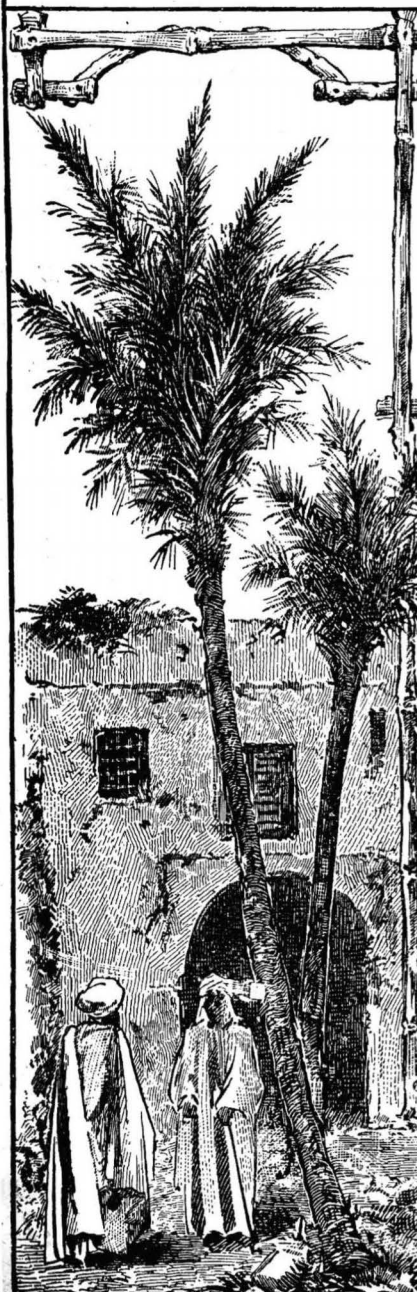
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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SAHARA



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

GENERAL AND DESIGNATED FUNDS.

| GENERAL FUNDS. | | | No. of Receipts. | | | No. of Receipts. | | | DETAILS OF DUBLIN AUXILIARY. | | | DETAILS OF BLUNDELLSANDS (LIVERPOOL) AUXILIARY. | | |
|----------------------------|-----------|--|------------------------------|-----------|--|------------------------------|----------|--|--|---------|--|---|---------|--|
| 1898. No. of Oct. Receipt. | £ s. d. | | 1898. No. of Oct. Brt. frwd. | £ s. d. | | 1898. No. of Oct. Brt. frwd. | £ s. d. | | (Designated Don. No. 2097.) | | | (Designated Don. No. 2096.) | | |
| 1 ...3079 | 1 0 0 | | 27 ...3138 | 0 2 0 | | 19 ...2080 | 8 0 0 | | Mr. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary. | | | Mr H. BANISTER, Hon. Sec., Elmhurst. | | |
| 3 ...3080 | 5 0 0 | | 28 Cheltenham | 2 19 6 | | 19 ...2082 | 2 10 0 | | No. of Receipt. | £ s. d. | | No. of Receipt. | £ s. d. | |
| 3 ...3081 | 20 0 0 | | 28 ...3140 | 0 5 0 | | 19 ...2083 | 0 5 0 | | 415 | 2 10 11 | | 91 | 0 10 0 | |
| 4 ...3082 | 2 2 0 | | 28 ...3141 | 0 10 0 | | 22 ...2084 | 0 16 6 | | 416 | 0 3 0 | | 92 | 0 10 0 | |
| 5 ...3083 | 0 2 6 | | 29 ...3142 | 1 0 0 | | 24 ...2085 | 18 15 0 | | 417 | 0 10 0 | | 93 | 0 3 0 | |
| 5 ...3084 | 2 0 0 | | 29 ...3143 | 1 0 0 | | 24 ...2086 | 12 10 0 | | 418 | 0 10 0 | | 94 | 0 3 0 | |
| 6 R.B.H.U., Clapton | 0 10 0 | | 29 ...3144 | 5 0 0 | | 26 ...2087 | 0 1 0 | | 419 | 0 12 6 | | 95 | 0 1 0 | |
| 6 ...3086 | 0 13 0 | | 31 ...3145 | 2 0 0 | | 26 ...2088 | 1 3 11 | | 420 | 0 10 0 | | 96 | 0 2 6 | |
| 6 ...3087 | 0 5 0 | | 31 ...3146 | 1 0 0 | | 27 ...2089 | 0 18 10 | | 421 | 1 0 0 | | 97 | 0 3 6 | |
| 6 B.C. Bromley | 0 10 0 | | 31 Cheltenham | 9 9 0 | | 27 ...2090 | 0 6 5 | | 422 | 1 10 0 | | 98 | 0 2 6 | |
| 6 ...3089 | 2 0 0 | | 31 ...3148 | 0 5 0 | | 28 ...2091 | 30 0 0 | | 423 | 1 0 0 | | | | |
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| 7 Exeter Hall | 5 1 7 | | 31 Up. Norwood | 2 6 3 | | 28 ...2093 | 2 0 0 | | 425 | 0 5 0 | | | | |
| 7 W. Barnet | 1 6 0 | | 31 ...3151 | 0 10 0 | | 28 ...2094 | 10 0 0 | | 426 | 0 10 0 | | | | |
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| 11 ...3106 | 0 10 0 | | | | | | | | 440 | 1 0 0 | | | | |
| 11 ...Hxynl | 5 0 0 | | | | | | | | 441 | 1 0 0 | | | | |
| 11 Y.M.C.A., Stratford | 2 17 6 | | | | | | | | | | | | | |
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NORTH AFRICA.



The Late Mrs. Grattan Guinness.



FEW persons have done more for the cause of Foreign Missions, and for the North Africa Mission in particular, than Mrs. Grattan Guinness, who departed to be with Christ on November 3rd, and whose mortal remains were laid to rest in Baslow Churchyard on Monday, November 7th, 1898.

Perhaps one of the most touching and characteristic statements made with regard to her was one uttered at Exeter Hall a few years since by one of her daughters, who said of her that she never spared herself for Christ, everything she was and had was at the Lord's disposal. Hers was not a theoretical surrender, but a glad everyday practice, which had become so habitual that it was done unconsciously.

In early married days she and her devoted husband travelled far and wide proclaiming the Gospel and teaching the truth, so that they had no certain dwelling-place, and no two of their children were born in the same place. Later, when occupied in more settled work, their house was open, like the Kingdom of God, to all believers; and Christians

from all parts of the globe might be found enjoying its generous hospitality. The giving up of one's home to be not only a residence but a home to Christians of all lands is a service to the cause of Christ that costs much, but its results in blessing to the Church and the world it would be impossible to estimate. Those who undertake this service will receive, as did Abraham, a reward even in this life that will much more than repay them:

Of late years there seems to have been less of this simple and loving Christian hospitality than there was some twenty or thirty years ago. Might it not be revived, and would not its revival have a tendency to lead to a simpler style of living, without which keeping open house is almost impossible?

Mrs. Guinness was always willing to help mission work that others were engaged in, even at the risk of that for which she was herself responsible being put in the background. She realized that the field was the world, and that all true Christian work was one, being for one Lord and Master. The thought that the work was hers was lost in the consciousness that it was the Master's. I shall never forget the unselfish and efficient help that Mrs. Guinness gave in the early days of this mission. She was ever ready to counsel and advise and to use her powerful pen and voice to awaken interest in North Africa. I do not think, however, that she feared that interest awakened in North Africa would weaken sympathy in other fields, but rather that the more Christians became interested in all missions the more they became interested in each one individually.

It was from Mrs. Guinness I obtained my first information as to the spiritual needs of North Africa. It was she who helped Mr. Pearse to bring out his first pamphlet called "Mission to the Kabyles." It was with her help that I took the first public meeting in the interests of this work at the Perth Conference in 1882, and until she left London for Derbyshire she was always an active and enthusiastic member of our Council, and as long as health permitted, she remained an unflinching helper.

It would require a large volume to tell of Mrs. Guinness's activities in all directions. Her voice and pen were given over to the Master, and she used them effectively, whether for Missionary purposes or in stirring up interest in the Second Advent. No doubt some record of her life and services for God and mankind will presently be forthcoming. For several years now her health has been such that all public work has had to be abandoned. This has, no doubt, been a wise ordering of affairs, as it has given time for others to get experience in the work before she was called home, instead of the full weight of responsibility coming upon them suddenly.

For her to depart to be with Christ was far better. It was to be emancipated from the infirmities and weaknesses of this life and to enter upon the unalloyed joys of His presence. She once remarked in my hearing when speaking of the risks of death in the Mission field, "And, after all, is life down here so desirable that we should be anxious to prolong it when we know that at the close we shall be with Christ?"

Humanly speaking, her death was the result of the heavy strain of the Livingstone Inland Mission on the Congo, and the East London Training Institute. Years ago she told me she found it too much, and although the Livingstone Mission was handed over to the American Baptist Union, the years of strain had prematurely impaired her naturally vigorous constitution, so that she was able to do little more after sixty years of age, and in her sixty-eighth year went home. She had fought a good fight; she finished her course, and has now gone where the crowns are given to the faithful, and those who love His appearing.

At the funeral, the hymns, "For ever with the Lord," and "Sleep on, beloved," were sung, and Dr. Guinness, with subdued emotion, spoke of the one who had for thirty-eight years been his partner and helper. He remarked to the effect that to the believer death is but an incident in an eternal life, a passing from life here to life with Christ yonder. He held aloft her well-used Bible, and declared that all she was or did was due to its influence over her.

Thus one by one friends and helpers pass on before us. We shall join them presently, in the crowning day that's coming. Meanwhile, let us be diligent, because the time is short and the work great. Let us occupy till He come.

We rejoice that God has honoured our departed sister by calling *all her children* to take up the work her heart loved. Two are in China, and two in England helping their father in training missionaries and organising and directing missionary work. What a blessing when all one's children are not only converted but given up to the service of the King. Is not this better than any worldly appointment, however honorable and however lucrative? Should it not encourage us to spend and be spent for God, assured that even in this life we shall be no losers?

Let us pray for the Missions and Institutions that Mrs. Guinness had so great a hand in establishing, that they may grow and extend and do wider and better work than in the past, and for those upon whom devolves the responsibility of directing them.

"Yes, we part, but not for ever,
Joyful hopes our bosoms swell;
Those who love the Saviour never
Know a long, a last farewell.
Blissful unions
Lie beyond this parting vale."

EDWARD H. GLENNY.

Notes and Extracts.

PRAYER MEETING.—We gather for prayer at the Mission Centre, 21, Linton Road, Barking, every Friday afternoon at four o'clock, when intercession is made for some portion of the North Africa Mission Field. Any friends able to join us on these occasions will be heartily welcomed. Convenient trains leave Fenchurch Street at 3.28; Liverpool Street, 2.58; and Kentish Town (Midland), via South Tottenham, at 3.29.

MARRIED.—On Tuesday, November 1st, at Presbyterian Church, Gibraltar, Miss F. K. Tregillus, to Dr. J. H. D. Roberts, both of North Africa Mission, Tangier.

MR. W. DICKINS AND MR. HOOPER are itinerating amongst the villages on the banks of the Nile. Our friends are journeying this time by boat, as affording greater accommodation in the way of sleeping, carrying more books for sale or distribution, lantern apparatus, etc. It is hoped also it may be less expensive by not having to hire animals. They expect to be away for about a month.

MRS. DICKINS (Alexandria) writes:—"We opened our School again on Monday, September 5th. For some time our numbers were small, for we always find that a holiday unsettles our girls very much, but gradually our most regular pupils returned one by one. The average attendance for the month has been twenty-five.

"There is marked improvement in the way in which the girls listen to the gospel message. At one time the elder ones were angry at the very mention of the name of Jesus, but now they readily say that He is the Saviour sent by God to save us from our sins. This is only the beginning, but we are very thankful for this, and look forward to the day when 'our Saviour' shall become 'their Saviour too' in deed and in truth."

THE work founded amongst the Battak people of Sumatra by the Rhenish Missionary Society has been marvellously blessed. The conversions of the Mohammedans became more frequent year by year. In 1884 134 Mohammedans were baptized.

There are now nineteen missionary stations in Sumatra, twenty-two European missionaries, and about four hundred native workers, of whom about one hundred are paid. The Church members number 21,779. Dr. Schreiber, the Secretary of the Society, says:—"I do not know of any other part of the mission-field, with the exception of some parts of Java, where such large numbers of Mohammedans have been won for Christ as among the Battaks of Sumatra."

We have a number of volumes on hand for 1894, 1895, and 1896, which we should like to put into circulation. The volumes are full of interesting matter relating to the work of God amongst Mohammedans, and are well illustrated. A better book to place in the hands of those who were not previously acquainted with the Mission could not be. To help in this purpose, we will send these volumes to any address post free for nine-pence each, or three for two-shillings; 1897, one shilling each.

ANNUAL VOLUME.—The Annual Volume of NORTH AFRICA for 1898 will be ready about Christmas. Price, cloth, 2s. 6d., with coloured map of North Africa, 9 by 15½, showing Mission stations marked in red. Paper boards, 1s. 6d., post free.

WHAT is described as a very interesting and solemn ceremony took place a few Sundays ago at Moultan, in the Punjab. A Mohammedan gentleman holding a post in the Government service, and of good family, was baptized by immersion in the Mission Church. He had been an enquirer for some nine years, and repeatedly expressed a desire for baptism, but his courage failing, had held back; now he has taken the final step. This Mission Church, belonging to the C.M.S., has been built with two fonts, the smaller for sprinkling and the larger for those converts who desire immersion. This was the first time the larger had been used. The practical difficulties feared in carrying out the proposed service vanished when they were faced. Several Mohammedans were present throughout the ceremony, and watched it with great interest.

THE S.V.M.U.—The Spirit of God has lately been calling the Christian students of this land to a closer bond of unity than has previously existed. The S.V.M.U. and the B.C.C.U. are henceforth one. The Christian Student movement in Great Britain will henceforth be known as the "British College Christian Union," and their headquarters have been removed to larger premises at 22, Warwick Lane, E.C.

At the same time a change has been made in the organ of the movement. It has hitherto been known as the *Student Volunteer*. It will for the future be called the *Student Movement*, and will be issued monthly, from October to June inclusive, the price of the Magazine having been raised from 1s. to 1s. 6d., or 1s. 10d. post-free.

WANTED in a Missionary's family, North Africa, a steady, dependable young person as Mother's Help. Three young children. Must be domesticated, and willing, for Christ's sake, to assist in any way. Apply in first instance to Hon. Sec., N.A.M., 21, Linton Road, Barking.

THE *India Witness* states:—"A number of British and German friends are subscribing to support a new mission to China. This new enterprise, to which we wish complete success, will have its headquarters in Kashgar and Yarkand, two cities of Chinese Turkestan, and the work is to be carried on not among the Chinese, but among the Mohammedans, who are in a large majority in that district. The new mission is interesting, in that it is an attack upon China from the west. Two German missionaries, accompanied by a doctor and a native Christian, will arrive in Kashgar next spring and begin work. It may be added that the British and Foreign Bible Society is at present printing the four Gospels in the dialect of Chinese Turkestan, and that in all probability they will be ready before the new mission gets settled at Kashgar."

THE ARABIAN MISSION.—A few weeks since, we had the pleasure of receiving at our Mission House Rev. S. M. and Mrs. Zwemer, who were once more on their way from the United States, to their field of labour in the Persian Gulf. With them was Rev. George E. Stone, a graduate of Hamilton College and Auburn Theological Seminary; and Miss Margaret Rice, of New Brunswick, who goes out to share the labours of Rev. F. J. Barny, now at Busrah.

During the present month two other labourers in connection with the same Mission have looked in upon us, viz., Dr. Sharon J. Thoms and Mrs. Thoms (formerly Miss Marion Wells, M.D.), both of whom are graduates of Michigan University. These two friends have since sailed for their destination, and will probably be located at Bahrein or Muscat.

Will those who take an interest in and pray for Mohammedans, remember this band of labourers in that far-off spot, located as they are in the midst of Arabs, with a trying climate to endure, frequently hindered by the Turkish authorities, and surrounded by much that is sad and depressing? When in our midst they asked our prayers; let us not "sin" by withholding them. (1 Sam. xii. 23.)

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING, E.,

November 15th, 1898.

DEAR FELLOW HELPERS,

The strained relationship which has been existing between France and England of late has not made our work in Algeria and Tunisia any easier, but a good deal more difficult. Our workers, however, seek, in every way they can, to show consideration for the French people among whom they live and labour. Alas, however, their best efforts are often misunderstood or misrepresented, though, of course, there are some French friends who stand by us, but those who do are exposed to a good deal of opposition. We would ask your prayers that great grace may be given to the missionaries in these lands, and that the present difficulties may be overruled for the furtherance of the Gospel.

Mr. Upson has arrived safely in Alexandria, thus strengthening the staff of workers there. The interest shown in the Gospel by the people in Egypt is decidedly encouraging, but we are longing to hear of many definitely deciding for Christ. Mr. Hooper and Mr. Dickens are at the present time travelling through the villages of the Delta. We hope soon to hear from them of the good results of their labours.

In Tripoli we are sorry to have to report the illness of Mrs. Cooper with what appears to be Mediterranean fever. Mr. Nott, of the C.M.S., who is studying Hausa there, is rather seriously ill. The work is going on about as usual. Mr. and Mrs. Reid are hoping to go back to Tripoli before Christmas.

At Kairouan, also, Miss Addinsell has been laid aside with Mediterranean fever, and has now gone for a change to Tunis.

After the first rains we frequently have a rather trying time from a health point of view. The Jewish convert here is standing well and testifying boldly for Christ.

In Sousse the Medical Mission is in full operation again, and numbers are coming under the sound of the Gospel. Some time ago Miss A. Cox and Miss Scott were condemned in their absence to fine and imprisonment for having carried on an evangelistic propaganda upon public places and in a shop. Against this they appealed, and to-morrow they are expected to appear in court to answer the charge. We do not believe there is any law to hinder our missionaries thus acting, and I think it would be desirable for them to appeal to a higher court, should the case go against them. I shall be glad of your prayers for our sisters.

Mr. Liley, in Tunis, comes in contact with a good many of the students at the native college near him, and has many opportunities of conversing with them about the things of God.

Mr. and Mrs. and Miss Lochhead are working happily again in Constantine, and report that they have been heartily welcomed back both by the natives and their European friends.

At Djemâa Sahridj Monsieur Rolland gathers the Kabyle lads together in the evenings, and instructs them in the Scriptures through French. A Kabyle, who is engaged as the Bible Society's colporteur, gives them instruction in Kabyle when he is not away on his tours. Mr. Cuendet is hoping to visit Djemâa Sahridj this week. Our brother has lately been occupied in getting a number of hymns printed in Kabyle. Miss E. Smith and Miss Welch find their hands full of work of various kinds, principally classes and visiting. The anti-Jewish feeling is stronger in Algiers than ever, and the poor Jews have a bad time of it.

Miss Read and Miss Day, after returning to Cherchell from a brief holiday, found the feeling decidedly anti-English; they strive to do all they can to show kindness to the French as well as to the natives.

Miss Gill and Miss Hodges continue their work in Oran. Miss Hubbard, of Tetuan, and Miss Lambden, of Tangier, have gone with Miss Denison on a visit to Fez. Miss Banks has lately returned from Fez, having been much encouraged by the work she has seen there. Miss Mellett, at Sifroo, has had rather a bad attack of fever. Miss Marston was staying with her and nursing her when we last heard.

In consequence of the marriage of Dr. Roberts and Miss Tregillus the medical work in Tangier is suspended for the time being. Meanwhile, the Hospital and Hope House are being repaired and painted. The number of workers just at present in Tangier is limited, Miss Aldridge being away at Laraiiche, accompanied by Miss Jennings.

Mrs. Jones, of Casablanca, who has had fever, is rather better, but not yet very strong. We have had, therefore, four of our workers ill with fever in different parts of the field.

Funds for the Mission have come in moderately well during the past month, but not so abundantly as sometimes at this period of the year; nevertheless, our needs have been graciously met.

Mr. Michell has been holding meetings in Scotland and elsewhere, and is now in the South of England. We should be glad to hear from any friends who could arrange meetings for him.

What with the disturbed condition of affairs in certain parts of North Africa, the absence through sickness of some of the workers in England, the illness with fever of others in the field, etc, there is a good deal to call for prayer, but our time of difficulty and perplexity is God's opportunity. Let us ever count on Him; He is a present help in every time of trouble.

I remain,

Yours faithfully in Christ,

EDWARD H. GLENNY.

THE MISSIONARY'S AIM, MOTIVE, AND MESSAGE.

BY DR. HENRY SOLTAU.

(Extract from Address at Exeter Hall.)

I WANT to say a few words to those who are missionaries, or are hoping to be missionaries. I would like, from the chapter I have read (2 Cor. v.), to bring before you just three thoughts: In this chapter we have first the *aim* of the servant of God. The ninth verse in the "Revised Version" has it, "Wherefore we make it our aim," whether at home or absent, "to be well pleasing unto God. For we must all be made manifest at the judgment-seat of Christ." Now, that is the aim of the servant of Christ: he has to be "well-pleasing to God." And we ought to have our hearts so true to God that it may be said of us, as it was of Enoch, that "he pleased God." If you are conscious that you are pleasing God in all you are doing, the work is light, comparatively speaking, and it is always successful. It may not be successful in the eye of man, but it is in the eye of Heaven, and that is the great point. And this gives us great confidence if we realise we have a holy aim, if we work for God's glory and to please Him. That should be the bull's-eye of the Christian target, the one object of any believer, whether at home or abroad—simply to be well-pleasing to God. Now, our brethren who are working in the foreign field are often discouraged, and often misunderstood. Indeed, they often misunderstand one another and the people amongst whom they work, and are misunderstood by them. It is a great comfort, when there is discouragement of any kind in the work, when the progress made may be small; to look up to the loving heart of Jesus, and to say, "Well, the Lord knows all about it, and He knows I am seeking to please Him to-day, that I have been doing the work which He would have me do, and I have made it my aim throughout this day to seek to please Him."

Now, the next point in the chapter is, the *motive power* of the servant of God, and that is further down in the fourteenth verse: "The love of Christ constraineth us." And at once the apostle takes us to the Cross of Christ, to the love of Christ manifested on Calvary, as the great motive power which is to enable us to go forth and to be made a blessing to others. It is only as we are much at Calvary that we learn of the love of Christ, and can thus deal with others. The only people you touch or influence, as a rule, are those whom you love; and it is as we are able to love people, and show sympathy in looking down on them, and really have our hearts flowing out with love toward them, that we are able to influence them. And it is wonderful how much you can do if you have the love of Christ! It is wonderful how that love will pass through you from your heart, your lips, your fingers. And your loved ones will be won to Christ by your love without your even speaking their language.

And then the last thing is this: What is the *message* you have to take? For we have the message of the servant of God given us here at the end of the chapter. It is a very short one—"Be ye reconciled to God." We are ambassadors for God; sent from the court of Heaven with a message of mercy. And you know it is said of ambassadors that they only go to a country that is friendly, and never to a country that is not friendly. Is it not wonderful to think that God is friendly with this great world, notwithstanding its sin? That His heart of love is such towards this world that He sends out His ambassadors to tell His message of love—"Be ye reconciled to God." God wants to pour into the hearts of Mohammedans and others in North Africa this wonderful message: that He loves them, and wants them to come and trust in Him through faith in His Son Jesus Christ.

MOHAMMEDANS IN CHINA.

EXTRACTS FROM LETTER RECEIVED FROM A MEMBER OF THE C.I.M. IN CHINA:—

"I HAVE no accurate information as to the number of our Mohammedans, but in a two and half months' journey I recently came in touch with a good many, and received a hearty invitation to visit their villages with Arabic books on a second occasion.

"The majority of Moslems are, I should think, to be found in the vicinity of the capital, Yunnan Fu. A line drawn around the capital at a distance of 100 English miles would include by far the greater number. In Yunnan Fu, I am told, there are five Mosques. Our landlord of the Jesus' Hall is a Moslem gentleman.

"Near Peh-ch'eng (a day and a night's journey from the capital by water) is a little stronghold of Mohammedans. The head man is an old gentleman who has a number of young men under him studying Arabic. He has already been to see us, and says he will be pleased to see the Arabic books when they arrive. He has also promised to get us a house if we can settle in his district. I have asked the B. and F.B.S. for a Bible to give to his college. He is a splendid Arabic scholar, and if saved would have tremendous influence.

"Hsüin-tien is another strong centre, three days' journey from the capital. Here we are generally interrupted and questioned by Moslems on the street as we are preaching, and some considerable opposition may be expected. While our brother Curtis was speaking, one man took an Arabic Gospel and read and translated half a page into Chinese. The number who can read and clearly understand Arabic is not large, but in every Moslem village there seems to be at least one and often more. They make no secret of their dislike for the Chinese character; many of the readers of Arabic refuse to properly study the Chinese character.

"One evening at a market, where many Moslems were to be found, at the close of the day, I had some conversation with a Mohammedan as we paced up and down. He was very pleasant and gave no signs of being a bigot until I offered him some native toffee which I had just bought. He drew himself up stiffly and refused it.

"'Why, do you Mohammedans not eat it?' I asked.

"'Yes, we do eat it' he answered, 'but that was a Chinese girl who sold it.'

"At Ling on and K'ai-Hua, since the Mohammedan rebellion, no Moslems have been allowed to live in the city. Their little settlements are to be found up and down the country not far away.

"Our position amongst them is, of course, very different from that of the workers in North Africa. Their hatred of idolatry brings them to look upon us with a certain amount of favour, but when real work shall be done among them this hearing can hardly be expected to last.

"One man was saved at the Bible Christian Mission Station some years ago. He was a young man, and in his zeal went to the street chapel and preached boldly, but one day he was thoroughly intimidated and fled elsewhere for safety. Among the greater number, no work has been done. If they come to the hall they hear the preaching, but no one has really gone in for Moslem work."

We often make this great mistake—we expect in the Kingdom of Patience what is only promised in the Kingdom of Glory, and we ask God rather for deliverance from the warfare and strife, than grace to endure it as long as He is pleased that it shall last. Our impatience for victory often increases the heat of the battle.

HEALTH IN THE MISSION FIELD.*

THIS is a pamphlet, nicely got up and very readable, issued by the Council of the Livingstone College. It deals with what is certainly one of the most important problems in connection with Missionary effort. The evangelization of the world has to be undertaken by ordinary mortals. These are located for the most part in countries whose climates are totally different to our own—some decidedly unhealthy. Within the past twenty years we have known many precious lives lost in lonely stations. Therefore, if anything can be done towards giving our outgoing Missionaries such instruction in the elements of medicine as will enable them to preserve their health in the midst of unsatisfactory conditions, it should certainly be done; to say nothing of the help which such training would enable the Missionary to render to the natives amongst whom they labour.

It is precisely this for which the Livingstone College was established. It has already done good work, but is capable of much wider extension. We should like to see every student, after finishing their training, taking a twelvemonth's course at this most useful institution.

The pamphlet contains an address delivered by Dr. C. F. Harford-Battersby on his return from his late visit to the Niger region: opinions on the health question by those who are competent to speak, including Mr. H. M. Stanley: the views of Missionary societies on this question; concluding with some particulars as to the objects sought in founding the Livingstone College. We give an extract from a letter written on one occasion by the late Rev. James Gilmour, of Mongolia:—

"I am told that professional men at home are suspicious of giving a little knowledge to young men going out as missionaries, and I sided with them till I came out here. At home it is all very well to stand before the fire in your room, within sight of the doctor's brass plate on the opposite side of the street, and talk about the dangers of little knowledge! but when you are two weeks' journey from any assistance and see your fellow-traveller sitting silent and swollen with violent toothache for days together, you wish you had a pair of forceps and a 'dangerous' amount of knowledge. And when in remote places you have a choice of burying your servant, or stopping his diarrhoea, would you prefer to talk nonsense about professional skill rather than give him a dose of chlorodyne, even though it should be at the risk of administering one drop more or less than one who writes 'M.D.' to his name would have done?"

"I speak earnestly and from experience. No one has more detestation than I for the quack who patters in the presence of trained skill; but from what I have seen and known of Mission life, both in myself and others, since coming to the North of China, I think it is little less than culpable homicide, to deny a little hospital training, to men who may have to spend weeks and months of their lives in places where they themselves, or those about them, may sicken and die from curable diseases before the doctor could be summoned, even supposing he could leave the post and come."

NEWMAN'S CONCORDANCE.—Through the kindness of a friend we are able to offer this excellent work at 7s. 6d. post free. It contains 750 pp. in clear, large type, and is bound in cloth boards. Published at 15s. The proceeds will be devoted to the Mission. Address the Secretary.

It is in proportion as we are filled with the Spirit of Christ that we are useful to the people among whom we labour, whether at home or abroad.

* "Health in the Mission Field." A Missionary Problem. Marshall Bros., Paternoster Row. Price 2d.

MOHAMMEDANISM.

EXTRACTS FROM AN ADDRESS BY MR. GEO. B. MICHELL,
Missionary from Tunis.

A THOUGHT has occurred to me, which I have seen frequently mentioned in the newspapers. People say, "Well, Mohammedanism is not so bad as some other religions. They are not Christians, and of course the Mohammedan religion is not so good as the Christian religion; but it is good enough for those who have it." Now, dear friends, that is not true. Mohammedanism is the worst religion in the world; it destroys the people it touches everywhere. What has it done for North Africa? Twelve hundred years ago North Africa was one of the most smiling of fields; to-day, however, it is a howling wilderness. The great Sahara Desert represents the condition of the people's minds and hearts. Mohammedanism is not good enough for anyone; it sows ruination and destruction wherever it goes. Abdul Hamid is not "The Great Assassin" because he is a Turk, but because he is a Mohammedan. The Mahdi that devastated the Soudan was not a fiend in human form because of his nationality, but because he was a Mohammedan—and an out and out Mohammedan, too! Those slave-traders who carry bloodshed and fear and misery into the centre of Africa, do they do that because they are Arabs? No, but because they are Mohammedans. And wheresoever the Mohammedan religion goes, and in so far as the people are *truly* Mohammedan, so far do they carry ruination and destruction; if not literally, then morally, for Mohammedanism is not only rotten and immoral, but it is demoralising.

North Africa was once Christian, as Christian as England is to-day. And why is it not so now? There were more churches there then than we have here to-day. There were more bishoprics then, in proportion, than there are in England to-day. And why is it not so now? Because Mohammedanism swept them away, and there was not a single native Christian left in North Africa for a thousand years. It is the only instance on record where the Christian religion, having once flourished, has been entirely obliterated; and this was done by Mohammedanism.

Take the small province of Tunisia, one of the oldest countries in the world. It was once a flourishing state. There were seventeen millions of people living and thriving in that province, which was then called Africa, and which gave its name to the whole continent. Seventeen millions of people lived in luxury, and sent a great deal of the overplus of their food to Rome. But how is it to-day? To-day there are less than two millions of people there, and every now and then they are devastated with famine, and do not raise enough food to support themselves. Now, why is this? Because Mohammedanism has got thoroughly into their natures. They do not work, but fight amongst themselves, and plunder other people when they can, and when the plunder is over, then they starve. And that is why the province of Tunis is reduced to such a condition.

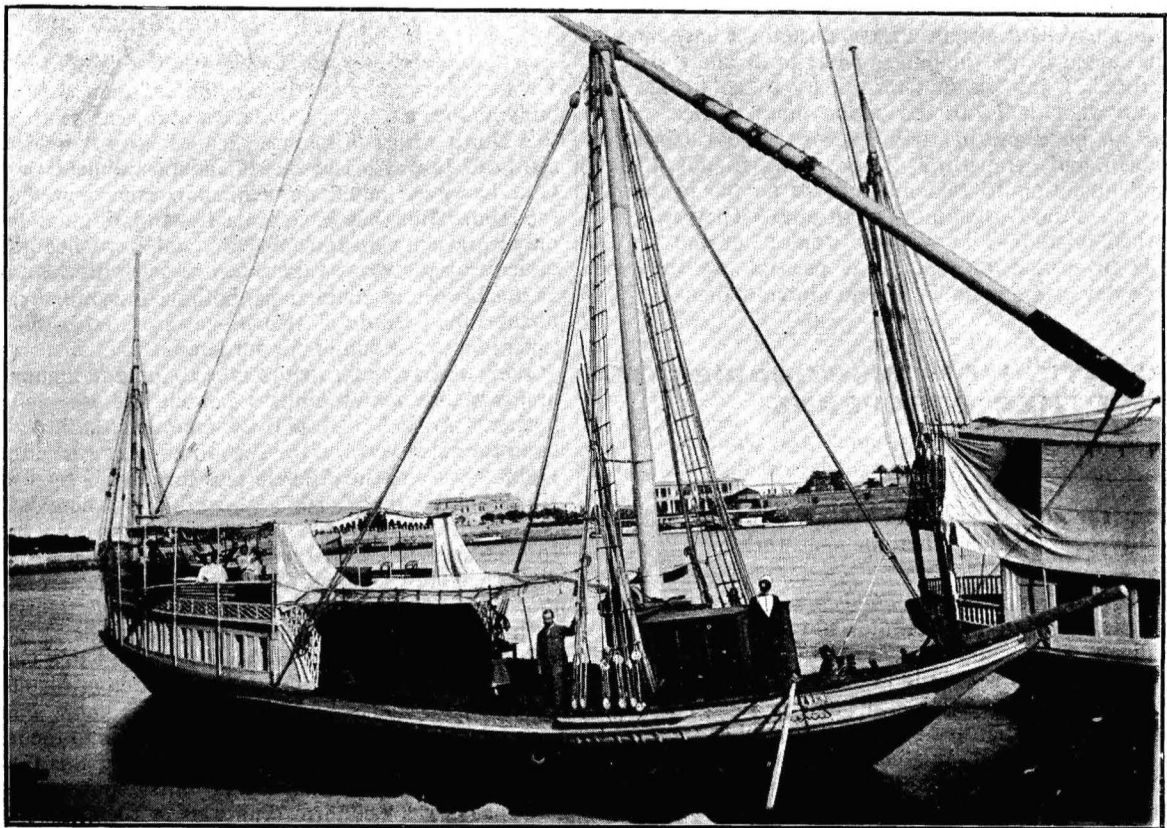
But, this is only the physical aspect; let us take moral effects. If you went to Tunis now you would come away and say (and many travellers do), "Well, they are nice people, those natives there. They dress well, and are civilised and very polite." This is how people talk about Mohammedans, and it is true that they are most civil and polite. They seem affectionate, too. You will find fathers carrying their children in their arms, and many things that look romantic and pleasant; but go inside their homes, see their wives, see their children, see their own conduct. I used to live in a street at the back of a Mosque some ten years ago, and just round the corner of the street was a little shop, kept by a Mohammedan notary. Sitting in the front of the shop, the notary used to attract my attention as I passed, for he had a benevolent look. He seemed sober, nicely dressed, polite, affable, suave,

and he used to smile at me, and always looked so nice. I often remarked, "What a dear-looking old man he is, what a beautiful Christian he would make." One evening, however, I did a forbidden thing—I went on the roof of my house. While there I heard the voice of singing in the next courtyard, which was open to the sky. Looking over the parapet, I saw that old man in a most degraded state of intoxication, surrounded by the most abandoned characters, and carrying on in a way that would sicken you; it was typical of the Mohammedan. Talk about Mohammedans being sober, moral, being anything that is good! dear friends, it is not true. They are drunken, they are immoral, they are cruel.

Well, our warfare is not with the men and with the people, but it is with this vile and awful system. Their religion is the work of Satan, for it is truly anti-Christian, more so than any so-called form of religion which professes to worship God. These men will go into battle with the name of God on their

the work of our Lord Jesus Christ. There is a tradition that Mahomet used to spit on the ground at every mention of the name of the cross, and that when he once saw someone bringing to his house a little cross, he flew into a fury, kicked the man out, and would not have the cross brought near.

I have no sentimental sympathy with those poor, deluded Dervishes that were mowed down at Omdurman. I have the deepest sympathy with their poor souls, but those men were steeped to the lips in all that is horrible, in all the vices and crimes man can commit. But our warfare is not with them; and I appeal to young men to go forth and live the life of Christ before them, to go forth and show them the power of Christ in a man's soul, to go forth and show them practically a living example that Christ saves from sin and delivers from temptation, to show them that Christ loves to have communion with them, that Christ died for sinners and delivers from sin, and that there is a living Saviour.



"EL BUSHRA"—THE GOOD NEWS. NORTH AFRICA MISSION, DAHABEEYAH, ON THE NILE.

lips, they will commit murder and assassination in the name of God. A man will take his dagger, and as he stabs his friend, he will say, "In the name of God, the merciful and compassionate." It is their *religion* that makes those people what they are, and it is this which is keeping them down. There is no hope for Moslems until they abandon their religion.

Now, I say Mohammedanism is a work of Satan. For, although they pretend to acknowledge God, and are the most religious people possible, professing to do everything in the name of God, yet it is the denial of the divinity of our Lord Jesus Christ, the active denial of it. Mohammedanism denies the atoning work of our Lord Jesus Christ. They profess to honour Him, they profess to call Him a great Prophet, and will bow their heads and touch their foreheads with the greatest respect at the name of Jesus, but Mohammedanism is the denial of the Crucifixion, of the Resurrection, and of all

Now, let me speak one word to young men. Young men have their ambitions, and I have had mine; and I know it costs something to lay one's ambitions down; but I appeal to you, in the Name of Christ. Did Christ seek to carry out His own ambitions? Did any of the followers of Christ? To-day I am more proud of "George Michell, Missionary," than I would be to have my name in any other connection. I am more proud that God should look on me and see that I am seeking to carry out His Son's last command than I should be of doing anything else. I know that young men say, "Well, I have had an expensive education; my friends have spent their money on me, and now expect me to do something." Well, friends, I can assure you that I know, myself, something of that feeling. But is it not worth while to use a good education in the highest service, and for the best purposes? Could not you lay before your friends—as I did before my dear father and

mother—that it *is* worth while, and that all the money spent on your education for the sake of having something God can use in the salvation of undying souls is well spent? Yes, dear friends, to live the life of a missionary is the best way possible of using a good education. Do people grudge paying money to secure an education for entering the Civil Service, or for the professions, and so on? Then, dear friends, I plead with you to use *your* education for the very best purpose. Use it for the glorification of Christ, and for the salvation of souls! A young man can have no higher ambition, and he cannot put his education, or wealth, or talents, or powers to a better use than to serve the Lord—humbly, perhaps—in some little corner, and unappreciated possibly. But what does the world's appreciation and praise count for, so long as the Lord be glorified!

Are there any young men here who are able to go forth—perhaps to work for many years alone? It is close on eleven years that I have been in Tunis, and most of that time I have been alone. I have had sisters I have trusted; I have had a wife that has been a true help-meet; but until lately I have had no brother. I was the first missionary to go to Tripoli, and I know what it is to be alone in a place. But why should we be alone in these places without Christian fellowship, help, and sympathy? Dear young friends, I give you a loving invitation to remember these people in North Africa; they need the Gospel more than any. They will not accept it when offered—I know they won't; but the Lord's command is to go and preach. And perhaps we shall be surprised one day at the glorious harvest amongst them!

THE RELATION OF MISSIONARIES TO OTHER EUROPEANS.

THIS is one of the vexed questions, upon both sides of which a good deal can be said. In the first place is the social side of the question. How far is it admissible or wise for the missionary to enter into social relations with Government officials and other Europeans residing where he is at work?

* * * * *

There are godly men among officials and business men whom it is a pleasure and an inspiration to meet, but these are in an exceedingly small minority. With the majority of that class the missionary can have little in common; and he cannot feel otherwise than uncomfortable in the presence of evils which, as a guest, he is hardly at liberty to rebuke. And yet there is, on the one hand, the certainty that if he refuses utterly to mingle with such people he will never be understood by them, and can never get near enough to them to exert any influence over them; and on the other hand, the remembrance that they have a claim upon him as his own countrymen, that they are exposed to great temptations, and that many of them are young men but recently out from home.

In the second place is the missionary side of the question. Doubtless many can recall times and places where they might have spoken a word for Christ, but for one excuse or other, most frequently the fear of giving offence, they failed to do so. We all envy those Christians who have the happy faculty of so making their religion a part of their everyday lives that, without any appearance of officiousness or cant, they seem to be able to make a direct appeal to every unconverted person with whom they are thrown in contact, and yet do it without offence, even though not always successfully. And yet it may well be that this is not so much a special endowment in the possession of a privileged few, as it is a grace that any true servant of Christ may cultivate.

The Rev. Samuel Hebich, of the Basel Mission, whose missionary career covered the middle portion of the present century, was a striking example of a minister who seemed to be

absolutely fearless in the discharge of what he considered his duty. He would enter the house of an army officer and approach him at once in regard to his spiritual condition; and while it is admitted that he sometimes gave offence, he made so many converts that one British regiment was called "Hebich's Own," on account of the number of Christians in it who had been converted through his ministrations.

Other names of honoured and faithful ones will readily occur to our readers. We will only remark further that if in the spirit of our Master "who pleased not Himself," we made His service our sole aim and object in life, we should not so often have to regret opportunities neglected, whether of speaking to those of our own nationality, or to natives in high social position.—*Bombay Guardian*.

SALVATION FOR MOHAMMEDANS.

BY REV. JOHN RUTHERFURD, M.A.

(Extracted from Address at Exeter Hall.)

I WANT to turn our minds to some Scriptural thoughts that may be helpful to us, because we have met here in the interests of this North Africa Mission, which so bravely holds the field for the Lord Jesus Christ; one of the most difficult positions which God has ever called any Christian men or women to occupy for Him. But they have done it—and done it for His sake only; and the very least that we, who have not gone to these difficult places, can do, is to feel at one with them; and, so far as the Lord has enabled us, both with sympathy, prayer, and financial help, to do all that we can to see that this great cause suffers no lack whatever in our hands.

Well, we have a Gospel to take to these Mohammedans; and unless we are definite and sure about this, we need not go any further. And the Gospel we take is beautifully put before us in the third verse of the second chapter of the Epistle to the Hebrews, where the Apostle says that this Gospel was "first of all spoken by the Lord." Now, this is where we begin. It is through the incarnation of the Eternal Word: that the Lord Jesus Christ appeared on this earth—that He lived, that He died, that He has risen, that He is in glory, as our great High Priest. Now, the Apostle goes on to say that this Gospel has been confirmed to us by those who heard the Lord. That is to say, we have the New Testament. And this Gospel of the Lord Jesus Christ is that which we take in our hands, and offer to these poor souls—hungry, though they know it not: Whom they ignorantly worship, Him declare we unto them.

Now, the Apostle puts another feature of this Gospel before us; after he had said that it was "first spoken by the Lord," and that it was "confirmed unto us by them that heard Him," he adds, "God also bearing them witness, both with signs and wonders . . . and gifts of the Holy Ghost." There is the constant witness, the miracle that never ceases—the presence of the Holy Ghost, changing man's soul, and, through regeneration, bringing him out of nature's darkness and crime and sin into God's salvation and peace. Now, that is the aspect of the Gospel put before us in that particular Epistle; and I ask our dear missionaries to remember this: that this feature of the Gospel, the witness of the Spirit, never ceases; that it is always with us; that we are in constant touch with the Lord Jesus Christ; and that the perpetual miracle of the Spirit in regeneration and sanctification is ours. He that believes in Christ: the works that Christ did He shall do; and greater works than these, because Christ has gone to the Father. This is the supreme miracle. Tell it out among the heathen—and among the Mohammedans—that Jesus saves!

Now, there is in the Gospel a multiplicity of proof that appeals to minds of all sorts; but *this* appeals, I venture to say, as no other feature of the Gospel does—that the Lord Jesus Christ is the living, present Saviour, saving to-day! You

remember how St. Paul addresses a Christian Church, as I think no other Christian Church was ever addressed. If any minister to-day spoke to his congregation as Paul did to the Church in Corinth, they would rise and go out. He said: "You know, brethren, neither thieves nor fornicators nor drunkards shall ever enter the Kingdom of God"; and he adds, "And that is what you were. But you have been washed, have been sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God." That is to say, he appeals to the same fact which I have put before you: that the presence of the Holy Ghost is a never-ceasing miracle! We have experienced it ourselves; and because every Christian heart knows what it is to be led by God's Spirit to peace in believing, therefore we rejoice to communicate to others the same blessed Gospel which has given us such joy and peace!

In contrast to this, let us keep before our minds to-night this fact: that Mohammedanism has no such power, it is a fleshly religion. The Lord Jesus Christ is called "Jesus," because He saves His people from their sins. Mohammed does not save his people from their sins. You remember, when the massacre of the C.M.S. missionaries took place near Foo-chow, about two years ago; a correspondence immediately arose about it in certain newspapers at home. They said, "Why do you send out missionaries at all when this is the reception they get? We have them here, and have Farewell Meetings, and we love them; but we send them out abroad, and this is what takes place." And the critics added, "What a shame that any Missionary Society should send away these gifted men and women, who might have done good work in peace in their own land." To this the Editorial Secretary of the Church Missionary Society, Mr. Eugene Stock, made reply, in which he showed a most supreme eloquence. He only gave one reason. And what do you think that was? It must be a strong reason when he reduces himself to one only. He said, "The reason why we send missionaries to the heathen is this, because there is no one but the Lord Jesus Christ can save men from their sins." And that is a sufficient reason. There are the heathen and Mohammedan nations living in sin—a gilded covering over rottenness, and it is only by the mighty power of the Lord Jesus Christ that these nations can be lifted out of their present position, and saved here—in this life. And that is why we send missionaries to the heathen, and to the Mohammedan nations. And that is a sufficient reason! This miracle of saving men from their sins never ceases—thank God—and it never will!

BIBLE READINGS.

COMFORT FOR THE SORROWFUL.

I, EVEN I, am He that comforteth you (Is. li. 12).
 My Father and your Father (John xx. 17).
 Careth for you (1 Pet. v. 7).
 His thoughts are toward you (Psa. xl. 5).
 His eye is upon you (Psa. xxxiv. 15).
 His ears are open to your cry (Psa. xxxiv. 15).
 He knoweth your need (Luke xii. 30).
 . . . the hairs of your head are all numbered (Luke xii. 7).
 He will keep you very near Himself (Psa. xci. 1).
 He will never leave you (Heb. xiii. 5).
 They that dwell under His shadow shall revive (Hos. xiv. 7).
 E. A. H.

MICROSCOPIC SLIDES FOR SALE.—Suitable for all kinds of students of nature, ranging in size from whole insects half an inch in length to minute bacilli. A list with prices will be sent to intending purchasers. Please communicate with the Hon. Sec., 21, Linton Road, Barking.

Morocco.

A WALK THROUGH THE WARDS OF THE TULLOCH MEMORIAL HOSPITAL.

BY DR. J. H. D. ROBERTS.

WILL you come the round of the hospital with me, if not in person, yet in spirit, say on one day when only in-patients are seen? Between 8.15 and 8.30 a.m. I go from Hope House to the Tulloch Memorial Hospital, which is, as it were, at the end of the garden to the left. I salute our two hospital servants, who are my right-hand men. I tell them we are going to read a little, and they get three or four New Testaments with the Psalms in Arabic, and we go upstairs to the larger ward, where I begin teaching the patients a verse or two of Scripture, and as one man tells me he is much better, I turn to him, as he wants to leave, and make him repeat the verse, which in this instance is "The wages of sin is death," etc., and "there is one Mediator between God and man," etc., explaining in my still lame tongue (as the natives say), the meaning, and hoping that on the road or in his own country he may think of these words and turn and be saved.

Then I read a few verses from Matthew's Gospel, and finish up by reading a hymn, as I cannot trust myself to sing. These hymns are written in the language of the common people, and they understand them well. The chorus of one runs "Our Lord Jesus loves me; He died for my sins; His blood with God suffices; He saves me."

This being finished, I see my patients. Yesterday I went quickly over my medical cases and some surgical. The first patient (Emmanuel Bed) was a pilgrim called a Hadj. He told me all of them loved Jesus. I said, Then why do so many of you steal, lie, kill, and so displease Him? He then thought they could not love Him really. He is suffering from the result of sin, but now he seems repentant, and as if he wants to receive the truth. Pray for him; he comes from the Sahara.

The second patient (Kidner Bed) is a fokee, or reader, and is far gone in consumption. I cannot say how far the light has penetrated his heart; he knows the truth in his head, and reads the Gospels.

The third patient (Evans Bed) has only been in one day, he is suffering from malaria; so many are ill with this just now.

The fourth patient (Doncaster Bed) is my second amputation case this year. He had been in a tribal war, and got shot in the leg. He did not know of this hospital at the time, but one day a man who had met with a similar accident, and had been operated upon, advised him to come to Tangier, which he did, but not till his leg was in a dreadful state. The operation was performed, and I am glad the Lord granted a satisfactory result. I was amused this week, for a man came up from the country who had had his leg taken off at a like spot, and he was getting about on a wooden leg. I made him show it to me, and asked him who had made it. He said, "I did with my hand." This sent a thrill of joy into the heart of our amputation case. He is a nice fellow, and was here some time before he let us know he could read, and now I often see him reading from the Bibles we lend.

The fifth patient (Barnet Town Bed) is a man with fever who has just arrived.

Sixth patient (Doncaster Bed), an old man who trod on something sharp and it penetrated his heel. He went to many Moorish doctors; the last having applied quicklime as a radical cure, it has resulted in a very nasty ulcer, which I am afraid will take long to heal. He is rather deaf and stupid, and I was quite glad to hear him ask who Jesus Christ was, and what a Mediator meant.

Seventh patient (Knott Mill Bed), in a little ward between the two big ones, is a well-educated Moorish gentleman. He was sent by some of our missionaries at Tetuan. He did not, however, come here direct, but tried some other doctors first. He has got a little better since being here, and seems grateful. He is a little difficult to please as regards his food, for we make provision for the poor only, but he buys some extra things. To-day he tells me he has bought a cooked fowl from a mother of one of the patients. He is rather a bigot, and has his praying mat, beads, etc.

Eighth patient (Watville Street Bed) is a native of the Riff country, and has got much better and brighter since his stay in the ward.

Ninth patient (Caley Bed). This is a very big man, indeed. He, too, is a victim of malaria. He leaves to-day, and is asking for quinine to use when the fever passes over him. He is the friend that learnt the text this morning.

Tenth patient (Malden Hall Bed). A black man, very quiet, who has a cough. He is just in, and I do not know much about him. Besides these, I have five others to operate on—one a poor little Riffian lad (Barnet Y.W.C.A. Bed), who has been with us for some time. I have already operated upon him twice; his mother looked upon his illness as the judgment of God upon her, for he had wandered from home, and, on catching him, she beat him about the legs, and a neighbour helped her to tie him by the legs to a tree. This set up inflammation in the leg bone, and I am constantly having to take out little bits of dead bone. Miss Aldridge kindly administered the chloroform. Poor little boy, he is very good, and bears his suffering stoically.

Having seen that he is all right after the operation, I go upstairs and begin dressing one of three burnt men I have in at present (Barnet Y.W.C.A. Bed, No. 2; Lochrin Bed, and Crossley Bed). About a week ago it was the great feast for Mohammed's birthday, and the people's greatest amusement is using firearms. As far as I can gather, ten or twenty men were sitting on the ground, and one was passing another a match to light a kief pipe, when a spark fell into a gunpowder flask, the result being an explosion. One man died almost immediately. Two others were brought up to the Hospital on Sunday night badly burnt all over their bodies. Another came in on Monday still worse. The brother of another burnt man living in the country begged me to go and see him in his village. This I did, and found four other men who were burnt at the same time. These, with one other I saw later, make nine altogether. Dressing the three in-patients has taxed our dressings, bandages, etc., to the full, and I have had to use yards of old linen.

After dressing one of these I went to a man who has been a sight to behold (Bath Bed). He received a stab through his arm, and then through his chest wall into his lungs. The air has been entering between his skin and his body, and almost his whole body has been inflated like a balloon. He seems better now; his mother is very faithful to him, and comes constantly to see him. He was harvesting for an English gentleman out here, and got stabbed by an enemy of his tribe, I think.

Just one other case (Camden Road Bed) of a youth about twenty years of age, who was shot through the lower part of the body, and suffering much pain, although he is a little brighter with kind care shown to him. This makes in all sixteen in-patients.

SOME of our readers will doubtless be glad to know that some of the late C. H. Spurgeon's gospel sermons are being rendered into good Spanish and published in Spain. They may be had from the Administracion de El Echo, Ancha 10. San Gervasio, Barcelona, Spain.

VISITING IN CASABLANCA.

BY MISS L. SEXTON.

Sept. 5th.—I hardly knew Saeeda (one of the wives of a neighbour) when I called this afternoon. She has so altered since last I saw her. *Then* she was rosy, plump, and merry-looking, *now* her face is a picture of sadness. "My three boys are dead; they all died of small-pox," she said, "And I am sad, sad, my heart is burning for them." Poor Saeeda! My heart "burned" for her too, more than for the boys, who were quite young. After pouring out her troubles, telling me how lonely and miserable she was, she abruptly asked, "Have you come to talk and read about Sidna Aisa? That is good." And her face gradually lost its dreary, hopeless expression as she heard of the land where "there shall be no more death neither sorrow nor crying," and she really expressed a wish to "follow Jesus" (her own words!).

Since our return from Rabat we have suffered from fever, more or less, and though I have not been ill enough myself to stay within, I do not feel well. On Monday afternoon I had a talk with Hadj Abbas and his wife, who live in a large house near us. El Hadj is a most interesting old man, with a kind and benevolent expression. He is a talib (scholar), and was willing to accept a Gospel and speak of Sidna Aisa, which was more than his wife was: she seems far more bigoted than he.

Also visited Fatma, Kabeer's sister-in-law. She is always glad to listen to the Gospel. Found her sitting with a wide frame work before her, making a carpet, her fingers moving in and out, fastening the bright-coloured strands of wool at almost lightning speed.

I then went on to look up Khadijah, who was not at home, for a great wonder. However, I found Zahara (who is a relative), and had a talk with her and two or three slaves. The number of slaves in this land is simply astounding. It seems, too, that they can actually be bought in the *sök* (market) at certain times, although I have not seen them there. I was asking Saeeda about hers the other day; she has several, but two are comparatively new. One is valuable, being young and strong, and rather clever. Her price was one hundred and thirty dollars, which was very high, but then "she is worth it." The other cost but forty dollars, and according to Saeeda that was quite enough too, as she is much older than the other and not so active. That is just the light in which poor black humanity is looked upon here! Worth only what their physical strength will allow them to do! What wonder they themselves say they have no souls and are just like cattle!

19th.—I promised Si Mohammed (the man who seems so interested in the Gospel) to visit his household this afternoon, so, not wanting to lose my character of having "one word only," I felt that, notwithstanding infirmities of the flesh, I must go. He commenced at once, "Isn't there something in Injil Luke about a man sowing seed, and different sorts of ground? Do tell me again what it means! My heart wants to understand it well." We read John x. But my head was aching badly, and, having a slight fever, I was not able to stay as long as I would have liked. In returning I had to pass a shop where we often make little purchases. The Moor called me to come for a moment, and holding up a neatly-bound copy of St. John's Gospel, said, "Is this the Book you said the Truth was in? I have got it and will search." I was glad to hear this, because when I offered him a copy last week he scornfully refused it.

22nd.—As I was returning this afternoon, I went into a small enclosure of huts, where one of our women lives, threading my way through a number of camels that had just been unloaded and were kneeling on the ground. The woman at once welcomed me into her hut. There were several men, typical

Arabs; they had just come from the interior, bringing camel-loads of hamoose, a kind of large grain resembling Indian corn. The men were resting after their journey, reclining on cushions round a brass tray and refreshing themselves with glasses of green tea. They made room for me, and one offered me a glass. After taking it, I drew out my little Gospel and asked, "Is there a talib (scholar) here? Who can read?" An earnest-looking young fellow said, "Please give it me. I would like it." I heard a mutter from one of the men that sounded like "She wants to change our religion," but beyond that none objected, and they listened quietly enough, the lad who asked for the Gospel seemingly deeply interested. He said he would "guard," and afterwards read it daily.

BRIEF EXTRACTS FROM WORKERS' LETTERS.

FROM MR. W. G. POPE.

ABOUT thirty-five people this morning; and what a motley set! With all their sinfulness and foulness, yet Jesus came for such as these. Therefore, as we commence speaking to them, it is with the remembrance that He knew before He died that some of the very foulest Arabs could be won for Him. To the human eye it looks impossible. When one realises that at least seventy-five per cent. of these poor Arabs are suffering from syphilitic diseases in its hundred and one forms, and that this particular disease has descended from and will be visited upon generations infinitum, we are shut up to the fact that none but the Spirit of God can change such people.

About two hundred of them now pass through our hands every week. Of these a large number have been graciously cured, and so Dr. Churcher's fame has spread all over the land. If anyone is ill he starts off for the "tabeeb Inglese" at Sousa. Sometimes one man undertakes to obtain medicines for half his tribe. The other day one man asked for *twenty-four* tickets. It is quite amusing sometimes to take the man's numbers, to write names, addresses, and diseases of persons for whom the tickets are taken. Who is this for? Mohammed, or Aisha, or Abd' Allah, or Hamdoun, or Fatmah, or some such names. Then they live in all sorts of places. Some of them come from beyond Sfax, 100 miles to the south; to-day one came from Tunis, 100 miles north; last week one came from Béga, four days' journey on mule-back—and all to see the "Sidna Aisa" doctor (the "Jesus Christ" doctor).

We first of all gather the men into one room and the women into another. This is very necessary, as the women for the most part seem intellectually inferior, so that teaching that would be understood by the men would be quite incomprehensible to the women. Men *sometimes* talk about God and heaven, but these subjects are too high and lofty for the other sex. Poor things! they exist in such a tiny circle, and no one ever speaks to them about their souls, that no wonder the majority think they have none. We sometimes have splendid talks, just unfolding simple Gospel truth in a variety of ways.

After our talk and a word of prayer, they are asked in one by one, according to the number of their ticket, to see the doctor; after which, and getting their prescription, they pass into the dispensary, and here we often get in another word. Most of them take away a wordless book (thanks to some kind friend). They almost look upon it as a kind of charm. Would that they could learn the charm of the red page!

An Arab's library is a very poor thing. Just a few papers concerning his grounds, perhaps, or a "gun-licence," and these are locked up safely in a box, and stand in the middle of the tent. Thank God that in numerous tents and boxes there will now be found the wordless book, or perhaps a Gospel; the sight of them reminding the owner of the "Sidna Aisa" doctor and of the words he uttered.

FROM MR. H. NOTT (*Casablanca*).

During the past few weeks we have had much joy in seeing the interest and marked attention to the addresses morning by morning and have prayed God to bless His own word with power to many a heart.

There are a few of the people who are exceedingly bigoted and try to obtain the medicine without hearing the message. The other morning one such, a rather rich Moor, came into the dispensary; he reluctantly entered the waiting-room, for he surmised he would hear the Gospel. When I began to speak he interrupted me, saying "I didn't come here to hear that, I only came here to receive medicine;" but I replied that it was our custom to give medicine for the body and also to tell of the one Great Physician who could give them healing of soul from the awful disease of sin. At this he gathered up his robes and proudly walked out. It is very sad, but scarcely a day passes without having someone who openly denies Christ's divinity and death. Not only are the people bigoted, but they delight in the ways of sin, loving "darkness rather than light because their deeds (are) evil" and we do feel that we need to cry continually to God.

The Jews elicit our pity when we think of what they once were and what they now have become; despised, oppressed, and intimidated, their name a bye-word and proverb to all. They come to us morning by morning with their doubts and hard questions and although their difficulties may be met, yet there still remains the evil heart of unbelief.

We have not, however, been without our encouragements this month, for many have heard the Gospel for the first time; and Gospels and tracts have been asked for, some having gone far afield and others to the villages around.

We can never tell what we are doing. As an instance of how well some of these people remember the message, one morning this month, after I had been speaking to an interesting group of men, a Moor repeated a verse which he had learnt some years ago from Miss Jay when she was in Casablanca (1892), and to-day he has still the words in his mind. May God work upon these buried seeds by His Spirit to the conviction and conversion of many such.

MOSLEMS IN LONDON.—A few weeks since, through the kindness of friends in the West of London, some of the Arabs employed at the Earls Court Exhibition were invited on a Sunday afternoon to the house of a lady in Kensington. Tea was provided in native fashion, and was much appreciated; after which they were entertained with music and the singing of Gospel hymns. Later on, Mr. Reid of the N.A.M., having obtained their consent, gave a simple address in Arabic, setting forth the main truths of the Gospel.

Mr. Reid has also been able to visit them at the Exhibition, and leave with them some tracts and Gospels.

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.).

"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.

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.

Tithes for the Lord's Storehouse.

THE CONSERVATION OF ENERGY.

BY REV. S. A. DYKE.

"Glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 20.

ONE of the revelations of modern science is the law of the conservation of energy or force—that nothing is created or destroyed by man; that his utmost efforts do not reach beyond the gathering, the transmutation or the diffusion of this primal, God-created energy. This force may be physical, mental, spiritual; it may be latent, as in the coal—the light and heat of past ages—or it may be active, as in combustion, in which this energy is diffused in strangely different forms to reappear again under new conditions. It may be treasured energy, as in food, to be set free in digestion and assimilation for all the activities of mental and physical life. It may be transmuted so that the energy of soil and sun and shower may reappear, under the master-hand of the soul, in speech or action; but man never creates, and never destroys.

* * * *

Every shilling represents so much energy of mind or body treasured like the light and heat in the coal. It is mine now for a brief space to use as I see fit. May I not do as I please with my own? May I not spend it in luxury, in food or drink, or dress, or amusement, or literature, or society fads, or in any one of the thousand things which offer? Yes and No. In spending that shilling I spend just so much of my life, of the treasured energy which I hold in trust, and I set it free to go on for ever in a right or wrong direction. I can never recall it. If I spend a shilling in rum, I invest just so much capital in the traffic, and, aside from the influence of the rum upon me, I become a perpetual stock-holder in the trade.

If I go to a theatre, then beyond and above its influence upon myself, and of my example upon others, I put that much stock into the theatre business, and my liability remains unlimited to all eternity, for I cannot sell out my interest in that concern.

* * * *

On the other hand, what an inspiration in the transmutation of force from lower to higher forms of action! What a call to consecrated service in the power to catch and harness the forces of life to the chariot of the Master! A cup of cold water; the widow's mite; a word of counsel and comfort; a pound; or ten thousand pounds, sown in the fruitful soil of earth's teeming millions; a life given, even as the seed is sown, even as Christ was sown in the soil of humanity. Oh, what will the harvest be? In either case the force is not spent with the giving or the using, but for us it is but the beginning, and our responsibility goes along with it. Very suggestive was the remark once made, "My giving causes me the deepest concern. If I could lay my all before the Lord and say, 'Here it is, Lord; take all You want, and I will be content with what is left'; and if He would do it, I would be at rest and thankful. But He lays upon me the responsibility of stewardship, and I must give or refuse to give, as in His sight, and not as inclination or the urgency of others may prompt, and use for personal ends only what I feel that He would have me use." Those who waste their Lord's substance in self-indulgence, adornment, amusement, and worldly advancement, and withhold from Him His due, will have a sorrowful accounting: Loss positive, loss negative, loss irreparable, loss heartrending.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

For "an Israelite indeed" brought to Christ and baptized last summer. For continued growth in grace, and outward consistency of life; a bold testimony, and intelligent grasp of the Scriptures.

For the recovery of a lady worker from a sharp attack of malarial fever. That full health and strength may be speedily granted.

For safe journeyings by sea and land to many workers of the N.A.M. during the past autumn in returning to their stations. Also for the preservation of the lives of some during an accident.

PRAYER

For a Missionary, a prey to rheumatism; that grace and patience may be given for present sufferings, and a clear path for future service.

For blessing upon the Medical work in Kairouan about to be re opened for the winter; that many souls, both Jews and Moslems, may be born of God.

For an itinerating tour being undertaken by Mr. W. Dickins and Mr. Hooper among the villages of the Nile delta. That they may "do the work of an Evangelist," and "make full proof of their ministry."

For the patients in the Tulloch Memorial Hospital at Tangier (see page 149). That the words of life spoken in the wards from day to day may be in the power of the Spirit, and may be instrumental in bringing conviction of sin to many self-righteous Moslems.

HITHERTO.

WHEN our soul is much discouraged
By the roughness of the way,
And the cross we have to carry
Seemeth heavier every day;
When some cloud that overshadows
Hides our Father's face from view;
Oh! 'tis well then to remember
He has blessed us HITHERTO.

Looking back the long years over,
What a varied path! And yet,
All the way His hand hath led us,
Placed each hindrance we have met;
Given to us the "pleasant places,"
Cheered us all the journey through;
Passing through the deepest waters,
He has blessed us HITHERTO.

Surely, then, our souls should trust Him,
Though the clouds be dark o'erhead:
We've a Friend that draweth closer,
When all other friends have fled:
When our pilgrimage is over,
And the gates we're sweeping through,
We shall see with clearer vision
How He's blessed us HITHERTO.

ANON.

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. Gen. Sec., 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-six 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. Ten others are carrying on Medical Mission work in Sousa and surrounding villages. Five are now 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 eleven 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. | | Miss A. G. HUBBARD .. Oct., 1891 | | REGENCY OF TUNIS. | | Mr. D. J. COOPER .. Nov., 1895 | |
| Mr. C. MENSINK .. Oct., 1888 | | Miss I. DE LA CAMP .. Jan., 1897 | | Tunis. | | Mrs. COOPER, <i>née</i> BILL Dec., 1897 | |
| Mrs. MENSINK .. May, 1890 | | Fez. | | Mr. A. V. LILEY .. July, 1885 | | EGYPT AND NORTH ARABIA. | |
| Mr. W. T. BOLTON .. Feb., 1897 | | Miss E. HERDMAN .. Jan., 1885 | | Mrs. LILEY .. April, 1886 | | Alexandria. | |
| Dr. J. H. D. ROBERTS, M.B., C.M.Ed. Dec., 1896 | | Miss M. COPPING .. June, 1887 | | Miss A. M. CASE .. Oct., 1890 | | Mr. W. SUMMERS .. April, 1887 | |
| Mrs. ROBERTS, <i>née</i> TREGILLUS .. Dec., 1896 | | MISS L. GREATHEAD .. Nov., 1890 | | Miss K. JOHNSTON .. Jan., 1892 | | Mrs. SUMMERS .. May, 1890 | |
| Miss J. JAY .. Nov., 1885 | | Sifroo. | | Miss E. TURNER .. " " " | | Mr. W. DICKINS .. Feb., 1896 | |
| Miss B. VINING .. April, 1886 | | Miss M. MELLETT .. Mar., 1892 | | Miss A. HAMMON .. Oct., 1894 | | Mrs. DICKINS .. " " " | |
| Miss S. JENNINGS .. Mar., 1887 | | Miss S. M. DENISON .. Nov., 1893 | | Miss M. SCOTT .. Mar., 1892 | | Mr. C. T. HOOPER .. " " " | |
| Miss M. C. LAMBDEN .. May, 1888 | | ALGERIA. | | Bizertia. | | Mr. W. T. FAIRMAN Nov., 1897 | |
| Mrs. BOULTON .. Nov., 1888 | | Cherchel. | | Miss M. ERICSSON (Associate) .. Nov., 1888 | | Mrs. FAIRMAN, <i>née</i> PRIOR .. Feb., 1896 | |
| Miss K. ALDRIDGE .. Dec., 1891 | | Miss L. READ .. April, 1886 | | Miss R. J. MARCUSSON (Associate) .. Nov., 1888 | | Mr. W. KUMM .. Jan., 1898 | |
| Dr. G. R. S. BREEZE, L.S.A. .. Dec., 1894 | | Miss H. D. DAY .. " " | | Sousa. | | Mr. A. T. UPSON .. Nov., 1893 | |
| Miss F. MARSTON .. Nov., 1895 | | Constantine. | | Dr. T. G. CHURCHER, M.B., C.M.Ed. Oct., 1885 | | Rosetta. | |
| Miss E. A. CRAGGS .. Mar., 1898 | | Mr. J. L. LOCHHEAD .. Mar. 1892 | | Mrs. CHURCHER .. Oct., 1889 | | Miss A. WATSON .. April, 1892 | |
| <i>Spanish Work—</i> | | Mrs. LOCHHEAD .. " " | | Mr. W. G. POPE .. Feb., 1891 | | Miss VAN DER MOLEN .. " " | |
| Miss F. R. BROWN .. Oct., 1889 | | Miss E. K. LOCHHEAD .. " " | | Mrs. POPE .. Dec., 1892 | | AT HOME. | |
| Miss VECCHIO, <i>Mis. Helper.</i> | | Mr. P. SMITH, } .. Designated. | | Mr. H. E. WEBB .. Dec., 1896 | | Miss I. L. REED .. May, 1888 | |
| Mr. A. BLANCO .. " " | | Mr. E. SHORT, } | | Mrs. WEBB, <i>née</i> MOR- TIMER .. Nov., 1897 | | Miss L. A. LAMBERT .. Dec., 1893 | |
| BOYS' INDUSTRIAL INSTITUTE, NEAR TANGIER. | | Algiers. | | Miss L. GRAY .. Feb., 1891 | | Dr. C. L. TERRY, B.A., M.B., C.M.Ed. Nov., 1890 | |
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| Mrs. EDWARDS .. Mar., 1892 | | Madame CUENDET .. Sept., 1885 | | Miss N. BAGSTER .. Oct., 1894 | | Mr. G. B. MICHELL .. June, 1887 | |
| Casablanca. | | Miss E. SMITH .. Feb., 1891 | | Kairouan. | | Mrs. MICHELL .. Oct., 1888 | |
| Dr. G. M. GRIEVE L.R.C.P. and S.Ed. Oct., 1890 | | Miss A. WELCH .. Dec., 1892 | | Mr. J. COOKSEY .. Dec., 1896 | | Miss GRISSELL .. Oct., 1888 | |
| Mrs. GRIEVE .. " " " | | Oran. | | Mrs. COOKSEY .. " " " | | STUDYING ARABIC, ETC., IN ENGLAND. | |
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| Mrs. JONES, <i>née</i> DUNBAR, Nov., 1896 | | Djemaa Sahridj. | | DEPENDENCY OF TRIPOLI. | | <i>Tutor.</i> | |
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| Miss A. WATSON .. Feb., 1897 | | Miss K. SMITH .. " " " | | Mrs. VENABLES .. " " " | | | |
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| Miss F. M. BANKS .. May, 1888 | | | | Mrs. REID .. Dec., 1894 | | | |
| Miss A. BOLTON .. April, 1889 | | | | | | | |

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