

MATTHEW XXVIII

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

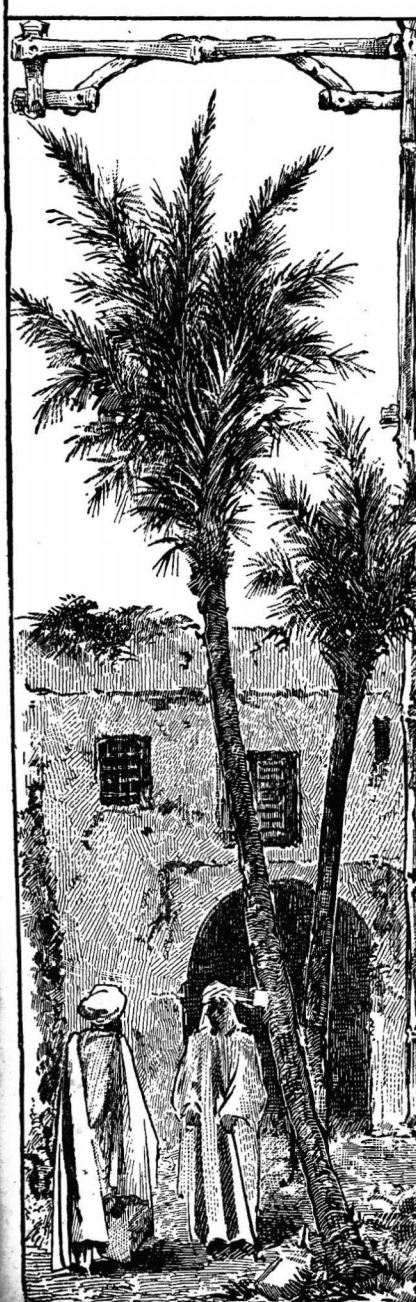
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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ALGERIA  
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TRIPOLI  
EGYPT  
SAHARA



LIST OF DONATIONS FROM NOVEMBER 1st TO 30th, 1898.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.			DESIGNATED FUNDS.			DETAILS OF DUBLIN AUXILIARY.		
1898. No. of Nov. Receipt.	£ s. d.	No. of 1898. Receipt.	£ s. d.	1898. No. of Nov. Receipt.	£ s. d.	1898. No. of Nov. Receipt.	£ s. d.	(Designated Don. No. 2137.)
1 S.S., Sydenham	1 1 0	19 .. 3185	0 10 0	2 ...2100	4 3 4	29 ...2133	6 0 0	Mr. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.
1 ...3154	0 10 0	19 ...3186	1 0 0	3 ...2101	10 10 6	29 ...2134	20 0 0	No. of Receipt.
2 ...3155	10 0 0	21 ...3187	300 0 0	3 ...2102	0 10 0	30 ...2135	1 10 0	£ s. d.
2 ...3156	2 0 0	21 ...3188	9 0 9	4 ...2103	10 0 0	30 ...2136	1 9 4	442
3 Toxteth Park Tabernacle	1 0 0	22 ...3189	5 0 0	4 ...2104	4 0 0	30 ...2137	41 15 0	443
4 ...3158	3 0 0	22 ...3190	1 15 6	5 ...2105	1 0 0	Total, Nov.	£319 17 5	444
4 ...3159	0 5 0	23 ...3191	1 0 0	5 ...2106	5 0 0	Total, May to		445
4 ...3160	2 0 0	24 S. George's Tab., Glasgow	1 0 0	7 ...2107	100 0 0	Oct.	1413 7 4	446
5 ...3161	5 0 0	25 ...3193	0 5 0	7 ...2108	20 0 0	Total	£1733 4 9	447
5 ...3162	0 10 0	25 ...3194	10 0 0	8 ...2109	5 0 0	TOTALS FOR 7 MONTHS.		448
5 ...3163	8 0 0	25 ...3195	1 0 0	8 ...2110	0 8 0	General	£5251 19 2	449
5 ...Anon.	0 5 6	26 ...3196	1 0 0	8 ...2111	1 0 0	Designated	1733 4 9	450
5 Vernon Chapel C.E.	0 5 0	26 Y.W.C.A., Harrogate	0 16 8	8 ...2112	3 0 0	Total	£6985 3 11	451
7 Abbey Road Chapel	0 15 0	28 ...3198	1 16 11	8 Readers of The Christian	0 10 5			452
8 Readers of The Christian	26 11 6	28 ...3199	3 11 0	8 Readers of The Christian	1 11 6			453
8 ...3168	0 6 10	28 ...3200	1 10 0	8 Readers of The Christian	11 10 11			454
8 ...Ilford	1 5 0	29 ...3201	6 0 0	8 ...Ilford	0 10 0			455
9 ...3170	1 0 0	29 S.S., Hackney	1 15 0	8 ...Ilford	0 10 0			456
10 Faith Mission, Edinbro'	2 0 0	29 ...3203	0 10 0	8 ...2119	1 1 0			457
11 ...3172	1 0 0	30 ...3204	0 10 0	10 ...2120	0 8 5			458
11 ...3173	0 10 0	30 ...3205	1 10 0	11 ...2121	1 0 0			459
12 ...3174	2 0 0	30 ...Seaforth	1 1 5	15 ...2122	5 0 0			460
12 ...3175	5 0 0	30 Eastbourne	0 16 2	16 ...2123	13 0 0			461
12 ...3176	0 10 0	30 Hornsey	1 0 0	16 ...2124	1 6 0			462
14 ...3177	1 10 0	30 ...3209	1 0 0	15 ...2125	3 3 0			463
14 ...3178	5 0 0	30 ...3210	0 5 0	16 ...2126	10 0 0			464
15 ...3179	10 0 0	30 ...3211	1 0 0	16 ...2127	5 0 0			465
16 ...3180	0 10 0	30 ...3212	1 0 0	17 Epping Missy's Band	1 0 0			466
16 ...3181	1 1 0	30 ...3213	5 0 0	19 ...2129	1 0 0			
16 ...3182	6 0 0	30 ...3214	0 1 6	23 ...2130	0 10 0			
16 ...3183	0 5 8	Total, Nov.	£859 17 5	26 ...2131	2 0 0			
17 ...3184	400 0 0	Total, May to Oct.	4392 1 9	28 ...2132	0 10 0			
Carried frwd.	£499 2 6	Total	£5251 19 2					

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. Gen. Sec., Mrs. J. H. Bridgford, Calverley Mount, Tunbridge Wells.

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.

"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.

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.

Amount previously acknowledged... 88 5 4  
 Total... £130 0 0  
 GIFT IN KIND.  
 No. 319—150 Foreign Stamps for sale.

# NORTH AFRICA.

## Sent Forth by the Holy Ghost.

BY PASTOR W. FULLER GOOCH.

*Notes of an Address at N.A.M. Meeting.*



HERE is an expression used in Holy Scripture which I want to emphasise for a few moments this afternoon. The words refer to some missionaries who were sent out in connection with the work of the early Church. And the words used are these—every Bible reader here will at once remember them—“Sent forth by the Holy Ghost” (Acts xiii. 4). It struck me that you have there just a key-note of all true missionary work, and a description of the true missionary, be it brother or sister, be it at home or abroad. I venture to say that in these days the whole platform of Missionary work needs to be elevated.

We want to see more and more that this is not a work of Societies after all; that the missionaries are not so much sent out as agents of Societies, however good the organisation may be, but if they are true missionaries, and if their work is to bring forth the fruit they desire, they must be sent forth by the Holy Ghost, and must be conscious that this is so.

Now, every word of this short sentence is emphatic on the subject we are considering here to-day: “Sent.” A missionary is not an explorer nor a discoverer; a missionary is not a mere traveller; but if he be a real missionary, he is an ambassador, and goes forth with an authority. No envoy or plenipotentiary ever went from an earthly court more truly authorised for the work before him than the true missionary goes forth to his sphere of labour, authorised by the Lord Himself. This should be distinctly understood. He does not go out to this work just because he thought that he would like to do it. No; if he goes rightly, if he goes as God would have him go, his thought is, “I am a sent man. I have a mission and a purpose that God has called me to fulfil.” And oh, how blessed the work becomes, whether at home or abroad, when we realise that in the doing of it we are sent ones. Then what an urgency it gives to this Mission work! I was looking through the book of the Prophet Jeremiah just recently, and I was struck with the fact that twelve times over you get words like this about the work of God. In the seventh chapter and the thirteenth verse, “Because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not.” There it is the Lord Himself speaking unto them, “rising up early and speaking.” In the other places where you get that expression, “rising up early,” you have connected with it the sending of the *messengers*, who were to speak the word of the Lord. Is there not urgency here? Twelve times over God speaks of sending His messengers, and rising up early to do it. Just as you find, in the Gospel by Mark, where the dear Lord is seen rising up early, “a great while before day,” and what for? To retire into a solitary place for prayer to God. While there His disciples came unto Him, and He said, as the result of that rising up early to wait on the Father, “I must preach the Kingdom of God in other places also.” And He led them forth into the various synagogues of Galilee to spread the glad tidings. I believe there is a sense in which God is in haste now about this work. The time is getting short, the opportunities are very many and very widespread, but they will not last much longer: “The Lord is at hand.” Therefore there is an urgency about this Mission work. It is blessed to know that we are sent, to hear One saying behind us, “As My Father hath sent Me, even so send I you.” But we are not only sent, but sent in such a sense that the King’s business requireth haste.

"Sent forth." That word struck me as also emphatic—"sent forth." Mission work is ever an onward work, a forward movement. It is a going out to the region beyond, and a going on and on after the souls that are wandering in the desert and the wilderness. It is ever claiming fresh territory for the Lord Jesus Christ. It is laying hold of souls that have never heard of Him, or known His precious name, that they may be won for Him. "Sent forth." Why? Because this glorious Missionary work has no bounds till the Master comes: it is north, south, east, and west—everywhere and everybody. "Go ye into all the world and preach the Gospel to every creature." Oh, how blessed to be thus sent forth. Sent not with limitations, as though we preached a Gospel that had not provision enough for the darknesses we should have to meet; or as though we served a Master who wanted only a few to be saved: but sent forth knowing and proclaiming that "Whosoever will 'may' take the water of life freely." Thank God for a full Gospel. Praise God for a free Gospel, to be carried everywhere, as we are sent forth by God.

"Sent forth by the Holy Ghost." How are these dear friends going forth? I suppose that they have all of them some connection or other with some Christian assembly, some perhaps known by one name, or one gathering, or under one form of organisation, and some under another. But all have been connected with some community of the Lord's people. And such Christian communities should take a deep interest in the fact that any of their number should be called to this honourable and blessed work! I feel that God never puts a greater honour upon a Church than when He elects from it one and another to send into the mission-field. Thank God, we have had several go; and I trust we shall have many more. But it is not *the Church* that sends these dear brothers and sisters forth. I know there is a subordinate sense in which we may use such an expression about it. But really they are not the sent ones of the Church. There was a time when Churches took a much deeper and holier interest in the call of God being given to one of their number to preach the Gospel than they do now. I wish it were so still. I think anyone who is called to mission-work, whether at home or abroad, should, before they take any steps, openly have the confidence of the Church with which they are associated. It should be known among the brethren with whom they commune, that God has evidently called them! And it is very blessed to see the workings of the Holy Ghost in an assembly, calling this one, qualifying the other for various kinds of service. But, it is not the Church that sends them; no, the Church has no power to qualify or equip, nor authority to send. Nor has any Society any power to call them to service for the Lord abroad. If they are true missionaries they are higher than the agents of a Society, they are sent by the Holy Ghost. As I read the Book of the Acts of the Apostles and the New Testament generally, I do not believe for one moment that the relation of the Holy Ghost to the true Church of Christ is altered from the Day of Pentecost till now. Alas, the relation of the present Church to the Holy Ghost has altered, but not so the relation of the Holy Ghost to the Church. Still does the Holy Ghost direct where His direction is sought; still does He lead and guard and guide, where His will is sought to be known. And still does He give to one this gift, and to another that, so that they may serve the Master according to His sovereign will. And oh, how blessed it is to be conscious of this. A true missionary is "sent by the Holy Ghost" in another sense. If he is a true missionary he goes because he cannot help it. There is an impulse within, which is the result, not of his reading about what others have done, but of an experience which the Holy Ghost has wrought in his heart. A true missionary says,

The love of Christ doth me constrain,  
To seek the wandering souls of men.

When the Holy Ghost dwells in the heart and works mightily there, how differently we look on others to what we do apart from that filling of the Holy Spirit! Oh, how callous, I was going to say, the majority of Christians seem to be as to the needs of a perishing world. How little does the thought that multitudes are hurrying to perdition seem to disturb the equilibrium of the mass of Christian men. But where the Holy Spirit is given then a deep concern about others takes hold of the man. Then it is the question arises, "Lord, what wilt Thou have me to do?" And perhaps, at home the work begins in the turning of the soul to seek the sister or brother; and then the field widens until the true missionary says, "I cannot stop at home; God is calling. Here am I, Lord: send me." Well, that is the Holy Ghost sending the man.

For what purpose are they sent forth by the Holy Ghost? To preach? Possibly. But the Holy Ghost sends missionaries forth sometimes that cannot preach at all. The true missionary is the man or woman who just goes and lives Christ before the people; and I have no doubt that among the Mohammedans, where little circles of missionary brethren and sisters have gone, year upon year, living the humble, earnest, godly life, they have been doing a far

greater work than mere words could have done. Yes, the Holy Ghost sends forth missionaries to live Christ, that the life of Jesus may be manifested in their mortal flesh.

Once more, for how long are they sent forth by the Holy Ghost? Ah, they cannot tabulate that, but the one great thought of the true missionary is this, "I labour on till the Master comes, till that hour when He shall say, 'It is enough. Come up hither.'" And I think that is a great encouragement to labour, just to feel that we have the place to fill, the work to do, and the prospect of the Master very soon coming to take the work into His own hand. Ah, we need not be discouraged. These are dark times and difficult days. The hearts of men at home, at any rate, seem to be growing harder and harder, and in some foreign districts it is much the same. If you go and fight the devil in his strongholds, you must not think he will let you alone. But do not forget the one grand thought, that you are engaged in the glad service of Jesus Christ, and possessed by the Holy Ghost! And you are all, or nothing, as the Holy Ghost is the living impulse and power of all that you do and say. It is not sentiment, the fellowship of the Holy Ghost; it is a living reality. May God help us to live in it and then we shall find, in the darkest scenes and in the most trying spheres, we have this power in spite of our own weakness!

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## Notes and Extracts.

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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.

DEPARTURES.—Mr. and Mrs. Reid and family left us on the morning of Monday, December 5th, on their return to their field of work at Tripoli, Barbary.

It is commonly assumed that the reception of Mohammedanism raises the pagan negroes at least a few degrees in the moral scale. That, however, was not the judgment of Livingstone, nor does it appear to be the judgment of Dr. Kerr-Cross. He says that the negro converts of the Arabs become more immoral, and become more greedy of gain than they were before, while their minds are thenceforth shut against the reception of any religious ideas which do not fit into the narrow formularies of Islam, and they also become generally indifferent to further enlightenment.

A MISSIONARY in Persia reports that a converted Moslem woman who was beaten and cruelly persecuted, seemed so happy that another came to the Mission to ask for the happiness to be given her that her countrywoman had obtained. She became a convert, and was persecuted severely in her turn, being even bastinadoed for repeating the Lord's Prayer. She was asked if she were happier when she was a Mohammedan and well thought of, or now suffering so greatly for Christ; and this was her reply: "I never knew the meaning of the word happiness till I became a Christian."

If prayer is needed to *call forth* willing workers, how much more is it necessary to *sustain* them in their work. It is criminal to neglect to pray for the missionaries whom we have asked God to send out. To neglect them in prayer is like depriving the diver of air while he is in the deep and we stand at the air-pump. To neglect them in prayer is to cut the rope by which we profess to hold them in their descent into the mine to seek the jewels of the Great King. Prayer is the best possible gift to send out after your missionaries to their stations: it is the most precious, most lasting, and most needed.

I HAVE often attended the funeral (as I supposed) of some besetting sin, but lo! in a few days the wretched thing was on its feet again, tempting and tormenting me as wickedly as ever, and the best evidence that there was a genuine Christ-life within me was that I did not surrender out and out to the besetting sin, but waged battle with it in the name of my Master.—*T. L. Cuyler, D.D.*

ROBERT P. WILDER went to a church and asked it to support a missionary. The minister said that this was absolutely impossible. After his address two women undertook to do what he had requested. Then the minister asked if the church could not have the credit.

MR. G. B. MICHELL, who is spending the winter at home in order to make known more widely the needs of the North African Mission field, will be glad of invitations to address the Lord's people on Mission work in the Regency of Tunis. During January he will be holding meetings in London and the home counties. In February he will be visiting the Midland and Lancashire districts, thence to the North of Ireland.

NORTH AFRICA COLLECTING BOXES.—We find there are several box-holders from whom we have not heard for two, three, or four years. We should be grateful if these friends would kindly forward us the contents of same.

Should any not wish to use the boxes further, will they please return them to us with notice to that effect?

THE Jews of Algeria have been reduced to such desperate straits by the recent attacks upon them and by being deprived of the opportunities of earning a living, by the efforts of Drumont, Regis, and their associates, that they are facing actual starvation. An appeal for assistance has been issued by the Grand Rabbi of France.

A NEW ENGLAND deacon was asked by Dr. Schaffler why the organ always played when the collection was being taken? The deacon said he thought it was to soothe the feelings of the people. The doctor said he did not want anything to soothe his feelings when he gave money to carry on the Lord's work. He said he wanted no music, unless it was a hymn of triumph and joy.

TO THE FRIENDS OF THE NORTH AFRICA  
MISSION.

21, LINTON ROAD, BARKING, E.,

December 9th, 1898.

DEAR FELLOW HELPERS,

Will you again unite with us in thanksgiving to God for numerous mercies received from His loving hands?

When I wrote you last month our general fund was again about exhausted, but before the close of the month we received a legacy of £300, and a further sum of £400 on account of another. Thus again our growing needs have been met and the beloved workers supplied.

Mrs. Cooper, Miss Addinsell, Miss Mellett, and Mrs. Jones, who have all had fever of a malarial character, are now decidedly better, but it is thought that it may be best for Miss Addinsell to come home for a time to regain her strength, especially as her furlough is nearly due. Each of these cases represent the answer to numerous prayers.

At Casablanca the hospital and dispensary, with residence, built by Mr. Oliver, Dr. Grieve's father-in-law, is now in use, and we trust it may be made a very great blessing. Mr. and Mrs. Jones are residing there, and the Misses Sexton and Watson are close by, while Mr. Nott is now staying with Mr. Armour at the house occupied by Mr. and Mrs. Edwards before removing to the neighbourhood of Tangier. Mr. Armour is again taking up the garden work there, and we trust it may be successful.

The work at Sifroo has been somewhat retarded by Miss Mellett's illness, but her health being better, and Miss Denison having now joined her, it is progressing again.

Miss Herdman is most energetic in teaching the people of Fez, and is greatly encouraged by the results she sees and hears of, but thinks it better that details should not be given.

In Tangier Dr. H. Roberts has reopened the dispensary. The hospital and Hope House have been undergoing substantial repairs. Miss Aldridge is now working at Larache, where she has secured a house; Miss Jennings has been with her, and has also visited Arzila. Miss Hubbard and Miss Lambden have gone on a visit to Fez and Sifroo, where Miss Marston has also been.

The work among the Spaniards in Tetuan is encouraging to the workers there, and in Tangier the meetings have been better attended.

Mr. and Mrs. Edwards are seeking to develop the Industrial Institute just outside Tangier.

In Algiers the Anti-Jewish movement still gains ground, and work is increasingly difficult. Miss K. Smith and Miss J. Cox are returning to Djemaa Sahridj to their work among the Kabyles, from which they have been absent for some time. Misses Read and Day send encouraging news of the Arab girl who is converted. They find it necessary, however, in their work, to be very careful to avoid offending French susceptibilities.

Miss Lochhead writes hopefully of the work in Constantine, and we trust that before long Mr. Smith and Mr. Short may join in the work there; they have just returned from studying French in Paris.

From Tunis Miss Case writes cheerfully of the work among the Italians in which Mr. Liley gives much valued help. The other branches of work proceed about as usual.

Dr. Churcher writes from Sousse of 809 patients treated during November; this represents a large amount of personal dealing with Moslem souls about the things of God. Mr. Pope and Mr. Webb have rendered effective help in this important service.

Miss A. Cox and Miss Scott having appealed against the sentence of several days' imprisonment passed on them in their absence have had the sentence confirmed, and have again

appealed against the false charges brought against them. It is to be feared that justice is not a prominent characteristic in these tribunals, but the Lord reigneth.

Mr. Cooksey finds that even in Kairouan the tension between this country and France is rendering work increasingly difficult, but the Jewish convert there continues to stand firm and to testify.

Tripoli has received further C.M.S. workers who are studying Hausa; Mr. Nott of that Mission is still seriously ill. The Medical Mission continues its useful work. Mr. and Mrs. Reid are returning to this station, and will (D.V.) be there before these lines are printed.

In Egypt Mr. Dickins and Mr. Hooper have had an interesting tour in the Delta, of which we expect details shortly. Mrs. Summers has been suffering from weakness of the heart, but last news tells of her being rather better for a short rest and change with the sisters at Rosetta. There are encouraging cases of enquirers reported by Mr. Summers and Mr. Fairman, and Mr. Kumm has an interesting story to tell of his visit to a village on the borders of the Libyan Desert.

We greatly regret to hear of the death of Mr. Peter Zwemer, of the Arabian Mission. We had happy fellowship here with his brother when returning to his work a few weeks back.

Dr. Eccles, our Treasurer, who has gone to San Remo for his health, is a little stronger, though not at present much better. He has been a most diligent, indefatigable, and unselfish labourer for North Africa, and we miss him very much. Please pray for his complete restoration, if it be the Lord's will.

I remain,

Yours faithfully in Christ's service,

EDWARD H. GLENNY.

**I AM DEBTOR.**

"I am debtor."—ROM. i. 14.

"How much owest thou?"—LUKE xvi. 5.

A DEBTOR! For the love of God unbounded,  
Embracing all, hath taken thought for me,  
Providing pardon, peace securely founded,  
And life and joy to last eternally.

A debtor! And can one so favored render  
Aught unto Him whose love hath giv'n me all?

I hear His royal Word, so sweet and tender:  
"Come unto Me!" I must repeat the call.

A debtor! For He trusts me with His treasure,  
That I may share His blessed work—to give,  
And life has come to me at His good pleasure,  
That others, too, may hear the Word and live.

A debtor! For in shadows darkly lying  
Are thousand souls for whom my Saviour bled,  
And distant lands, in sin and sorrow sighing,  
Wait for His message to be comforted.

A debtor! Loyal messengers have started,  
God sends them, helps them, speeds them on their way;  
Accepts the service of the faithful hearted—  
What am I doing my great debt to pay?

—Selected.

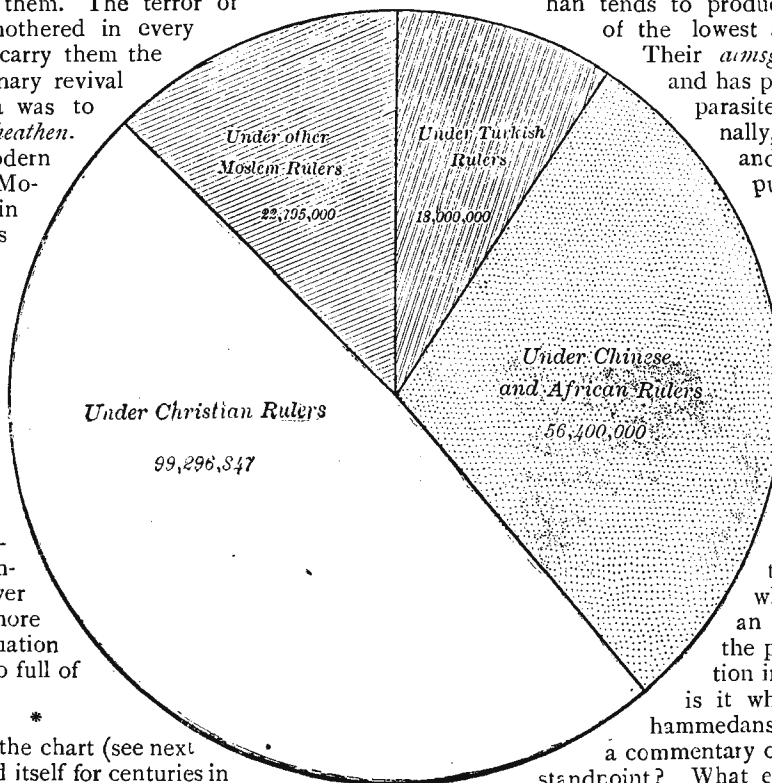
"THAT THE POWER OF CHRIST MAY REST UPON ME."—If you have this power, your work will become wonderfully easy, intensely interesting, and blessed beyond expectation, but if not, your service will be mere drudgery, and without fruit. This is the only power God can recognise and bless. 2 Cor. iv. 7.

**THE MOHAMMEDAN WORLD OF TO-DAY.**

BY REV. SAMUEL M. ZWEMER, F.R.G.S.

*Extract from article in "Missionary Review of the World."*

ISLAM dates from 622 A.D., but the first missionary to the Mohammedans was Raymond Lull, who was dragged outside the town of Bugia and stoned to death on June 30th, 1315. He was not only the first missionary to the Mohammedans, but the first and only Christian of his day who felt the extent and urgency of the call to evangelise the Moslem world. He was a martyr like Stephen, and worthy of so great a cause. Had the spirit of Raymond Lull filled the Church, we would not to day speak of very nearly two hundred million unevangelized Moslems. Even as Islam itself arose a scourge of God upon an unholy and idolatrous Church, so Islam grew strong and extended to China on the east, and Sierra Leone on the west, because the Church never so much as touched the fringe of the vast hosts of Islam to evangelize them. The terror of the Saracen and Turk smothered in every heart even the desire to carry them the Gospel. When the missionary revival began with Carey, the idea was to carry the Gospel to the heathen. Henry Martyn, the first of modern missionaries, preached to the Mohammedans; he met them in India, Arabia, and Persia; his controversial tracts date the beginning of the conflict with the learning of Islam. The tiny rill that flowed almost unnoticed, has gathered volume and strength with the growth of missionary interest, until in our day it has become a stream of thought and effort going out to many lands and peoples. Never were there so many books written on the subject of Mohammedanism as in our day, never was the Eastern question more pressing, never the whole situation so full of anxiety, and yet so full of hope.



Another fact evident from the chart (see next page) is that Islam had rooted itself for centuries in every land before modern missions came to grapple with the problem. The Church was ages behind time, and lost splendid opportunities. Christian missions came to Persia one thousand years after Islam entered. In Arabia and North Africa twelve centuries intervened. In China, Mohammedanism had eleven hundred years the start, and only this year has a beginning been made to evangelize the Moslems of Chinese Turkestan. In Java only *four hundred years elapsed* before work began for these half-pagan Moslems, and it is not strange that here we find many converts. About one-third of the Hausa-speaking people of North Africa are Mohammedans. Prior to the Fulah conquest, about the beginning of the present century, they were all pagans; Islam is even now making conquests west of the Niger. And practically the whole of this field—long since white for the harvest—has been untouched by missionary effort.

Looking at the table from another standpoint, there are to-day only 40,795,000 Moslems under Mohammedan rulers, *i.e.*, in Turkey, Persia, parts of Arabia, Afghanistan, and Morocco; while there are 99,296,847 under nominally *Christian* rulers,

and three-fourths of this vast number are subject to the Protestant Queens Victoria and Wilhelmina. Well may Abdul-Hamid II. tremble on his tottering throne for his califate, when two "infidel women" hold the balance of political power in the Mohammedan world. This is the finger of God.

The *five pillars* of the Mohammedan faith are all broken reeds by the solemn test of age-long experience; because their *creed* is only a half-truth, and its "pure monotheism" does not satisfy the soul's need of a mediator and an atonement for sin. Their *prayers* are formal and vain repetitions, without demanding or producing holiness in the one that uses them. Their *fasting* is productive of two distinct evils wherever observed; it manufactures an unlimited number of hypocrites, who profess to keep the fast and do not do so, and in the second place the reaction which occurs at sunset of every night of Ramadan tends to produce revelling and dissipation of the lowest and most degrading type. Their *almsgiving* stimulates indolence, and has produced that acme of social parasites—the dervish, or fakir. Finally, their *pilgrimages* to Mecca and Medina and Kerbela are a public scandal, even to Moslem morality, so that the holy cities are hot-beds of vice and plague spots in the body politic.

Fifty years ago it might have been said with much truth of the Mohammedan world, spiritually, that it was "without form and void, and darkness was upon the face of the deep." To-day we can add, "the Spirit of God moves upon the waters." What else is it when there comes the news of an ever-increasing demand for the printed Word from every station in Moslem lands? What else is it when two learned Indian Mohammedans devote their time to writing a commentary on the Bible from a Moslem standpoint? What else is it when first-fruits are being gathered, in even the most unpromising fields of labour among Moslems?

Not only is the soil being prepared for the sowing of the Word, but that Word—the good seed of God—has been printed in nearly every Mohammedan tongue. The Arabic Bible will prove stronger in this holy war than any blade of Damascus ever was in the hand of the early Saracens. For Persian, Afghan, Chinese, Malay, Hausa, and Russian Mohammedans that Word of God is also ready in their own tongue. The *Arabic* Koran is a sealed book to them, since it may not be translated; but the Bible speaks the language of the cradle and the market-place. In this we can see a wonderful providence of God giving the Church such vantage ground in the coming conflict, that even her enemies acknowledge victory certain.

ACTIVE FAITH.—An active faith can give thanks for a promise, though it be not yet performed; knowing that God's bonds are as good as ready money.—*Matthew Henry.*

1898 A.D.

TABLE SHOWING THE MOHAMMEDAN WORLD OF TO-DAY.

622 A.D.

Moslem Population	Mohammedan Countries	Total Pop'n	Moslem Pop'n	Language spoken	Government	Aspect of religious freedom granted	Date when Islam entered, A. D.	Mission Effort among Moslems, begun	Prof. Miss. Soc. that work among Moslems	Visible Results.
EUROPE, 5,814,417	Roumania, B. I. Serbia, and Greece. Turkey in Europe. Russia in Europe.	10,811,852 2,433,896 5,711,000 9,118,750	1,187,432 24,163 2,000,000 2,600,000	Slavonic Turkish Turkish Russian	Independent Kingdom. Kingdom. Absolute Monarchy. Absolute Monarchy.	Nonfatal toleration. Greek State Church. Complete toleration. Guaranteed by treaty, but actually a nullity. No religious freedom for dissenters.	1889—Converts made in Serbia. 1463—Conversion of Bosnia. 1675—Numbers of Greeks turn Moslem. 1853—Turks enter Europe. 1794—Missionaries go to European Russia.	Indirect. None. Indirect but important. None.	Methodist Episcopal (North) and others. Am. Board For. Miss. Foreign Chr. Mission. B. & F. Bible Society.	None among Moslems. Bible transl. Colleges, schools and churches.
ASIA, 133,882,164	Turkey in Asia. Arabia. Persia. Russia in Asia. Afghanistan. Baluchistan. India. China. Java, Sumatra, Borneo, Celebes, and New Guinea.	17,117,690 8,000,000 9,000,000 23,046,500 4,000,000 500,000 287,223,431 402,680,000 35,575,000	12,000,000 8,000,000 8,800,000 8,261,000 4,000,000 500,000 57,321,164 20,000,000 15,000,000	Turkish, Arabic. Arabic. Persian. Russian. Pashtu. Baluchi. Hindustani. Chinese. Malay, etc.	Absolute Monarchy. King. & indep. Absolute Monarchy. Absolute Monarchy. British Protection. British Imperial. Absolute Monarchy. Dutch, British, French Colonial.	Same as in European Turkey. Outside Turkish rule and British influence hardly any. Practically none. None for dissenters. Same as in India. Entire liberty with complete neutrality. Nominal toleration, with strong anti-oriental bias. Neutrality and tolerance. Dutch gov't opposes Muslim work.	622—THE HEJIRA OF MOHAMMED. 649—Conquest of Persia. 1570—Kuchum Khan introduced Islam to Siberia, in Transoxiana. 1000 (or earlier). 1005—Shickli Ismael in Lahore. 1305—Pir Khandayat in Deccan. 1522—First mosque built in North China. 1276—Malacca. 1606—New Guinea.	Direct. Indirect. Recently direct. None. None. Begun recently. Direct. Direct. Direct. Direct.	A. B. C. F. M. Presb. Board, N. C. M. S. Keth, Falconer Mission (Scotch). Arabian Mission Ref. Ch. Am. C. M. S. Presb. Board N. Bible Societies. Bible translated in part. Matthew's Gospel translated. Bible translated. Many stations, schools, controversy. Converts. Bible translated. C. M. S. C. M. S. Presb. B. Free Ch. of Scot. U. S. P. G. Only incidentally by various societies. Various Dutch Soc. (thenish Miss. Soc. and Barinun Soc.) More than 13,000 converts in Java alone. All agencies at work.	Strategic points all occupied. Bible translated. Literature, colleges, Bible Presses. Bible distributed. Medical work, preaching. Rescued slave school. Bible transl. Schools. Converts. Martyrs. Bible translated.
AFRICA, 56,798,066	Egypt. Zanzibar. Morocco. Tripoli. Tunisia. Algiers. Senegal around Lake Fehad. The Sudan. Region of Sokoto. The Sahara.	9,734,403 150,000 5,000,000 1,300,000 1,700,000 4,429,421 9,100,000 40,100,000 13,000,000 10,000,000	3,978,725 140,000 4,897,000 1,000,000 1,619,850 3,664,941 8,000,000 10,400,000 10,000,000 5,000,000	Arabic. Swahili. Arabic. Arabic. Arabic. Arabic. Hamitic. Arabic. Hamitic. Hamitic.	British Occupation. Brit. and German Protection. Absolute Monarchy. Turkish Protection. French Colonial. Tribal, under British, French, or German influence.	Much greater than in Turkey. Not yet complete. None. Same as in Turkey. Nominal freedom but R. C. supremacy. Undenied and uncertain.	640—Qamar takes Alexandria. 900—Arabs from Oman reach Zanzibar. 647-690—Arab conquest of North Africa by the sword. 1077—Founding of Timbuctoo. 1000-1100. Spread of Islam in Africa. 1900—Arabs in Sudan under the Mahdi.	Partly direct and important. Direct. Direct. Indirect. Direct. Direct. None. None. None.	United Presbyterians, C. M. S. North Africa Mission. Universities' Mission. North Africa Miss. & other smaller missions. Preaching work for women. Thirteen stations occupied, and a number of converts.	Contraverted literature. Schools. Hospitals. Churches. Home Stations. Three Stations. Schools. Hospital. Medical missions. Preaching work for women. Thirteen stations occupied, and a number of converts.

196,491,847.—TOTAL MOSLEM POPULATION IN THE WORLD.

The Work of Others.

THE SOUTH MOROCCO MISSION.

THIS Mission was formed in 1888. In the December of that year the first two missionaries, Mr. Nairn and his sister, now Mrs. Richmond, went to Mogador, and from time to time since, fresh workers have been raised up and sent forth to this needy land. Marakesh, or Morocco city (the southern capital of the empire), Saffi, Mazagan, and Azamoor have been successively occupied. About eighteen workers are now on the Mission staff. Dispensaries have been opened at most of the above stations, and a large medical work has been done, as also by the missionaries while itinerating.

The news of salvation and peace is being proclaimed by the written, as well as by the spoken word. Mr. Geddes tells of an interesting group of men who visited him in his tent, when he was journeying, who had many questions to ask about the religion of Jesus. They sat with him reading and talking till late in the evening; in the morning they were back again, and as Mr. Geddes rode out of the encampment he could see a little group of men sitting round the reader, and could hear him reading to them from the Sermon on the Mount.

A single tract has been known to pass from village to village; in one case copies were made by the notaries in the market, the man to whom it had originally been given sitting beside them as they wrote, fearful that if he lost sight of his treasure he might never see it again. In a house at Marakesh a party of men were found sitting up at night copying chapters from a gospel, in order to take it back to their desert home. They were greatly pleased with the offer of a whole Testament, and said that away in the Sahara they had been trying to get the book from Jewish traders, but had not seen it till now.

Some, after reading the tracts, have made it their business to go to the nearest mission station to see whether the lives of the Christians corresponded with their written teachings, while in other cases it has been the testimony of the life which has induced the desire to know the religion which produced such fruit.

Like our own, the Mission is Evangelical and unsectarian, and is wholly dependent for support upon the freewill offerings of the Lord's people. The founder and director is Mr. John Anderson, 64, Bothwell Street, Glasgow, to whom all gifts should be forwarded.



## Egypt.

### AMONGST THE FREEBORN OF THE DESERT.

BY MR. W. KUMM.

*"Prepare ye the way of the Lord; make straight in the desert a highway for our God."—Isa. xl. 3.*



WHILE still in England a voice often seemed to speak to me of the people of the desert, and the desire took possession of my heart to go and preach the Gospel to them. Now, at last, I have had the privilege of looking upon those dear people, and upon a portion of the vast desert of the Sahara, which is for me the promised land. Yet it was only a look, and I had to come away to bide the Lord's time.

It was on the morning of the 3rd of October that I started from Alexandria, taking train to Cairo, where I arrived in the afternoon. As I had to do some business with the German Consul, I spent the 4th on our Dahabieh, which was lying at anchor just south of the Bahr-El-Aama Bridge. On the 5th of October I set out with two donkeys—one carrying my two portmanteaus, and the other I rode.

By six o'clock we were fairly outside the town, and on our way to a village called Kerdase, lying due west of Cairo, and a little north of the Cheops Pyramids. I thought I should be able to reach the village in about five hours, and was consequently much surprised when, after about three hours' riding, my way was suddenly barred by water, the whole land being flooded for miles around, of which of course my map told me nothing. After waiting about five minutes, a boat appeared, which we all entered, both beasts and men. The two Marakebies (boatmen) set to work, and with long poles pushed steadily through large cotton fields, whose green heads and white balls were just peeping out of the water. After two hours' hard work we reached Kerdase, which lies just at the foot of the Libyan Mountains. There I again mounted, and, travelling along the edge of the desert northward, I came to Abu-El-Roash, a Bedouin village.

This village consisted only of mud huts, in which there was no room for me to stay, and even had there been, I could not well have remained on account of the dampness. So I climbed up a high, barren hill composed of flint stone, which rose just behind the village, to look out for a house or place to stay in. I had a splendid view from the summit. The desert air is very clear, and all the villages and towns of the Delta for a distance of about thirty or forty miles were lying before my feet. In front of me was Cairo; to the right the lofty pyramids; and to the left the beautiful land of Goshen, stretching far away to the horizon. Just before my feet was lying Abu-El-Roash, a little to the right Seft-El-Leben, Kerdase, and other villages; but there were no houses near except two or three in Kerdase.

After feasting my eyes on the beautiful sight, I returned with my donkeys to the latter place, and after some inquiry found the locanda, which was in the hands of a Greek, and of whom I had heard already through a gentleman in Alexandria. I sat down in his shop and refreshed myself with bread and cheese, which I had taken with me, while my host supplied me with a kind of lemonade. I then inquired about the houses in Kerdase, and whether there was the possibility of my getting some sort of room for a few weeks, as I had not brought a tent with me. I had hardly mentioned it when he invited me most

heartily to stay with him, as the only remaining buildings were two mills and the house of the Omdi.

The palace of my friend the Greek consisted of two rooms, the one a shop, and the other a store-room. He offered me the latter, which was the better of the two, and which he had used till then as his bedroom, being willing to content himself for the time being with his shop. He set his two servants to work to clear out my room and to cleanse it thoroughly, and after a bed had been made up in the corner, and the whole room freely sprinkled with Keating's powder to keep or turn out the little inconveniences, I found myself in quite comfortable lodgings. As my room did not possess any door, I constructed a portière from an old rug, which the servant managed to fix splendidly. When the evening came I had settled down comfortably, and, after a good day's work, rest was very sweet.

The next morning, when I awoke I found myself very much refreshed and invigorated; and after a cup of cocoa, which I made myself, I went out to have a look at the village. Kerdase has about fifteen hundred inhabitants, all Felaheen, and with the exception of two Koptic families, all Moslems. There are a good number of palm trees round the village; dates and durrha, of which they grow a considerable quantity, being their regular food. Some grow tomatoes and a few other vegetables,

but no potatoes. My bill of fare during my stay consisted mainly of chicken, native bread and rice. Tea and cocoa I had brought with me. There were no Europeans in the village beyond the Greek with whom I lived, and with the exception of two other Greeks, who came to visit my host, and an Italian, who passed through on a camel, I heard nothing but Arabic during my stay of a month in the village. This, of course, was the main object for going there, and I was quite satisfied.

Having told you all about the outer circumstances, let me now say a word or two about the Lord's work which I was enabled to do.

I might divide it into two parts:

1. Work amongst the Felaheen.
2. Work amongst the Bedouin.

On the morning after my arrival, while sitting under the palm trees before the house, an old sheik sat down by my side with a large wound on his thumb. Having taken some medicines with me, I dressed it for him, at the same time making him a present of a gospel, with which he seemed very pleased; I must here express to the Trinitarian Bible Society my best thanks for so kindly supplying me with Scriptures. The next day the Sheik came again bringing the Omdi (head of the village) with him. This man's hand was one large sore, having been treated by a native doctor. My first thought was that his hand would have to be amputated as quickly as possible;

it was looking quite black, while in some parts mortification seemed to have set in. I told him, therefore, to go to Cairo immediately to the C.M.S. hospital. But on no account could he be prevailed upon to go. He asked me if I could not do anything for him; he would send his servant to Cairo immediately and buy everything that was needed, but he himself; no! As I had only a few medicines with me I sent his servant to Cairo, and after his return, after about ten hours, did for the Omdi the best I could, cleansing his hand thoroughly. He must have been in awful pain, for he fainted under it, yet no word escaped his lips. I put him on my bed, bandaged his hand and then sent him off with two of his servants. When he was gone I was much exercised over this case, and pleaded with the Lord if it was His will to bless my feeble efforts, and to heal the man's hand. From this day the Omdi came every morning, and after I had treated his hand we used to read together from the word of God. This continued as long as I remained in Kerdase, and when I departed I could say, Praise the Lord, from my heart, for the Omdi's hand was healed and his heart, I trust, sorely wounded. Let us hope and pray that his heart also may soon be healed by the Master's own hand.

Of course this case opened the door widely for me. During the last fortnight of my stay in Kerdase, I had about twenty patients: every morning, mostly eye diseases. I sent several of the men to the C.M.S. hospital in Cairo. Dr. Harpur there had very kindly promised to do all he could for them.

Amongst these natives nothing will give such a wide entrance for the Gospel as medical work. After I had finished with my patients in the morning I used to sit down before the door of my hut with my Bible. Then a number of sick people and other natives would flock around me, sitting cross-legged on the ground to listen. I generally handed the Bible to a Sheik, of whom I had always one or two. He would read and I tried to explain the blessed messages of the Lord in, alas such feeble words. At the close I generally offered gospels to those who could read, and they always received them gladly.

Of the fanaticism with which one meets in some places I found nothing. Of course they were Moslems, and not even nominal Christians, and had to be treated as such. To one Sheik, who had read for me several times, I made a present of a whole Bible in small print, for which he handed me his valuable Moslem rosary of ninety-nine beads, saying that he had done with it now, and that he was going to worship the Lord forthwith; but it is always difficult to tell whether a Moslem is sincere. should be glad of prayer for him.

All of them, however, were not like this man; quite a number tried to cheat one wherever they could, and one had to be constantly on the watch. There being no other Europeans in the village, I used to dress like the natives in kaftan and turban, which the people liked. They said, "Our brother is not like other Rumis. He is like one of us." I found the native dress a help in going about amongst them.

One day the Omdi invited me to a great feast to which he had called all his friends. There was plenty of everything—camels' flesh (somewhat resembling gutta-percha), whole sheep, chickens, rice, bread, dates, and sweets, brought in immense dishes, around which we all reclined, helping ourselves without knives and forks. Our host supplied me with the best tit-bits, which he first tasted and then handed to me. It would have been most impolite not to have seemed extremely delighted with this attention. The feast lasted about two hours, which I can assure you were two very painful ones for me; but at last all was over.

On several other occasions I was invited to marriage feasts, etc., but I always declined. When I left Kerdase quite a crowd brought me to the boat, and continued salaaming for a long time, asking me to be sure and come again soon.

## II.—THE WORK AMONG THE BEDOUIN.

On the first Sunday morning after my arrival in Kerdase I took my Bible and went out for a walk into the desert, to be for a time alone with the Lord, when suddenly I came upon quite a number of Bedouin tents. Several men called out from the interior of one of them, and asked me to come in; so on hands and feet I crawled in. They spread a large mat on the floor, on which I reclined, and brought dates, bread, and water, asking me to eat with them. I ate a few dates, then pulled out my book and read to them, upon which they seemed most delighted. Those Bedouin know very little about Islam, or indeed any religion. They still wear the blue cross of their fathers printed on their hands. The women amongst them are respected, and not treated like the Felaheen women, as cattle. When I entered the tent the eldest man introduced his whole family to me—his wife (these Bedouin have only one wife), sisters, and children. We talked quite a long while together. I told him that I should like to make several expeditions into the desert, when he immediately offered to accompany me. So I arranged to go with him the following day.

The next morning came, and on calling I found him quite ready, his rifle slung over his back and his pistols in his belt, for the Bedouin always go armed. We started away to the west toward the hills,

and soon lost sight of the fruitful Nile valley. We met a herd of camels seeking their scanty food—viz., little bits of bitter grass growing amongst the stones. On we walked till all life seemed to have disappeared. Unbroken silence, nothing but desert and sky. Suddenly my companion turned round upon me and asked me, with a strange look in his face, "Are you not afraid of me, you who live amongst the Felaheen? None of them would ever venture as far as you have gone to-day. What if I should kill you and take everything from you? No one would know what has become of you. And you have no weapon to defend yourself with."

I looked into his face and smiled, saying, "No, I am not afraid of you. Why should I? You are my friend. Why should you kill me? And besides that I have a weapon, which you know nothing about, I have Allah on my side."

He stretched out his hand, and said, "You do not need to fear me; I am your brother." Later on he told me why the Felaheen were so afraid to meet them in the desert. He said, "If we go into the villages to buy things, they take all our money from us, and give us nothing in return; so if we get them out here we pay them back." He evidently had thought that in some way I was connected with the Felaheen. I afterwards showed Hamate, my guide, a compass. He thought this was the most wonderful instrument he had ever seen, for with that one could go anywhere and never lose one's way.

At night time I was back into the village, very satisfied with my day's excursion. A few days afterwards Hamate, who called about ten camels his own, brought a friend of his to me, named Jonas, a leader of a caravan. This man, strange to say, had got hold of a New Testament, had read it several times, and, as far as one could judge, was a believer in the Lord Jesus Christ. He seemed to me quite clear on the foundation truths, and was eager to tell others about it. I had several long talks with him. A few days before my departure from Kerdase he started with a caravan for Sivah, in the Libyan Desert. He had invited me several times most heartily to go with him, but I had to decline.

As he expressed so much regret, I asked him whether he would do something for Christ and the Gospel. "What can I do—what can I do?" said he. I proposed to make up a parcel of Gospels for him to distribute amongst the Sheikhs of the Oasis of Sivah, telling him that soon, God willing, I would go with more. He was delighted with the suggestion, and when he left had under his arm a parcel of twenty Gospels of John, a highly-prized treasure. Please pray for Jonas and his little effort to spread the light.

## Tunisia.

### TUNISIAN CHILDREN.

BY MISS ETHEL TURNER.

*"The streets of the city shall be full of boys and girls, playing in the streets thereof."—Zech. viii. 5.*

THIS gladsome picture of restored Jerusalem appeals to the heart of all who love the young, but specially, perhaps, to those who have to live in an Eastern, and that a Moslem, city. Here the girls are conspicuous only by their absence, for unless they are very poor they are not allowed to play in the streets. In this respect the Bedouin or country Arabs are much freer, their women being allowed to go unveiled, and the girls running about the fields as freely as the boys.

It is of the boys and girls of Tunis that I would like to tell you a little, and to enlist your prayers and interest on their behalf. As amongst the Jews, to be born a girl is a misfortune,

so it is regarded by Mohammedans. Happily, some parents get very fond of even their girl as she grows, but a boy is always treated as a superior being. His mother must call him "Sidi" (my lord), and if there is any money to spare, he must have good clothes, toys, and pocket-money, though his older sisters must work for theirs. Boys are sent to school, unless very poor, but it is "aib" (a shame) for a girl to learn to read or write. Not that an Arab education includes much that would render a lad who had been to school greatly in advance of one who had not. The education consists chiefly in learning certain passages of the Koran by heart, and how to write the Arabic characters. Unless a lad is sent afterwards to the mosque, he will probably not even be able to write a letter decently, nor understand what he is reading. Since the French occupation of Tunis they have given a good elementary education to all boys whose fathers' prejudices have been so far overcome as to permit them to allow their sons to be educated by the "infidels."

There is also progress in a much smaller degree in connection with girls. Parents' eyes have been opened to see that if they want their daughters to marry well (probably with young Arabs who speak French and dress "Sooree," *i. e.*, as a European, but always wearing the red fez), it is an advantage for them to know a little French and have some taste for European customs. There is undoubtedly a struggle going on under the surface between the prejudice and ignorance of the older generation and the desire for freedom and civilization of the new. This is encouraging for us, for in spite of the evils which civilization has brought, the removal of ignorance and prejudice is undoubtedly part of the preparation for the "Way of the Lord."

What are we doing for the young? Many things we would do we cannot, so our efforts may appear feeble, but we are doing our best to teach and influence all young people. We have a native porter boys' class at our Bible Depot every Friday morning, except during the summer. These lads are Berbers, and neither know how to read nor write; they are the roughest lads in Tunis, and from some of the poorest families. But there is a great deal in them. Here are three or four typical characters. They may have a conscience; if they have, by God's help the missionary will find it out. Our class consists of such as these, and we teach the boys to sing hymns, learn texts, etc., and give them Bible instruction. We have attempted more than once to teach these lads to read and write, but they cannot, or will not, apply themselves; they have no patience. We have not given up, though, and may try again this winter, altering our methods somewhat. Some of these lads can repeat the Ten Commandments, whole hymns, and many texts, and one or two have set our hearts aglow by giving signs that the Word has gone beyond their heads, and is touching their hearts. We want your fervent prayers on their behalf, that they may receive Christ.

Last winter Mrs. Michell and others began an effort on behalf of the girls, by hiring a room in the house of a woman who was friendly, and commencing a daily school. In spite of many difficulties, it was certainly a success, and we hope to carry it on this winter with renewed faith, hope, and patience. Of course, they are only the poorer-class girls who come. That any come is a cause for thankfulness. (None of the better-class girls ever go out except in a carriage, or occasionally



SOME MEMBERS OF THE "PORTER BOYS' CLASS," TUNIS.

accompanied to some feast, and even some quite poor men will not allow their girls to go out except a few times a year to the baths or a wedding, etc.). These girls repeat texts, hymns and the Ten Commandments, besides learning to sew, crochet, etc. Regular Bible teaching is of course the chief feature of the class. An Arab child's mind is terribly ignorant of the simplest religious truths; therefore it seems most important that we should be able to sow the seed of the Kingdom *before* the child is likely to enquire for itself from Mohammedan parents or teachers. Since Miss Hammon's return (from her furlough) she and Miss Johnston are carrying on the class. Here is a group of some of these dear girls.

We are very grateful to the friends who have helped with these classes by providing for rent of room, materials, etc., and in sending shirts, handkerchiefs, etc., for the boys' feasts.

These lines are written about Tunisian boys and girls, but in pleading for them I plead for all in North Africa. The work is much the same in all stations, and *much the same as at home*. I would humbly remind some of our readers of this in closing, for why should a different judgment be brought to bear upon work abroad from that with which work at home is judged?

Friends, we have undertaken this work first at our Lord's command, and secondly because we are sure it will succeed and bear fruit. A Sunday-school teacher at home does not abandon his class, though for years he may only weed, plough, and sow. We spend most of our time in these operations, and we have a great many more *weeds* to pull up than we ever had at home; but the *Power* is the same, and we know that no system, no nation, no individual can resist that Power when the Lord



ARAB GIRLS UNDER INSTRUCTION IN TUNIS.

Need it be said our "hearts' desire and prayer to God" for these young lads and lasses "is that they might be saved." Will you give them a place in your prayers, not growing weary, knowing that "if we ask anything according to His will . . . we have the petitions that we desired of Him?" (1 John. v. 14-15.)

In order to reach some of the better-class girls, we have undertaken to teach French to a few. This has given us entrance into houses where otherwise we might have been denied it, and has brought us also in touch with two or three girls who can read Arabic, so that they can see for themselves the statements of God's Word. Miss Case has also succeeded in gathering a number of Italian children together, children of converts, etc. Every day they are taught faithfully from God's Word, Miss Gitsham undertaking to give them reading, writing, etc., as well, that they may not come under R. C. influence in the schools.

is working, and He *is* working, and we trust we stand ready to reap when His time is come. In dealing with the young we are undermining the Mohammedanism of the coming generation, part of our work being, like Jeremiah's, "to root out, to pull down, and to destroy." We are also preaching Jesus, Who lives to save; thus we also "build and plant" (Jer. i. 10). We are often tried both in our own souls and in connection with the work; but

"When our eyes are fixed on Jesus,  
We lose sight of all beside."

And we find His promise true, "Lo, I am with you all the days" (Mat. xxviii. 20, R.V. marg.).

OUR joy in Christ speaks a language that all hearts can understand, and is a testimony for Him such as mere knowledge and utterance can never give.

## THE MISSING LINK.

BY MR. J. COOKSEY.

IN the work of undermining Islamism by the truth of God, there is a continual cause for encouragement in the fact that though it is the master lie of Satan set in opposition to the truth, yet from its very nature its doctrines are untenable, and the contradictions and absurdities of the Koran are commonly admitted.

In endeavouring to solve the problem of giving again to North Africa the Gospel which she once enjoyed, we have to take into account not only the mixture of truth and falsehood contained in the Moslem confession of faith; nor merely the limited amount of linguistic and spiritual power possessed by the missionary; but also and largely *the great difficulty in winning a hearing for the message.*

In a charming Eastern story, entitled "Sweet First-fruits," by Sir William Muir, we get a beautiful combination of a company of Moslems with a certain openness of mind to receive new truth, and enough love for it to renounce, if need be, their preconceived ideas; and the spiritual sequel is splendid. At present, in this Regency, these elements are seldom found sufficiently strong, and in such happy proportions as to forecast a similar termination. Speaking for the masses, one would say these characteristics are almost entirely absent, so that in order to effect the same result—which is to bring the Moslem in general into touch with the truth of the Scriptures—some point of contact must be found having sufficient attraction for him in his present moral condition.

This missing link between the missionary and the people has been, and is, very largely supplied in Sousse, Kairouan, and Djemma, by means of medical mission work, through Dr. Churcher. This does not imply that there are not many other and fruitful connections with the people: far otherwise is the case, and especially so among the student and reading classes, who are mainly reached by means of the Bible depôts, French classes, and private conversations. There can be no question, however, that *the link alike for the peasant at the plough and the labourer in the market-place is medical work.* One of the evidences of Christ's ministry accepted by John the Baptist was that "Unto the poor the gospel is preached," and the life of our Lord and the history of the early Church illustrate the truth that "The directest way for the gospel to reach upward is to strike downward—Jewish fishermen before Jewish priests, Roman slaves before Roman Emperors, heathen outcasts before heathen high-castes." This fact is again and again enforced by the history of missions, as seen in Judson's work among the Karens of Burmah, and Dr. Clough's among the Telegus of India. Therefore, because of the adaptability of medical work to the whole of Southern Tunisia, and its affinity to the work inaugurated by Christ and blessed in so many mission-fields, we lay these facts before God's stewards of all denominations, trusting that it may be promptly and efficiently supported.

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE

FOR the safe return of Messrs. Dickins and Hooper from their itinerating tour on the waterways of the Delta, and for many opportunities of service during their month's absence.

For the Lord's protection and care of our brother, Mr. Kumm, during his stay on the confines of the Libyan desert; and also for "open doors"

For the recovery of some of our Mission band who had been laid aside by attacks of Malarial fever; notably Miss Addinsell (Kairouan), Mrs. Cooper (Tripoli) and Miss M. Mellett (Sifroo).

## PRAYER

FOR the Omdi mentioned in Mr. Kumm's diary. That the Word read day by day may be blessed. Also for the Sheikhs who read the Scriptures each morning and for others who listened to the Gospel (page 7).

For Jonas, the Beduin caravan leader. That he may be enabled to witness a good confession on his journey to Siwah, and that the portions of Scripture entrusted to him may be wisely distributed and bring forth fruit in many lives.

That a rich blessing may rest upon the "Missionary Cruise" to North Africa, leaving on the 20th inst. That a deep interest may be awakened in many young hearts, and that some may hear the call to personal service in these Mohammedan lands.

That God would raise up many men for His service in the various mission fields of North Africa.

## THE MARCH OF RAILWAYS IN AFRICA.

RAILWAYS in the Dark Continent are yet in their infancy, nevertheless, they are moving onward with ever increasing speed. The European nations who have of late years been partitioning Africa, see clearly that if their various "Hinterlands" and "Spheres of Influence" are to be dominated and opened up to commerce, the presence of the iron horse becomes a necessity.

The Belgians have just completed their line from Boma, through the cataract region of the lower Congo to Stanley Pool, in the face of great difficulties, thus opening up the vast water way of the Upper Congo to trade and civilization. This will also do away with the long weary tramp endured for so many years by the missionaries in passing to and fro to their stations, in the course of which so many precious lives have been lost.

The French are steadily driving wedges southward from Algeria into the Sahara. The most westerly of these is the line advancing from Ain Sefra through Figuig, thence following the caravan route to Timbuctoo, where it will connect with the one advancing from Senegal.

The Uganda railroad has been opened for traffic as far as Tsava, 130 miles inland from Mombasa. The track is expected to reach Kikuyu, about 200 miles inland, by Christmas.

The longest and most important, however, is the contemplated line which is to connect Egypt on the north with Cape Town on the south, already spoken of as the "Cape and Cairo" road. The distance roughly is about 5,000 miles. The present line from Cairo to Berber is upwards of 1,000 miles in length. At the Southern end, trains are running from Cape Town as far as Buluwayo, about 1,300 miles. It is expected that the line will connect by means of fast steamers on Lakes Nyassa and Tanganyika with the Victoria Nianza. The opening up of these iron roads must necessarily have a most important bearing on the evangelization of Africa.

NOTHING great or good in this world is done without effort. Nature holds her secrets fast closed from a runaway knock. Art is too shy to be wooed by careless lovers. The man who would succeed in business must wake while others sleep. Yet many appear to suppose that it is possible to attain and keep a position of abiding fellowship with God, of victory over sin, of knowledge of the Word, without watchfulness and self-denial. It cannot be. We must make time to be holy. We must earnestly strive to enter the strait gate. We must lay aside every weight and run. We must arise and be on the upward track, while the world lies wrapped in luxurious sleep.—*F. B. Meyer.*

## For the Children.

### A STRING OF CAMELS.

By Miss S. M. DENISON.

"PLEASE tell us a story." "Just one more." "Tell us about the camels." These and like requests have come to me so often lately from little friends that the thought has come to write down these simple little "bits" of missionary life and travel, that other little ones may hear and be interested too in the dark corner of the dark continent in which I have been working for some years, Morocco.

The most frequent request is, "Tell me about the camels." How ever many are the stories told, one little listener is never satisfied unless he hears again about the camels, and the chief thing he wants to hear is, how the camels roar when being laden and unladen. As this is impossible to reproduce in print, my little readers must be satisfied in being told that the camels *do* roar, making a most angry sound deep down in their throats, a sound like a long *A-a-gh*. The people in Morocco use camels to carry heavy loads from one town to another, for there are not any trains there, or any smooth roads for carts. A camel can carry five or six hundred pounds weight, and when his owner is about to lade him he makes him kneel down by striking him on his fore-legs, so down he kneels—first his fore-legs are bent under him, then the hind-legs, and with a great pull together he "settles down"; next his owner gets a piece of native rope, made of palmetto, and ties one of the fore-legs, as it is doubled, so that the camel can't get up again till the rope is cut. After that the man (or men) puts a big soft basket over the camel's back so that it hangs down on both sides, and into this they put the packages which the camel is to carry; or, sometimes his load is made up of things that are too big to go into the panniers, then the things are just fastened on with ropes, the men being very careful not to make one side heavier than the other, or, if the load is to be corn, or barley, or dates, or wool, the men make a very big bag, long-shaped, and put the corn into this, filling it up at each end and leaving an empty place in the middle where the bag will rest on the camel's back; for camels don't really carry much on their backs, but slung across. Well, all the time that the men are doing this the camel is turning round his head and roaring angrily at them, and his neck is so long he *can* turn his head, first one side, then the other, and every now and then one of the men gives him a knock on the nose to make him keep still.

Then, when with all this roaring the camel is ready for the road, they take off the rope and hit the camel on the hind legs to make him get up. This he does, grunting and grumbling all the time, and the men go on lading others till all are ready. Now, there are two questions you will ask. First, "What is palmetto?" then, "Did you *see* the men lading the camels?" Well, I will answer the first question now, and leave the other till next month.

Palmetto is a plant that grows wild in Morocco, and, if allowed to do so, will become quite a tree, but it is generally cut down so often, that it is only near a "saint's" tomb (where the people do not cut it down) that one sees it higher than a couple of feet from the ground. Its leaves are something the shape of one's hand, only with very many fingers, and the people strip the "fingers" off and plait them into ropes and baskets and fans and other things. In the prisons in Morocco a good many baskets are made from the palmetto, for the poor prisoners there are often not fed, but only have enough bread given them to keep them in a lingering death. So they make these baskets and sell them, and thus are able to buy food. Sometimes, if the prisoner has friends they keep

him supplied with food, but if he is in prison far away from his own home he sells his clothes, bit by bit, till often a prisoner is clothed only in a sack. Then, in some of the city prisons, they say that to make baskets they have to pay the people who bring in the palmetto, and as baskets sell so cheap, they hardly gain anything by making them. In the city in Morocco where I live there are several prisons and hundreds of prisoners in each. One day a young lad told us that he had just been passing one of these prisons and had seen three dead men carried out to be buried, they were all placed on one bier to be carried to the cemetery. A man who heard the lad said, "How dreadful! those three men must only have weighed like one man, or the bearers could not have carried the bier." So the poor prisoners there get to be like skeletons. In another prison, far away from the first one, we heard of fifteen men dying during one night of fever and overcrowding. When prisoners are put in prison in Morocco they never know if they will ever get out again; they are not put in for a certain time as at home, and some of them have shackles put on their ankles and rivetted on, and if ever they get out again they have to pay to have them taken off. Well, in another prison last winter some of the prisoners attacked the warder, took the keys from him, and escaped from prison; but they were not much better off than before, for they still had their shackles on, and the town in which they were was a walled one. They ran here and there like madmen, dragging the heavy shackles, and called out at the doors of the houses, "For God's sake, protect us." It was just supper-time, and one old woman told me how one of these men suddenly appeared in her home and begged protection, but she said: "My heart is sore for you, but I cannot take you in, or the Kaid (that is, Governor) will take my son instead." Other women in other houses acted in the same way. So no one would help them, and some of them made for the town walls and escaped over them; but it was not long before the authorities knew of it, and sent people out after them, and all were recaptured except four. They sent an old woman, too, with a candle, to search the houses and see if any were hidden by the people. They never caught the four, but the others were kept in prison till the Kaid should come home. And now we hear that when he did come home he ordered his assistant to treat them with such cruelty that their hands were disabled for life.

Do you not think these people are very cruel? Indeed they are, and the reason is because they do not know the Lord Jesus Christ nor His great love. If they knew and believed how much God had loved them, then they would love one another and be kind to one another, instead of trying to injure their friends and neighbours. If any of you belong to the Lord Jesus, will you pray for these Moorish people, that their hearts may be changed, and that God would bless our work to that end?

Next month I will answer the other question if you will look out for it.

(To be continued.)

SIDEBOARD 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.

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.).

GOD regards not so much the *extent* of our service, as our *faithfulness* in it.

## 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. Eleven workers of this Mission are stationed in the capital. Nine others are carrying on Medical Mission work in Sousa and surrounding villages. Four 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.

The 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.
<b>TANGIER.</b>		Miss A. G. HUBBARD .. Oct., 1891		<b>REGENCY OF TUNIS.</b>		Mr. D. J. COOPER .. Nov., 1895	
Mr. C. MENSINK .. Oct., 1888		Miss I. DE LA CAMP .. Jan., 1897		<b>Tunis.</b>		Mrs. COOPER, <i>née</i> BILL Dec., 1897	
Mrs. MENSINK .. May, 1890		<b>Fez.</b>		Mr. A. V. LILEY .. July, 1885		<b>EGYPT AND NORTH ARABIA.</b>	
Mr. W. T. BOLTON .. Feb., 1897		Miss E. HERDMAN .. Jan., 1885		Mrs. LILEY .. April, 1886		<b>Alexandria.</b>	
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		<b>Sifroo.</b>		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		<b>ALGERIA.</b>		<b>Bizerta.</b>		Mr. W. T. FAIRMAN Nov., 1897	
Mrs. BOULTON .. Nov., 1888		<b>Cherchel.</b>		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	
Or. G. R. S. BREEZE, L.S.A. .. Dec., 1894		Miss H. D. DAY .. "		<b>Sousa.</b>		Mr. A. T. UPSON .. Nov., 1898	
Miss F. MARSTON .. Nov., 1895		<b>Constantine.</b>		Dr. T. G. CHURCHER, M.B., C.M.Ed. Oct., 1885		<b>Rosetta.</b>	
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		<b>AT HOME.</b>	
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	
<b>BOYS' INDUSTRIAL INSTITUTE, NEAR TANGIER.</b>		<b>Algiers.</b>		Miss L. GRAY .. Feb., 1891		Dr. C. L. TERRY, B.A., M.B., C.M.Ed. Nov., 1890	
Mr. J. J. EDWARDS .. Oct., 1888		Mons. E. CUENDET .. Sept., 1884		Miss A. COX .. Oct., 1892		Mrs. TERRY .. "	
Mrs. EDWARDS .. Mar., 1892		Madame CUENDET .. Sept., 1885		Miss N. BAGSTER .. Oct., 1894		Mr. G. B. MICHELL .. June, 1887	
<b>Casablanca.</b>		Miss E. SMITH .. Feb., 1891		<b>Kairouan.</b>		Mrs. MICHELL .. Oct., 1888	
Dr. G. M. GRIEVE, L.R.C.P. and S.Ed. Oct., 1890		Miss A. WELCH .. Dec., 1892		Mr. J. COOKEY .. Dec., 1896		Miss GRISSELL .. Oct., 1888	
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Miss A. WATSON .. Feb., 1897		Miss K. SMITH .. "		Mrs. VENABLES .. "			
<b>Tetyan.</b>		M., Mme., and Mdlle. ROLLAND, <i>Missionary Helpers.</i>		Mr. W. REID .. Dec., 1892			
Miss F. M. BANKS .. May, 1888				Mrs. REID .. Dec., 1894			
Miss A. BOLTON .. April, 1889							

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