



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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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.  
OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

LIST OF DONATIONS FROM FEBRUARY 1st TO 28th, 1899.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.				DESIGNATED FUNDS.				DETAILS OF HEREFORD AUXILIARY.			
1899. No. of Feb. Receipt.	£ s. d.	No. of 1899. Feb. Brt. frwd.	£ s. d.	1899. No. of Feb. Receipt.	£ s. d.	1899. No. of Feb. Brt. forwd.	£ s. d.	DETAILS OF HEREFORD AUXILIARY.			
1 ...3441	5 0 0	178	13 1	1 ...2238	2 0 0	28 ...2282	0 5 0	Miss COLLINS, Hon. Sec., 29, Whitecross Street.			
1 ...3442	0 5 0	13 ...3487	1 0 0	1 ...2239	0 6 0	28 ...2283	16 17 0	No. of Receipt.			
2 ...3443	19 0 0	13 ...3488	100 0 0	1 ...2240	6 0 0			31	0	8	8
2 ...3444	2 2 0	14 ...3489	0 4 0	1 ...2241	10 0 0	Total, Feb.	£230 0 3	32	0	1	1
2 ...3445	1 0 0	14 ...3490	0 2 6	1 ...2242	0 14 0	Total, May to		33	0	7	7
2 ...3446	1 0 0	14 Harlesden	0 5 0	2 ...2243	0 5 3	Jan.	2743 15 1	34	0	7	7
2 ...3447	0 2 6	14 Windsor Hall } Liverpool }	1 0 0	2 ...2244	2 2 0	Total ...	£2973 15 4	35	0	7	7
2 ...3448	0 4 0	14 ...3493	0 5 0	3 ...2245	3 0 0			36	0	4	6
3 ...3449	0 5 0	14 ...3494	0 9 6	3 ...2246	0 10 6	TOTALS FOR 10 MONTHS.		37	0	7	7
4 ...3450	0 10 0	15 ...3495	0 5 0	4 Clapton Hall	5 11 11	General ...	£6105 5 3	38	0	7	7
4 ...3451	0 5 0	15 ...3496	0 2 0	6 ...2248	2 0 0	Designated	2973 15 4				
6 ...3452	0 5 0	15 ...3497	1 0 0	6 ...2249	0 10 6	Total ...	£9079 0 7	Amount previously ac- knowledged... £4 3 8			
6 ...3453	1 0 0	17 ...3498	0 1 6	6 ...2250	2 0 0			Total...£7 8 3			
6 ...3454	0 5 0	17 ...3499	0 10 0	8 ...2251	0 5 0			DETAILS OF DUBLIN AUXILIARY.			
6Meikleriggis	0 10 0	17 ...3500	0 10 0	8 ...2252	0 10 0			(Designated Don. No. 2283.)			
6 ...3456	1 0 0	17 ...3501	0 3 6	9 ...2253	10 0 0			Mr. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.			
Wellington St., Luton }	1 1 0	17 ...3502	10 0 0	10 ...2254	2 10 4			No. of Receipt.			
7 ...3458	1 0 0	17 ...3503	0 1 0	10 ...2255	0 10 0			505	2	4	0
7 ...3459	1 0 0	18 Burton-on-Trent }	1 5 0	11 ...2256	1 14 0			506	0	10	0
8 ...3460	2 0 6	18 ...3505	2 0 0	11 Watville St. } S.S. }	10 0 0			507	0	6	0
8 ...3461	2 2 0	20 ...3506	1 0 0	11 Yng. Women, Watville St. }	10 0 0			508	1	6	5
8 ...3462	1 1 0	20 ...3507	1 0 0	11 ...2259	5 0 0			509	0	5	0
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8 ...3464	20 0 0	21 ...3509	2 2 0	13 ...2261	4 3 4			511	1	10	6
8 ...3465	2 0 0	21 Bromley	0 10 0	13 ...2262	5 3 3			512	0	4	1
9 ...3466	0 10 0	21 ...3511	0 5 0	14 ...2263	16 4 1			513	2	0	0
9 ...3467	0 5 0	22 Vale of Leven	0 5 0	14 ...2264	2 0 0			514	0	5	0
10 ...3468	0 10 0	23 ...3513	0 5 0	15 ...2265	5 0 0			515	0	10	0
10 S. Norwood	0 10 0	23 ...3514	0 13 6	15 ...2266	0 16 0			516	4	16	7
10 ...3470	25 0 0	24 ...3515	1 0 0	15 ...2267	1 3 7			517	2	0	0
10 ...3471	4 0 0	24 "In Memoriam, G"	5 0 0	15 ...2268	3 1 0			Amount previously ac- knowledged...£16 17 7			
10 ...3472	3 0 0	25 ...3517	1 0 0	16 ...2269	1 0 0			Amount previously ac- knowledged...£174 9 10			
10 ...3473	1 5 0	25 ...3518	0 5 0	17 ...2270	1 0 0			Total...£191 7 5			
10 ...3474	0 2 0	25 ...3519	1 0 0	17 ...2271	0 10 0			DETAILS OF BATH AUXILIARY.			
10 ...3475	1 0 0	25 ...3520	0 10 0	17 ...2272	0 10 0			(Designated Don. No. 2263.)			
11 ...3476	0 10 6	27 ...3521	19 0 0	18 ...2273	13 0 0			Rev. E. L. HAMILTON, Hon. Sec. Carradale, Combe Down.			
11 ...3477	0 5 0	27 ...3522	0 5 6	18 ...2274	50 0 0			No. of Receipt.			
11 ...3478	0 9 6	27 ...3523	1 0 0	21 ...2275	1 4 6			17	3	0	0
11 ...3479	1 0 0	27 ...3524	0 10 0	22 ...2276	0 4 0			18	2	0	0
11 ...3480	50 0 0	28 ...3525	0 10 0	25 ...2277	1 0 0			19	0	4	1
13 ...3481	1 1 0	28 ...3526	0 10 0	25 ...2278	0 5 0			20	10	0	0
13 ...3482	0 10 0	Total, Feb.	£336 8 1	27 Gibraltar	0 13 5			21	1	0	0
13 ...3483	0 10 6	Total, May to		27 ...2280	10 0 0			Total...£167 7 4			
13 ...3484	20 0 0	Jan.	5768 17 2	28 ...2281	0 10 0			Amount previously ac- knowledged...151 3 3			
13 ...3485	3 4 7	Total ...	£6105 5 3					Total...£167 7 4			
13 ...3486	1 1 0	Carried frwd.	£178 13 1					Total...£167 7 4			

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.

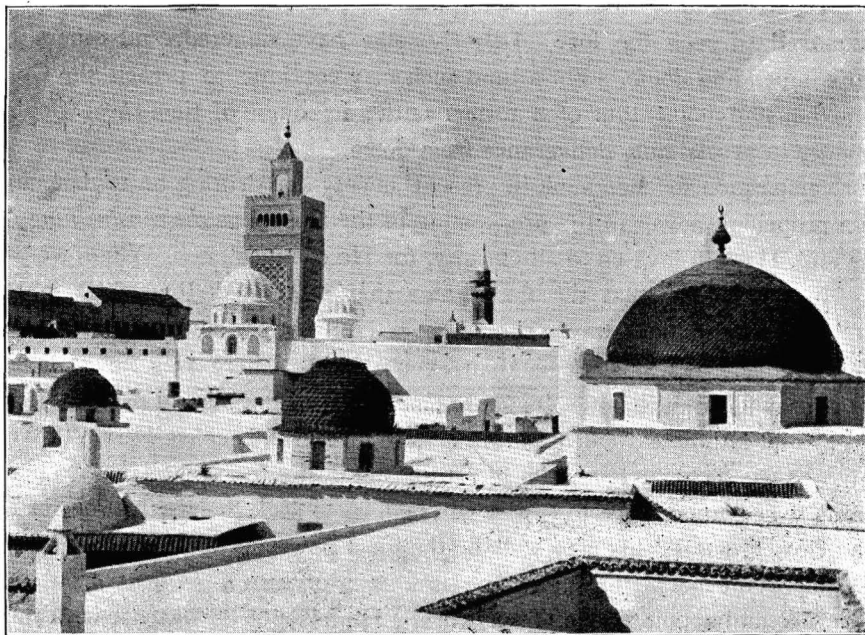
"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), wood stained, either mahogany, walnut-wood, or light oak, from A. H. G., Granville Lodge, Granville Road, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

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.

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.

# NORTH AFRICA.



MINARET OF ZEITOUNA MOSQUE AND PART OF COLLEGE, TUNIS.

## Some Incentives to Make Known the Gospel.



OD, Who knew how many obstacles His servants would encounter in carrying out His command to preach the Gospel to every creature, has given them many motives for persevering in the glorious work He has entrusted to them. A consideration of some of these incentives may help to revive our zeal in witnessing for Christ.

Perhaps the first cause which operates to lead Christians to bear witness to others of Christ is *the delightful consciousness of being one's-self pardoned*, justified, and made a child of God and heir of glory. It seems as if one *must* tell some one of God's glorious salvation, and the peace, joy, and hope filling our hearts. The freshness of the realization of salvation, may, perhaps, fade as time goes on, but the depth of the realization should increase, and as the fulness of the Gospel is considered, there are constantly new views obtained of it and its Author. When some magnificent city is approached, we see it from constantly changing points of view, until later

we enter it and study its beauties and glory in detail from within; so is it with God and His salvation; we are constantly getting new views, fuller revelations, and brighter illuminations. Paul *gloried* in the Cross of our Lord Jesus Christ, he was not ashamed of the Gospel of Christ, for it was the power of God to salvation to every one that believed. Was it not a faithful saying, and worthy of all acceptance, that Christ had come into the world to save sinners of whom he was chief?

Every previous arrangement for saving rebellious men and bringing them back to a right relationship with God had failed, but God Himself had now revealed His plan, which met every need of the sinner and every requirement of God's righteousness. Who that is a partaker of such a salvation can refrain from telling it out? Surely only those whose spiritual life is flagging, or who have, to some extent, forgotten that they were purged from their old sins, and cannot see afar off!

But we have other incentives to move us. *Knowing the terror of the Lord we persuade men*, or as Conybeare and Howson render it, "Knowing the fearfulness of the Lord's judgment." McCheyne found the contemplation of the doom of the impenitent a strong force to urge him to proclaim God's way of escape, and so have most of those who have been mightily moved to seek the lost. Latterly some have doubted, and others have denied the awful terribleness of the sinner's impending doom. For a time such may continue to preach the Gospel with fervour, but that is because of the unexhausted momentum of a former faith; in course of time these doubts and denials will be manifest in slackened energy in proclaiming deliverance from doom.

However strong our compassion for men sunk in present misery and drifting on to dark and eternal ruin may be, it is hardly so powerful a propelling power in the proclaiming of the Gospel as *the constraining love of Christ*. He has loved us! He loves us still, He will love us to all eternity, for He changes not. When we were ungodly, vile and helpless, He pitied us. He was willing that the flood-gates that restrained Jehovah's righteous judgment against sinners should be opened, and that its dark waves should cover His spotless soul, so that we might be saved. Many waters could not quench His love. It was stronger than even death. There was never love like this; its length, breadth, depth, and height pass all finding out. Its source is hidden in the eternal past, it flows around us now, it widens out into a shoreless and fathomless eternal future. We love Him because He first loved us. In the measure His love becomes a reality to us, we shall love Him in return and desire to please Him. Then discovering how pre-eminently His heart yearns over sinners, love to Christ will lead us to seek their salvation for His dear sake. Of all motives in preaching the Gospel, surely this may well be the most powerful and permanent.

A further and most important motive for preaching is a *sense of responsibility as a servant and a steward*. God has *called* us into His service and appointed us to our work. He has put us in trust with the Gospel for the world. We are consequently debtors to the Barbarians and the Greeks, both to the wise and the unwise. Not to proclaim the Gospel is to be guilty of a breach of trust, for which everyone must give an account of himself to God.

The prophets of old spoke of their message as a burden which weighed them down until they gained relief by delivering it. It is recorded in history that the Earl of Essex, when condemned to death, gave a ring to a certain lady to deliver to Queen Elizabeth, who had promised him mercy if he sent it. The ring was not delivered, and Essex was put to death. The neglectful messenger was responsible for his death. Are not we responsible for the death of those for whom God has given us messages of mercy that we neglect to deliver?

Who that has had the delight of *leading a soul to Christ* has not been filled with joy, and longed to win some others? What is my joy and crown of rejoicing; are not ye in the presence of the Lord? Behold me and the children that Thou hast given me. In nominally Christian lands it is comparatively easy to gather fruit in the form of saved sinners, abroad it is slower work; but when they do come it fills the heart with untold joy. The gardener that has waited for years for his trees to produce fruit is delighted to see them laden, but the missionary who sees heathen or Moslems brought to Christ is ten times more glad.

But besides the pleasure of bringing in the lost there remains *the Lord's reward for faithful service*, whether souls have been won or not. Perhaps those who have laboured without seeing results will have even a greater weight of glory than others who have been cheered here by seeing the fruit of their labours in abundance. Is it not worth everything we can possibly do or suffer to gain His approving smile and His "Well done, good and faithful servant"? If it is an honour to get the thanks and approval of an earthly sovereign or of our fellowmen in general, how much more to have a crown that *fadeth not away* conferred by the pierced hands of the glorified Saviour!

*The coming of the Lord draweth nigh*, and who knows how short the time for service may be! Is not this a motive for energetic service in the Gospel? The day of victory is at hand. The kingdoms of this world will soon be the kingdoms of our God and of His Christ. There may be darker days first, but 'twill not be long. Let us hold on and hold fast till He come. When discouragements abound, when fruit is not apparent, we may well persevere, for He that shall come will come, and we shall share in His honour as we have shared in His shame. Therefore be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

## Notes and Extracts.

PRAYER MEETING.—As many of the Lord's children will be visiting London during this month in connection with the May Meetings, we beg to assure such of a hearty welcome at our Friday Afternoon Prayer Meeting, which commences at four o'clock.

A convenient train leaves Fenchurch Street at 3.28; also one from Kentish Town at 3.36. Tea is provided at the close of the meeting.

MISS E. NORTH, of Kairouan, has a class of girls at the Medical Mission House on Monday mornings. They number about ten, and come fairly well. Their behaviour is good and their progress satisfactory.

Our sister has another class of older girls in her own house on Wednesday mornings. There are but seven of these at present, but they come regularly and learn quickly, which is not always the case with those whose mental faculties have been neglected. Miss North is anxious that they should know parts of God's Word thoroughly while they have the opportunity, and asks prayer for this effort.

WE notice with regret the death in the third week of February last of Lieut.-Colonel Sir R. Lambert Playfair, K.C.M.G. and LL.D., who was from 1867 until 1896 H.B.M. Consul-General for Algeria. He was at one time in the Indian Army, and subsequently filled various consular posts, among others that of Aden. Sir Lambert Playfair was the author of several works—a "History of Arabia," "The Scourge of Christendom," Murray's "Handbooks to the Mediterranean," etc. At Algiers the English Church was built by his instrumentality. As Consul-General for Algeria during fifteen years of our work in that country, he showed unfailing courtesy to the members of this mission, some of whom gratefully remember acts of personal kindness.—M. H. M.

It is said that the Churches of this country spend each year on the average from ten to fifteen times as much upon providing for the Ministry and local expenses as they give to the work of making the gospel known in the dark places of the earth. Is it not time the Churches were giving at least as much to evangelize a thousand millions of people who have *not* the gospel, as they do to evangelize and minister to thirty-eight millions who *have* the gospel!

"We can imagine no career more lofty or honourable than that of a well-informed, capable and courageous medical missionary. A few hundreds of such men, in the next half-century would powerfully affect the history of China, India, and Africa. If men of commerce could give as good an account of their work as men of medicine, the evangelization of the world would be hastened."—*Lancet*.

OUR esteemed representative in Edinburgh, Miss Roberts, having gone out to Tunis for a time to help in the Italian work, Mr. James Dippie, of 7, Burgess Terrace, Queen's Crescent, Edinburgh, has kindly consented to act as Hon. Local Secretary in her absence.

## TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

March 17th, 1899.

DEAR FELLOW HELPERS,

At last I am hoping to get off on my long purposed visit to North Africa, and, if God will, leave home on Tuesday morning next *en route* for Morocco. I expect to be accompanied by Mr. James Stephens, the Pastor of Highgate Road Chapel, who has long been a most valued member of our Council. It will be a great help as well as a great pleasure to have his companionship and advice. Will you kindly remember us in your prayers and also those who are left behind at Barking, on whom considerable added responsibility rests at a time like this?

Dr. Eccles, our faithful and valued treasurer, is still staying at San Remo for his health, and we would ask continued prayer that he may still grow stronger, and that we may before long again have the assistance of his presence and advice at our Council Meetings.

The Mission receipts for the last four weeks have been about £600. This is less than we now think to be necessary for our increasing work. We praise God, however, for so much, and shall be glad of your prayers that in the Lord's good time larger supplies may be granted us.

Mr. and Mrs. Michell are now holding meetings in Ireland; we trust that the accounts they give of the work may stir up further interest, and that we may hear of various men and women desiring to offer themselves for the Lord's work in our part of the vineyard.

I would repeat again what I said last month of the great need of more men for the work in North Africa. We are very thankful for women, but there is especial need for more men. Our Lord commands us when we feel the need of labourers to pray the Lord of the Harvest for them. Will you help us in doing this? We have some who are offering, but we want many more, and are assured that if the labourers are God-sent, there will be also those raised up who shall support them.

The workers in Egypt during the last month have been scattered in many directions. Mr. Kumm is pioneering in the desert to the west of Cairo; Mr. Upson has gone to El Atf, a village on the banks of the Nile; Mr. Dickins has been to Calyoub; and Mr. and Mrs. Fairman have been at Cairo; Mr. Fairman is much better, with the exception of a swollen leg, the after effects of typhoid fever. Mr. Dickins has had to return to Alexandria on account of Mrs. Dickins having a bad attack of influenza, which was still keeping her prostrate when last we heard. Mrs. Summers has given birth to a little boy, and just about the same time two of her girls were in the hospital suffering from scarlet fever; they seem, however, to be making good progress; Mrs. Summers also is gaining strength.

The Medical Mission at Sousse reported between 700 and 800 attendances last month, and as many of them come from remote distances, it is necessary to give them a good supply of medicine. This involves heavy expenses for drugs, but

is more than compensated by the splendid opportunities it affords of proclaiming the Gospel to people from all parts, and showing them the Gospel in its beneficent aspect.

Miss Case still writes very encouragingly of the work amongst the Italians, and Mr. Liley is cheered by the work amongst the Arab students.

Mr. Smith and Mr. Short are already getting to work in Constantine, having taken up the boys' class formerly carried on by Miss Colville, and have also been doing some work amongst the Jews. Miss Colville and Miss Granger have now moved to Bone, where they are working independently of the Mission. We are very glad that Mr. Lochhead has these two brothers to assist him.

Mr. Cuendet tells of educated Kabyle students who have been giving encouraging heed to the Gospel of late, and Madame Cuendet has a most interesting work amongst French women converts, over twenty of whom meet together for prayer and edification. They are the fruits of previous evangelistic efforts on the part of those no longer residing in Algiers.

Miss Welch and Miss E. Smith will be coming home to England this summer. They are very reluctant to leave, but health and family arrangements seem to necessitate their return to England.

Miss Read and Miss Day will also be shortly returning, partly for their health and partly to give time for the strong anti-English feeling to subside.

I regret to report that Miss Gill is still in a very prostrate state through nervous breakdown. I believe by this time Miss Hodges has brought her on from Oran to Algiers, assisted by Madame Phremer. We would specially ask prayer that she may be strengthened and restored.

It would, therefore, seem as though the whole of Algeria west of Algiers, will be left for the present without a missionary; this seems extremely sad, and is another evidence that the labourers are few. The difficulty of work under French rule is a further reason for this deplorable condition of things; surely in answer to prayer God will enable us to re-occupy this part of the country in due course.

We are thankful to report that Mr. Edwards is a good deal better. One of the converted lads working under him who has been visiting Fez, brings back a very encouraging report of the work there.

Work amongst the Spaniards in Tetuan is decidedly hopeful, and Miss Herdman writes enthusiastically of the progress being made round Fez.

At Casablanca the classes are suffering through the persecution to which those who have attended them have been exposed by the Kaid, he having put some of them into prison.

Miss Grissell's mother has been called home to be with Christ. Our sister had for some time been staying at home to nurse her; she will be now set free to return, but will hardly be likely to get out before the autumn. Mrs. Terry, who has been kept at home by ill health, has just lost her father very suddenly. Miss Vining, who was getting rather stronger, has been laid aside again by influenza. Miss Breeze, our lady doctor, has been taking a sea voyage for her health; she is still far from strong. All need our prayers.

I remain,

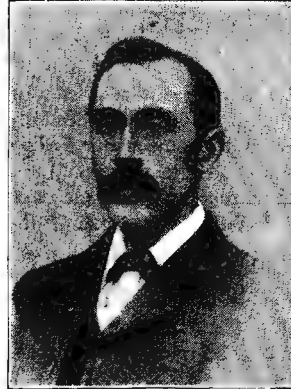
Yours faithfully in Christ's service,  
EDWARD H. GLENNY.

HOWEVER much we may deplore the sin of one that has injured us, we ought to be thankful for the occasion of showing the mind of Christ toward the wrong-doer.

## OUR NEW WORKERS.

### Mr. Evan E. Short.

THE subject of this brief sketch was brought up in a quiet Christian home. A studious, steady lad, he carried off not a few prizes from the Sunday-school of the Presbyterian Church of which both his parents were members. These godly influences greatly helped forward his conversion at the age of sixteen, but being of a reserved disposition, he does not appear to have received very much help from other Christians. A few years later, however, through some Y.M.C.A. meetings at Bristol, a fuller life of growth and service was begun.



MR. EVAN E. SHORT.

Having served an apprenticeship of seven years, he came to London, and, during the first few months, while vainly seeking for employment, the call came to missionary service. This was quite contrary to his inclinations, and even after making the new purpose known at his home in Bristol, the temptation came to draw back in view of home ministry.

Ere long his search for employment was successful, and in a new place of business, where foul speech and its companion habits were the rule, he was helped to testify, and by God's grace was kept separate and clear from them. One cannot but think it was largely due to the loving, prayerful spirit at Highgate Road Chapel (where our young friend had joined) that he was definitely led to seek for the opening of the way into Foreign Mission Work, and diligently commenced evening studies. These were followed by a period of study at Harley House, then at Barking, and finally a few months in Paris, for the acquiring of conversational French, prior to leaving for Constantine, Algeria, February 6th, 1899.

## THE MISSIONARY CRUISE TO NORTH AFRICA.

BY MR. MILTON H. MARSHALL.

(Continued from page 28.)

THROUGH the kindness of the authorities at Gibraltar, whose sympathetic interest had been secured beforehand, we enjoyed a number of special privileges. We were landed in the port launch, introduced to Sir Robert Biddulph, G.C.M.G., the Governor, who himself gave to our party an instructive lecture on the place, illustrated by an excellent model, and were permitted to visit the famous Rock Galleries and the signal station on the summit of the Rock. The view from the latter is grand. It is THE place from which to view Gibraltar and get a clear idea of its remarkable form and position. In the evening we visited the Soldiers' Institute, which is one of several centres of Christian work among the men of the army and fleet. As it was Boxing Day the annual Christmas treat was being held, and we were privileged to have our part in it. After tea a large number of men, mostly soldiers, but including a few bluejackets, assembled in the upstairs hall, where a capital meeting was held. The Gospel was preached by word and by song, and Christmas gifts were distributed as well as Temperance medals awarded to those who had earned them. These were pinned on to the winners by Lady Dodsworth, who also

spoke kindly and faithfully to the men. It was a joy to find two of the best known officers at Gibraltar taking part, one as chairman and the other as a speaker commending the Gospel to their men.

At Tangier, where we landed the next morning, we had African soil under our feet, and many and mingled were the feelings of the writer, who, after more than seven years in England, found himself once more among the familiar sights and sounds of an African Mohammedan city.

The friends visiting Tangier for the first time were, of course, immensely interested and amused at much that they heard and saw, and, indeed, the hubbub and confusion involved in our party of fifty all getting mounted on donkeys, mules, and horses, amid the yelling and gesticulating of rival animal-owners, were not small. However, thanks to the help of the Missionaries and some friendly natives, we were at last on our way, under the guidance of Mr. Edwards, and had a sight of the Moorish prison and Government buildings. We then visited Miss Jay's school for Moorish girls, and had the joy of seeing some of the results of our sister's work in the singing by these dear children of Christian hymns, their recitation of Scripture texts and portions, and answering the questions put to them. It was delightful to me to notice how well these girls understood the really good Arabic, in which they were spoken to by Mrs. Ferah, who is Miss Jay's Syrian school-teacher. Besides the Scriptures they get by heart, they are also learning to read from a printed reader in good Arabic, published by the American Beirut Mission Press. We would fain have given more time to a fuller inspection of this valuable work, but it was impossible, owing to our having landed later in the day than had been expected. After I had said a few sentences to the girls of desire for their souls' welfare, and Mr. Bennet had spoken to them by interpreter and distributed among them some books and presents, we remounted and rode on to Hope House. Here we were warmly welcomed by Mrs. Boulton and other lady missionaries, and saw something of this centre of work among the poor and neglected, to whom food was distributed. Considerable interest was aroused in the visitors by an inspection of the Mission Hospital, most of the beds in which were occupied. In one was a poor fellow whose eyes had been branded, for what reason and by whom I know not. The doctor was purposing on the following day to perform an operation, in the hope that the man's sight might be partially saved. This case was one of many things witnessed during the two days in Morocco that confirmed much of what I had said to our party in my addresses on board ship.

Our next move was to have an enjoyable ride of an hour over valley and mountain to Mr. Edwards' Mission House. On the way we called at the house of Mr. Mackintosh, who has worked so long and diligently in Morocco as a preacher of the Gospel and agent of the British and Foreign Bible Society. I was much impressed during this ride, having Dr. Roberts to point out everything of interest, with the beauty of the landscape, both inland and seawards. The situation of Mr. Edwards' station for the Industrial Work and Orphanage was also very beautiful. One was charmed with the lovely glimpses through graceful trees and bushes down the sloping mountain side to the blue Mediterranean below. As it was perfect African weather, with sky as blue as sea, and floods of golden sunshine, it is no wonder that all the visitors were delighted with the scenery. After lunch in the schoolroom, which Mr. Edwards has had built, we inspected the Mission premises, and the agricultural work being carried on by a band of natives employed for the purpose, who are thus under the missionary's influence and under the sound of the Gospel. Mr. Edwards has capital accommodation for his work and his orphan boys, of whom there were nine at the time of our visit, all looking thoroughly tractable, neat, and happy. The boys,

like the girls at Miss Jay's, showed something of what they had learned of Christian truth by their singing, repetition of Scripture, etc. Mr. and Mrs. Edwards gave an outline of what they were doing and hoped to do; and though the orphans are at present few in number, one could only feel thankful and gratified that our friends had been able to accomplish as much as we saw, in the little time since they took this work in hand. If it be God's will, may the number of these boys rapidly increase, for they are there continually getting Christian influence and teaching, and it need scarcely be said that withal it is the main object of the missionaries to lead them to a personal repentance and faith in Christ. It was a delight here also to grasp the hands of two adult converts, both bright-faced, fine young men, who appreciated the interest taken in them by Christian brothers and sisters from Europe. May God, who has called them out of Mohammedan darkness into the fellowship of His Son, stablish them in Christ and add to their number.

Returning to Tangier, we first visited the English church, after which we inspected the work among the Spaniards, which was begun and carried on so long with God's blessing upon it by our dear brother Mr. Patrick, who since his retirement from this work has been sorely missed in Tangier. The building, a neat little iron church, with seats, platform, small organ, and electric light, together with the assembly of Spanish children going through singing and other exercises, made a favourable impression. We need to pray for Miss Brown carrying on this work with a Spanish evangelist; and that a man of God, chosen and fitted by Him, may be raised up to take the control of it. Wandering about the town, seeing the great open market, the bazaars, mosques, and, above all, the people, occupied the rest of our time until returning on board ship. It really was wonderful, the amount we had seen in that one short day of a typical Moorish town, its people, and missionary work among them; school work for girls, orphanage for boys, industrial work, medical work, Spanish work, and in and through it all direct evangelistic effort. Towards sunset I got away by myself on an open bit of high ground, commanding a fine view of the city, with the great mosque, and of the sea. The scene was picturesque and beautiful; presently there fell on my ear again for the first time since 1891 the plaintive sound of the Muaddin's voice calling the people to the sunset prayer. It seemed to me like a wailing of the woes of Morocco as the sun went down. Oh, the darkness and ignorance of this land; its people trust in a lie and are blind followers of blind leaders. We think of Tyndale's prayer for England 350 years ago, and we echo, "Lord, open the eyes of many in Morocco, and their hearts, that they may attend to the things spoken by Thy servants."

The next morning, 28th December, we found ourselves anchored off Tetuan, and in answer to prayer, had a good landing. This is only possible in exceptionally fine weather as there is no pier or proper landing place. Great was our satisfaction at getting ashore so easily, as there had been some fear lest we should have to omit Tetuan from our programme on account of the weather. Now as Tetuan is the most thoroughly *native* place that we were to visit, this would have been a great disappointment. Immediately on landing we were welcomed by Miss Banks with a whole cavalcade of animals and drivers, and we much enjoyed the two hours ride through the valley up to the city, which lies on the slope of the mountains, the latter rising to a great height opposite the town. The situation reminded me somewhat of Tlemcen in Algeria, only that the rocky summits of Tetuan are higher than the mountains of Tlemcen and the scenery, as a whole, is wilder. We could not see so much of actual Mission work here as at Tangier, as it is chiefly among women and girls; however, we saw a class of Soudanese women and something of one of the

sisters' school work among Moorish girls. Here, also, we met a professed convert from Islam. Through influence gained by Miss Banks in her medical work we were able to visit the house of one of the wealthiest Moors in Tetuan, and were really astonished to find such beauty and wealth in the house of a native in so wild and out-of-the-way a place; the owner of this house has visited other lands, and England among them. Not a living being was to be seen in the house except the master himself and a negro serving-woman, but the many closed doors that we passed spoke silently of the female inmates of the hareem, of whom we saw nothing, but some of whom may possibly have been watching us all the time from their hiding-place. Miss de la Camp told us a sad story of a dear young girl from her school, whom they believed to have been truly converted, recently married against her will to a Mohammedan, ugly, much older than herself, and already having a wife. The poor girl could do nothing to escape her fate, and was comforted by her teachers with the thought that, being helpless, it was no sin on her part. But oh, the curse of a religious and social system that sanctions this blighting and blasting of a young life. As for her, "The Lord knoweth them that are His, He is mindful of His own." Tetuan is a fascinating place with its crumbling walls, its buildings, some fine and some wretched, thrown together, its markets, its narrow streets, where the people are jammed together by the thousand, its almost entire lack of the European element, its open drains and odours, which impressed even those of our party who had visited Egypt and the Holy Land! In the country around and in the mountain fastnesses dwell the wild Riffs, a part of the great Berber family; almost a whole tribe of these were recently exterminated by the Sultan; in fact the sisters were feeding a little group of children remaining from this tribe and who might have starved but for the sustenance thus given them.

I had evidence again and again of the great interest aroused in the members of our cruise party by all they saw and heard. Especially was a profound impression made upon many by the fact that four English ladies of refinement and education should be able and willing to live alone safely in so wild and wicked a place. There was something heroic about their living and working there which appealed to the enthusiasm of schoolboys and to the hearts of experienced Christian workers. One friend spoke of a spot near Tangier as a little paradise *physically*. Since I returned to England, one who knows Tetuan well spoke of some parts of it as a hell *morally*. It is with such mingled feelings as these, delighting in external loveliness, and sick at heart over the inward corruption and misery, that one goes through the country. God strengthen and maintain our brave sisters, that they may hold the fort still amid a darkness which may be felt.

(To be continued.)

N.B.—Mr. Marshall wishes to thank the kind unknown correspondent at Vevey who wrote him to say that at Palma, Majorca, an earnest Christian brother is at work, and there are other Christians. There was only opportunity at Palma for hurried enquiry which did not elicit much information as to Gospel work there. One is thankful to know that such is being carried on. May the workers be blessed and made a blessing to many souls.

By unbelief the child of God degrades himself; losing sight of his heavenly robe, he makes much of the earthly rags of this world's honour, and can even envy the wearers. "I was envious at the foolish, when I saw the prosperity of the wicked."

## EXTRACTS FROM AN ADDRESS BY THE LATE MR. MÜLLER.

2 COR. XII.

"FOR THIS THING I BESOUGHT THE LORD THRICE." So we should spread our matters before God, speaking to Him about EVERYTHING, not merely about great trials, but even about little trials, little difficulties. This Friend we have in heaven, whose delight is to bless us, who takes pleasure in helping every one of His children. Oh the blessedness increasingly to become conscious of the friendship of our heavenly Friend, and of communing with Him every day, and more or less all the day long!

Now we hear the answer, "MY GRACE IS SUFFICIENT FOR THEE." That means, "Thou art My child, and this implies that all My dealings with thee are the very best dealings that can be, and that thou hast in heaven a Friend who will never leave nor forsake thee. Thou hast Me as thy helper at all times and under all difficulties, and if thou wilt make good use of what thou hast obtained through faith in the Lord Jesus, thou wilt continually have opportunities to glorify Me whatever thy difficulties and trials may be."

If we enter into what it means to be a partaker of grace, we shall at all times and under all circumstances be perfectly satisfied with God's dealings with us. Whether joy or sorrow, sickness or health, prosperity or adversity, EVERYTHING without one single exception, is under the ordering of God and the management of God. He thus gives us continual opportunities to glorify Him.

And that is the great object of our life being continued to us after our conversion, that EVERY HOUR of the day we may glorify God in the position and circumstances in which He has been pleased to place us. And the result will be this—PEACE AND JOY ALL THE DAY LONG—the cup will be running over, the joys of heaven in a goodly measure will be brought into the soul, even now while yet in the body. Oh! that this were more present to our hearts, in order that the Church of God, at the end of the nineteenth century, might yet more and more glorify God.

And then the word, "FOR WHEN I AM WEAK, THEN AM I STRONG." Our very weakness gives opportunity for the power of the Lord Jesus Christ to be manifested. That blessed One never leaves and never forsakes us; the greater our weakness, the nearer He is to manifest His strength; the greater our necessities, the more have we ground to rely on it, that His help is near, that He is not far off, that He will prove Himself still as our Friend. Oh! what peace, what comfort this gives to the heart!

And this has been my experience for more than seventy years; the greater the trial, the greater the difficulty, the nearer the help of the Lord. Again and again I have been in the greatest difficulty, but never forsaken of my precious Lord. Often the appearance was as if I must be overwhelmed, but it never came to it, and it never will come to it, because the precious Lord Jesus Christ never forsakes His people; the more they need help, the nearer is His help.

MORE PRAYER, MORE FAITH, MORE EXERCISE OF PATIENCE, WILL BRING THE BLESSING.

And as to the future, if yet other trials must come, other difficulties, our business is to have the eye fixed on the Lord Jesus—HE remains our Helper, HE remains our Lord, HE will never leave us, never forsake us. Therefore OUR BUSINESS IS JUST TO POUR OUT OUR HEARTS BEFORE HIM, AND HELP IN HIS OWN TIME AND WAY IS SURE TO COME.



**"MY LORD DELAYETH HIS COMING."**

"THE condition of this lost world is insufferable. The world is crying to God, and its only hope is the Gospel and the return of the Lord Jesus.

"But something seems to hinder. Again and again the coming of the Lord Jesus has seemed to be just at hand. Prophecy appeared to be fulfilled and every providence was converging to this point, and yet the crisis has passed . . . What is it? Why does He delay His coming? Why do events hang in suspense for a time and then appear to react and retire.

"Beloved, there is one other condition that remains yet unfulfilled. God's part has been all done, but our part still remains neglected and unfulfilled. Very clearly has He shown in His Word that there is one event upon which His coming is conditioned. "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." God is visiting the Gentiles to take out of them a people for His name, and after this He says, 'I will return.' This is the age of Pentecost, and Pentecost, we know, was the time of first-fruits, not the full harvest. Our business to-day is to gather the first-fruits of the nations, not to convert the nations as a whole. We are sampling the race, and when Christ has gathered out of it representatives of all nations, and tribes, and tongues, then He will come, and on a larger scale will extend this great salvation to all other myriad peoples. Just as Noah carried over the flood a little handful of select ones to begin the next age, so Christ is taking out of this age the called-out ones, to be the pioneers and the founders of the next dispensation. And already He has called the Roman, the Greek, the Saxon, the Teuton, the Frank, and the Scandinavian. Now He is calling the Mongol, the Malay, the Indian and the Negro, and in all other tribes, and when out of all of them He has gathered the people for His name, then He will come."

REV. A. B. SIMPSON.

**BIBLE READINGS.****PERFECT FELLOWSHIP.****IN KNOWLEDGE.**

THE Father loveth the Son, and sheweth Him all things that Himself doeth (John v. 20).

As the Father knoweth Me, even so know I the Father (John x. 15).

**IN HIS MISSION.**

He that sent Me is with Me: the Father hath not left Me alone (John viii. 29).

I am not alone, because the Father is with Me (John xvi. 32).

**IN WORK.**

The Son can do nothing of Himself, but what He seeth the Father do (John v. 19).

The Father worketh hitherto, and I work (John v. 17).

I do nothing of Myself, but as My Father hath taught Me, I speak (John viii. 28).

**IN TESTIMONY.**

I speak . . . those things which I have heard of Him (John viii. 26).

Whatsoever I speak . . . even as the Father said unto Me, so I speak (John xii. 50).

E. A. H.

**THE MISSIONARY'S CHARGE.**

2 TIM. iv. 1-7.

"We give thee charge before" thy "God"

"And Jesus Christ our Lord,"

"The judge of quick and dead," that thou

Shalt ever "preach the word."

"Instant in season," out of time

"Reprove," rebuke, "exhort,"

"With all long-suffering," doctrine teach;

"Watch thou, in all things" taught.

"Endure afflictions;" do thy work;

Evangélise through grace;

"Make full proof of thy ministry"

Before thy Master's face.

E. C.

**Algeria.****PROGRESS IN DJEMÂA SAHRIDJ.**

February, 1899.

DEAR FRIENDS,

As we take up our pen to write you our circular letter our hearts and thoughts turn with loving gratitude to those who have been for many years a source of help, comfort, and refreshment to us in the hard battle we have had to fight out here; a battle against sin in almost every form, superstition, fatalism, and ignorance; a battle in our own hearts, too, against depression, isolation, weariness, etc. Thank God we are being taught to let Him fight these battles for us more and more—to rest in Him and go forward in His strength alone. He has lifted from off us the burden of souls that at one time threatened to crush us—teaching us to trust where we cannot trace. We must begin and close our letter with a note of praise to our God who has been so good to us all the way along.

We will endeavour to give you some idea of what God hath wrought.

The Rollands, whom God sent as our helpers, have proved themselves to be the right people for the place. It is about two years since they came out, and they have already won the hearts of all, men, women, and children. The funds for their support have come in as needed, proving to us the faithfulness of our God and the kindness of our friends.

Among the converts we have a little band who have dared in God's strength to openly give up the Fast of Ramadhan, the last and strongest link that binds them to the false Prophet. This, of course, has made a stir; the Kabyles are at last convinced that there is "power" in the religion of Jesus. Two of the converts are, pro tem., working in the South of France on the estate of a well-known French Christian; they are working steadily, and evidently learning to know more of Him whom to know is Eternal Life. We expect when they return here they will be a blessing to their people. Will you pray that it may be so. Many others we feel sure are believing in Jesus, but "fear" keeps them silent; but sooner or later the Divine Life that is in them *must* show itself; and for this we wait and pray. We overheard an interesting conversation the other day among some lads. One said to a boy, who is, we believe, saved but still fasts, "I do not understand *you*; you told me you believed and yet you fast." "No," said another; "some time ago, if you said you believed you were reckoned a Christian, but *now* if you do not live like one, nobody believes you are a Christian at all." This dear lad is one who while saying he believes has great difficulty in walking; but we rejoice that at least he *desires* to be different and repents when he falls.

We are much encouraged and cheered in our work amongst the women: the change in them is so great that it is difficult to recognise in the thirty quiet, clean, attentive, bright-looking women who attend our class, the dirty, screaming, savage creatures of a few years ago. We love our dear women, and hope and expect to meet many of them above.

We are trying to do more for the little girls; but as they nearly all attend the Roman Catholic Sisters' classes twice a day for five days a week, you can imagine our difficulties. However, we have two who come to us every morning to work and we are hoping, when the Lord makes the way clear to replace our lad with a woman-servant, we shall then get all the in-door work done by a woman and girls; having them *in* the house seems to be the only way of saving them from the baneful influence of Mohammedanism.

This winter we have started a class for shepherd boys, these little lads cannot attend the Sunday morning class, so we have them (about twenty in number) on Wednesday evenings. They



MOHAMMEDAN SCHOOLMASTER AND PUPILS.

have never been to the French Kabyle School, so are rather unruly, but very much enjoy the lantern and the singing.

Our new hall is a great comfort; it leaves us more quiet in our house and is greatly appreciated by the Kabyles; we have this winter bought a very nice stove to warm it, the money was sent us by the Sunday School teachers and scholars of Eel Brook Hall, Walham Green, and *many* a Kabyle has found comfort in its warmth, while listening to the glad tidings that we have come here to tell. Our beautiful lamp was presented by the Christian Kabyles and Arabs in Algiers to the Christian Kabyles at Djemaa.

Will you continue to pray for us, and for the work? We are very grateful for your letters and gifts. We are needing garments for our boys' and girls' classes at the end of May; if any of our friends can help us, will they kindly write, and we will send patterns of these.

KATE SMITH,  
JANIE COX.

## Morocco.

### VILLAGE WORK IN CASABLANCA.

By MR. H. NOTT.

AFTER my return from Morocco city I came to reside at Eschol again, where I had lived until last spring. I soon settled down to happy work among the villagers, besides speaking to the people at the dispensary waiting-room with Mr. Jones each alternate morning.

In our own village I started a boys' class. First came the preparing of a room, white-washing the walls, decorating them with pictures from periodicals, etc., and then gathering the boys together; and now, twice a week, they come to sew, learn texts, and to hear the old, old story. At first the numbers were few, but they quickly increased, and are still increasing each time. Our

method is to provide the boys with material, cotton, needles, etc., and to teach the lads to sew neat garments for themselves, which they become entitled to when they have completed them. By this means we have a hold on these raggedly-clothed lads, secure their regular attendance, and, we trust, benefit them spiritually as well as bodily. Miss Sexton and Mrs. Armour kindly render help in cutting out garments and teaching the lads to sew, etc.

The room in which we hold our class is just inside the rough village enclosure. We find this a great advantage, for, being so placed amongst the people, it gives them more confidence, as they can see and hear what we are striving to do for their boys. Very often when the work is folded up and the Gospel story is being told, the fathers and mothers will come and sit inside the hut and listen, apparently very interested. One man who was thus listening called to his friend, "Come in and hear the good news," and they both sat until we dispersed, when they thanked us for the words. One of them could read, so I gave him a Gospel, and thus we hope that while the word is reaching the young

it may also find an entrance into the parents' hearts.

This week a Foki (teacher) living in our village tried to hinder this work. When he found out what I was doing, he began to teach some boys to read at the same hour as my class, so I went to him and requested him not to do so again at that hour. We ask your earnest prayers for this work among the young.

We often find in this land things which pain the heart and arouse righteous anger within us. One Sunday morning, on my way to our English service, and as I was passing through our village, I was informed that the soldiers that morning had seized one of the village men. He was an old man, and had committed no offence, but it was just part of that wretched system of misgovernment which prevails in this country. This poor old man was a little deformed and infirm, and had been seized for what is commonly known as "hadeya," *i.e.*, a gift, which means that every year about this time the Kaid of the district pounces down on the people for any sum he thinks

proper to name. Failing this, they are thrust into the confinement of some horrible Moorish prison, there to remain without food except some kind friend supply their need; or left to die in their misery except some one comes to redeem them. The sister of this poor man was greatly troubled, fearing lest he should die. The next morning I visited our British Consul, to ask help, but finding nothing could be done, we reluctantly paid the debt in order to set him free. This is only one case out of a hundred, and this is done to make up a gift for the Basha to send to the Sultan.

As I was returning from town to Eshcol, I fell in with some Arabs on the road, and after telling them of this case, I asked them what kind of a religion theirs was to deal so unmercifully with men, "and yet," I said, "you say and do everything 'in the name of God the merciful and compassionate'; how is that?" "Yes," says one, "that's the truth indeed, for there is no mercy in this country; in truth your religion is better than ours."

We continually have very interesting cases in the dispensary; while there are those who by their continual coming know the Gospel quite well, there are others who come as strangers, and hear the Gospel for the first time. One morning two very respectable Arabs from afar came into the dispensary. They both could read well, and as Christmas had just passed, the subject of the birth of Christ came up. I turned to the Scriptures in Matthew i. and ii., and read and explained to them the passages, after which they were quite satisfied that what I had said was true, viz., that Christ was the Son of God by the Holy Spirit, and yet the son of Mary according to the flesh. They stayed talking a good time, and listened to the whole Gospel story, and carried away gospels and tracts with them to their country, quite delighted with the word. To several this month I have given gospels in the villages around, and also as I journey to and from the town I find many an opportunity of doing so where I meet with readers. One young man from the town who visited me, a splendid reader, came and received the New Testament, and after reading a portion with me said, "Tell all the people about this, for it is grand and is the truth." May God bless His own word, both written and spoken, and cause the hearers to understand, repent, and believe.

## AMONGST MOORISH WOMEN IN CASABLANCA.

BY MISS LILIAN SEXTON.

*Nov. 2nd.*—A new woman coming into the class to-day seemed greatly interested as Mrs. Grieve was speaking. "Those words are good," she said; "I have heard of Sidna Aisa before. Don't you remember, a long, long time ago, when you and the tabeeb lived in the wooden house outside the town, my husband brought me one day to have my tooth out?" Mrs. Grieve did not remember; but considering the number of patients the doctor has, that was not remarkable. "I heard of Sidna Aisa then," the woman went on; "the tabeeb gave my husband a book (St. John's Gospel), and before he went away he often said to me, 'Come, sit down, I will read some of those good words.' Now he has gone travelling and has taken his book with him."

*9th.*—Zeinab, a nice woman, came this afternoon full of trouble. She has to leave Casablanca soon and go to Morocco City. Her father has died there, and she is going to live with her mother. This was her last afternoon with us. She begged hard to be allowed to take her garment; but it was not finished, not much more than just begun, and it is against our rule to give them until they are completed. However, the woman seemed to be telling us the truth, so we promised to

finish her garment for her, and she must come for it before she starts on her journey. Poor woman! Her gratitude seemed out of all proportion to the little favour. All the blessings of Heaven she called down upon us.

Mrs. Grieve asked her if she remembered what she had heard in the class. "It's about Sidna Aisa," she said. "But *what* about Sidna Aisa," we asked her. "What did He do?" "Oh! my head is all muddled, and I can't find the words," she said; "I only know He is the way to God. It's all in my heart, but not in my head." She meant she could not express herself in words. But will not "in the heart but not in the head" do for Him who "trieth the hearts"?

*22nd.*—Of all my Moorish friends I think Shemma would appeal to your pity and compassion most. She seems to be always sitting, a dejected and melancholy-looking little heap, on the floor. Her house is large, and she has some very nice things—curtains, carpets, cushions, etc.—all that go to make up the furniture of a Moorish house; but, oh, how dirty and neglected everything looks! She does not seem to care the least atom for anything, and no wonder! What has she in life to care for? One of several wives, she is anything but a favourite, and her husband seems to single her out as a sort of safety valve to let off his fits of temper upon. When we lived close to them we often heard him, at all hours of the day, raving and scolding at the top of his voice. Shemma seems to have got used to it, and has settled down into hopeless indifference. When I went in this afternoon she was sitting in her usual corner, looking as if she had never left it. How glad I shall be when she takes in and realises the love of Christ! At present her poor, dark heart does not know its own need, and when I urge her to leave off trusting in a dead prophet and turn to a living Saviour, she only shakes her head sorrowfully, and says, "My heart doesn't want to, my heart doesn't want to."

## MY MASTER.

"Ye call Me MASTER and LORD: and ye say well; for so I am."

"If the servant shall plainly say, I LOVE MY MASTER, I will not go free, . . . he shall SERVE HIM FOR EVER."

Yes, I heard HIM, knocking, knocking,  
Gently at my heart's closed door;  
And I kept HIM, knocking, knocking,  
Till I could refuse no more;  
Then I slowly opened to HIM,  
Lovingly HE entered in;  
Now HE ruleth, sweetly ruleth,  
Over Satan, Self, and Sin;  
Now I cry—O MASTER! MASTER!—  
But no words of mine can tell  
Half the joy of always living  
Thus with HIM I love so well.

*New South Wales,*  
1883.

Do I ever lose the sweetness  
Of this Fellowship Divine?  
Yes alas! but still HE stayeth,  
Grace is HIS, though failure mine;  
I have never known HIM leave me,  
Or withhold HIS kingly care—  
Oh to trust more, love more, praise more,  
Such a MASTER! That's my prayer.

*England,*  
1896.

H. J. P.

## THE HOSPITAL WARDS.

### NOTES OF SOME OF THE IN-PATIENTS.

By MISS E. A. CRAGGS (*Tangier*).

#### KNOTT MILL BED, No. 2.

EARLY in the month of December, a poor man, too ill to travel alone, was brought by a kind-hearted friend to the hospital, to reach which he had had a whole month's travelling.

By name, "the Slave of the Merciful One," he had left his home in the spring of the year, to go on a pilgrimage to Mecca. What mattered to him the dangers of the road, or the hunger and thirst and weariness, if only by that pilgrimage he could secure a heritage in Paradise and his lot be placed among the holy.

Five months ago, when the vessels came back from Mecca, bearing their skeleton freight, nearly all were the victims of disease or of the much-dreaded plague. Not a few had already died on the way, and the survivors, among whom was our friend, had to wait in quarantine before landing. Small wonder that after the many and unspeakable privations endured on these long journeys, the pilgrims fall an easy prey to disease and death. So "the Slave" was brought into the hospital and not only listened very intelligently, but repeated the Gospel hymns that he heard, and as the doctor spoke once and again of the Saviour's Cross, he followed the words with keen attention.

On Thursday, as he was getting rapidly weaker, and he thought his days were few, he pleaded very earnestly to see his children just once more. But they were far away, and in this barbarous land the only means of communication is by a messenger on steadily plodding camel or sure-footed mule; neither diligence, train, nor telegraph wire is available. It was impossible, therefore, for his message to reach the home until after the father had passed beyond the sound of his children's voices. So the poor fellow must die with his wish ungratified.

During the few remaining hours the nurse sat by, and after speaking of sin, its consequences and punishment, went on to tell of the Saviour who died to save, of the blessed pardon His cross had brought, and of resurrection beyond the grave.

He listened once and again, and responded by confessing his guilt and expressing his trust in a Saviour's blood.

On Sunday, 18th inst, with his face turned toward Mecca, he closed his eyes in death, and within a few hours was laid beneath the sod of a Moorish cemetery.

[In death-bed scenes at home, with their Christian surroundings and frequently the impressions of early Christian training, one can sometimes gauge the value of expressions uttered in the last hour, but it is not so with Mohammedans, and we prefer to leave it where it is. "Secret things belong unto the Lord."—Ed.]

## Tunisia.

### WORK AMONG MOSLEM STUDENTS IN TUNIS.

By MR. A. V. LILEY.

AT various points on the North African coast there are cities which are looked upon as centres of Mohammedan teaching. One of the chief of these is Tunis, a city of 160,000 to 180,000 inhabitants, between 60,000 and 80,000 of whom are Arabs, all under the baneful influence of Islam.

The Christian Church of Carthage, many of whose members were martyred in the Roman amphitheatre, has long since disappeared, and the young men who, many centuries ago, received training beneath its shade are forgotten. In Tunis to-day there are 800 Moslem students, who assemble for instruction in the ancient Spanish Cathedral of St. Olive, now the Mohammedan mosque Zeitouna.

For centuries, with the one bright exception of Raymond Lull, this citadel of Islam was left unattacked by the Christian Church, while from its gates went forth preachers of the Koran and the false prophet to all parts of North Africa, the Sahara, and the Soudan. Only within the last fifteen years have soldiers of the Cross made any attempt to uplift the standard of Christ amongst the Moslems of this city, and to preach Christ and Him crucified. During those fifteen years various means have been employed to bring the Gospel before the people. Some of the workers have taken up one class of work, while others have given themselves to another. Thus thousands have now heard, directly or indirectly, the Gospel message.



SOME STUDENTS OF THE MOSLEM COLLEGE, TUNIS.

For nearly a year I have been residing in a house near the "medresa," or Moslem college. The photograph (see page 37), taken from the roof of my house, shows the square minaret of the Zeitouna mosque, from the top of which the cry goes out five times daily, "There is no God but God, and Mohammed is the prophet of God."

Before the Arabs are received to study in the college they must have already learned the Koran, under the instruction of some village schoolmaster. In such a school all the children sit cross-legged on the mat around their master, each holding a small piece of board, over which a thin coating of lime has been washed (see page 44). The child is first taught to write the alphabet, then to write down and learn the ninety-nine names of God, and simple words from the Koran, being encouraged according to his ability by a stick which the master continually holds in his hand. Having mastered these first rudiments of education, the scholar proceeds to learn the first chapter of the Koran, and gradually commits the whole book to memory, but without understanding a word of it. This is considered a religious duty incumbent upon all the "faithful." To continue their education the young Arabs of Tunisia come to Tunis city, where they study for four years and are finally examined. Should they fail in the examination, most of them are obliged to do military service.

On entering the medresa or college they become "talabatu-l-'ilm" or seekers after knowledge, and wear a white turban wound round their fez, and a bournous. They follow a course of study which comprises Arabic grammar, syntax, arithmetic, jurisprudence, theology, commentaries on the Koran, etc., etc., but every branch of study is not obligatory on each student. To pass the examination they need to have a certain knowledge of French, and by offering to help them in this language a large number of them have come under my influence; each lesson usually terminates by reading the scriptures or a talk upon some religious subject. Recently, however, I have had almost daily visits from groups of six to ten students who have come to discuss the doctrines of Christianity, for they are beginning to be awakened to the fact that there is something beside Islam worth thinking about. More than twenty students on one occasion presented themselves in a single day.

In our discussions the Moslem students are not always agreed among themselves. The Mohammedans state generally that the prophets never sinned. Adam is accepted as a prophet and some say that as he committed an act of disobedience he sinned; others, to explain away his fall, say that God had decreed it; thus, to screen Adam, they make God the origin of sin.

One subject which they find a favourite field of discussion is the Trinity, another is the divinity of Christ. Some of the questions put or explanations demanded have been:—

If Christ was God how did the world exist without Him during His death?

If God is love why did He allow His Son to die such a cruel death?

If Christ was God why did He not know the time of the end of the world?—see Mark xiii. 31.

It is very sad to hear how they deny the Divinity of Christ, His death, His resurrection, His ability to save or intercede for sinners, and how they give Him a place below Mohammed, whom they laud and praise. Finding it impossible to hold their ground, the students have, on two occasions, brought one of their sheikhs to discuss with me; this man never enters the house without having a rosary in his hand, hoping thus to keep off the evil influence of coming in contact with an infidel.

I never allow my visitors to leave the house without having plainly put the Gospel before them and warned them of the terrible consequence of neglecting Christ and continuing to live in sin. One is amazed and saddened by their self-righteous-

ness and their low idea of sin. I feel more and more that argument and persuasion will never win the Moslem to Christ. It must be the work of the Holy Spirit. For this I beg an interest in the prayers of God's people.

I should be most grateful for gifts of commentaries on the Scriptures, theological books, and works on Christian evidences, which would be of great service to me in my labours for the Master.

## BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

FROM MR. H. E. JONES (*Casablanca*).

*January 9th*—This afternoon I visited the largest café in the town, in which the sailors spend most of their time in drinking and smoking their keef, or in telling stories and playing cards. On entering I found I was not very welcome, as none of the men took any notice of me; so I asked for a glass of tea, and paid for it, that I might be free to sit and talk. One man was interesting the whole company with a conversation that highly pleased them because of its low moral tone. As soon as he had finished, I began to tell them my story, and was encouraged to find they were all ready to listen. I told them of the awful wreck sin makes, and of the Saviour who alone can save them. When coming away the owner of the café asked if I would leave him a Gospel, which I did, and pray that the word of the Lord may wound and heal.

\* \* \* \*

Whilst sitting outside a shop to-day, a respectable and intelligent Moor came up and asked me several questions about the book I had in my hand and about the Lord Jesus. I began to tell him the Gospel story, and as I spoke he agreed to everything I said, no doubt thinking he was pleasing me by so doing. I told him if my words were not true he was to say so: he then denied everything I had said about the Atonement, and by his conversation attracted quite a number of men. I had a good congregation of about twenty, including a man with a stick, which he used freely to keep a crowd of children away. I was glad of the opportunity of telling these men of the Gospel, and after speaking to them for over an hour I left, promising to have a further talk with them.

FROM MISS M. ERICSSON (*Bizerta*).

We are glad to hear from our two Swedish sisters, who are holding the fort for Christ at this northern sea-port town. They have had a little trouble with the police officials, but their nationality has served to restore confidence.

Miss Ericsson says: "It is now about nine months since we came to Bizerta. The ground here, as elsewhere, is hard, but little by little the way has been opened up for sowing the living seed. Our consolation is that, notwithstanding our weakness, *God is able*.

"Our regular work consists in carrying on meetings amongst the Italians, and a Sunday School for their children. We have also a few classes on other days of the week for other European and Arab children. The Arab women here are much afraid of Europeans; still, a good many houses are open to us for visiting, and we generally get a kind welcome. These poor women are so satisfied with themselves and their false religion, but it is a great privilege to be here amongst them for Jesus' sake. Our expectation is in Him, who is able to make all grace abound towards us, and whose promise is that 'everything shall live whither the river cometh.'"

## Tithes for the Lord's Storehouse.

### A MORE EXCELLENT WAY.

It is sometimes said "There is only one way of doing a thing, and that is *the right*." This remark is more trite than true, for there certainly are two or three ways of doing some things, and it is difficult to say which is "the right," if any one of them is entitled to that distinction. But most people get into a certain way of doing things without enquiring whether it is the best or not, and consequently through habit or defective instruction, they continue in what, upon consideration, would be acknowledged not to be a very good method of performing what they undertake. It is thus in the matter of *Giving*. The usual ways of performing this Christian duty are by no means to be commended. People, for the most part, give only occasionally, scantily, and somewhat reluctantly. They have no thought of bestowing their money as a religious exercise, or with a sincere desire to serve God, or with a sense of their obligations to Him whose stewards they are. Some few part with their substance at times profusely and bountifully, but perhaps with little discretion; whilst the vast majority need the stimulus of solicitation by powerful appeals, or the unwelcome inward convictions that they *must* give because their neighbours and friends have done so. Such constrained and unsatisfactory ways of giving are followed from want of thought. The givers have been accustomed to act thus, and they have not, perhaps, been informed of other methods, nor have they themselves endeavoured to devise any.

But there is "*a more excellent way*" which is well worthy of adoption. It consists in *making a benevolent store* from which to give. This is done by *laying aside a previously fixed proportion of all receipts* as a sacred deposit reserved for charitable and religious objects. This is giving first to God and then to man. It is a real and deliberate consecration of money for the cause of God and the good of our fellow creatures.

But on what grounds may this be regarded as "*a more excellent way*"? The following among others may be specified:—

#### 1ST.—IT DEALS WITH MONEY AS A TRUST FROM GOD.

We are too apt to regard money as *our own*, forgetting that we are but stewards of it, and that for the use we make of it we shall hereafter have to give an account.

#### 2ND.—IT HONOURS GOD BY SETTING ASIDE A PORTION FOR HIM AS A FIRST CHARGE.

On each occasion of the receipt of money His claim is satisfied before any portion is appropriated to personal or family use.

#### 3RD.—IT OVERCOMES OUR NATURAL SELFISHNESS.

The calls for the supply of wants (real or imaginary) for themselves or their families, are so frequent, that people are apt to become selfish, and to think they cannot really afford to give away from their small means. The adoption of this practice overcomes this wrong tendency.

#### 4TH.—IT AFFORDS AN ADDITIONAL MEANS OF GRACE.

Sympathy with human suffering is deepened, and interest in the spread of Christ's Kingdom is enlarged.

#### 5TH.—IT PROVIDES A FUND WHICH IS READY AT HAND FOR ALL CALLS AS THEY ARISE.

The deposits being made weekly, monthly, or quarterly as the income is received, the sacred store always awaits appropriation at the will of the depositor.

6TH.—IT PROVIDES LARGER SUMS THAN WOULD OTHERWISE BE GIVEN.

Instead of an uncertain amount which is generally far less than the giver imagines, it secures a definite proportion of all receipts, generally as much as a tenth.

LASTLY.—IT BRINGS TEMPORAL PROSPERITY.

This has been acknowledged by an overwhelming number of those who have adopted the system; and the reason is twofold.

1st.—It tends to the cultivation of economy and frugality. People who act upon this principle become careful in their expenditure. The fact of having set aside a tenth of their receipts makes them thoughtful as to the spending of the remainder, and many have acknowledged that the nine-tenths seem to go farther than the whole did before they commenced the practice.

2nd.—There is the direct blessing of God according to the promises of God's Word. "*Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.*" Prov. iii. 9-10.—*Storing and Obtaining.*

### REQUESTS FOR PRAISE AND PRAYER.

#### PRAISE

FOR restored health to some of the labourers in Egypt. For many precious opportunities of Gospel testimony amongst natives; and for some fresh cases of men who are interested, and enquiring after the way of Truth.

For blessing on the work carried on amongst the Spanish families in Tetuan; also praise for fresh cases of decision for Christ.

For restored health to our brother, Mr. J. Edwards, after a somewhat serious illness; also for continued blessing upon the Industrial Mission work.

#### PRAYER

For Dr. G. M. Grieve, of Casablanca, who is itinerating in South of Morocco; that through the twofold ministry of preaching and healing God may be greatly glorified.

For Miss A. Gill, who is suffering from a severe nervous breakdown; that the Lord's healing hand may be graciously laid upon her.

For the Spanish work in Tangier; that the converts and church members may witness a good confession; and that those who labour amongst them may be encouraged.

For blessing on the work of God in Tripoli, Barbary, and on services lately held by a representative of the Bible Society; that a spirit of deep conviction may be felt amongst all classes in that "dry and thirsty land."

For the Syrian Bible-woman in Alexandria, that the Lord would be pleased to fully restore her to health, so that her valuable services in the School, etc., may be retained.

**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.

**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.).

# 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 than 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> TRIGILLUS .. 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 S. JENNINGS .. Mar., 1887		Miss M. MELLETT .. Mar., 1892		Miss M. SCOTT .. Mar., 1892		Mrs. DICKINS .. " "	
Miss M. C. LAMBDEN .. May, 1888		Miss S. M. DENISON .. Nov., 1893		Miss A. HAMMON .. Oct., 1894		Mr. C. T. HOOPER .. " "	
Mrs. BOULTON .. Nov., 1888		<b>ALGERIA.</b>		<b>Bizerta.</b>		Mr. W. T. FAIRMAN Nov., 1897	
Miss K. ALDRIDGE .. Dec., 1891		<b>Cherchel.</b>		Miss M. ERICSSON (Associate) .. Nov., 1888		Mrs. FAIRMAN, <i>née</i> PRIOR .. Feb., 1896	
Miss F. MARSTON .. Nov., 1895		Miss L. READ .. April, 1886		Miss R. J. MARCUSSON (Associate) .. Nov., 1888		Mr. W. KUMM .. Jan., 1898	
Miss E. A. CRAGGS .. Mar., 1898		Miss H. D. DAY .. " "		<b>Sousa.</b>		Mr. A. T. UPSON .. Nov., 1898	
<i>Spanish Work—</i>		<b>Constantine.</b>		Dr. T. G. CHURCHER, M.B. C.M.Ed. Oct., 1885		<b>Rosetta.</b>	
Miss F. R. BROWN .. Oct., 1889		Mr. J. L. LOCHHEAD .. Mar., 1892		Mrs. CHURCHER .. Oct., 1889		Miss A. WATSON .. April, 1892	
MISS VECCHIO, <i>Mis. Helper.</i>		Mrs. LOCHHEAD .. " "		Mr. W. G. POPE .. Feb., 1891		Miss VAN DER MOLEN .. " "	
Mr. A. BLANCO .. " "		Miss E. K. LOCHHEAD .. " "		Mrs. POPE .. Dec., 1892		<b>AT HOME.</b>	
<b>BOYS' INDUSTRIAL INSTITUTE, NEAR TANGIER.</b>		Mr. P. SMITH .. Feb., 1897		Mr. H. E. WEBB .. Dec., 1896		Miss I. L. REED .. May, 1888	
Mr. J. J. EDWARDS .. Oct., 1888		Mr. E. SHORT .. " "		Miss. WEBB, <i>née</i> MOR-TIMER .. Nov., 1897		Miss L. A. LAMBERT .. Dec., 1893	
Mrs. EDWARDS .. Mar., 1892		<b>Algiers.</b>		Miss A. COX .. Oct., 1892		Dr. C. L. TERRY, B.A., M.B., C.M.Ed. Nov., 1890	
<b>Casablanca.</b>		Mons. E. CUENDET .. Sept., 1884		Miss N. BAGSTER .. Oct., 1894		Mrs. TERRY .. " "	
Dr. G. M. GRIEVE L.R.C.P. and S.Ed. Oct., 1890		Madame CUENDET .. Sept., 1885		<b>Kairouan.</b>		Mr. G. B. MICHELL .. June, 1887	
Mrs. GRIEVE .. " "		Miss E. SMITH .. Feb., 1891		Mr. J. COOKSEY .. Dec., 1896		Mrs. MICHELL .. Oct., 1888	
Mr. H. NOTT .. Jan., 1897		Miss A. WELCH .. Dec., 1892		Miss E. T. NORTH .. Oct., 1894		Miss GRISSELL .. Oct., 1888	
Mr. H. E. JONES .. " "		<b>Oran.</b>		Miss G. L. ADDINSELL Nov., 1895		Dr. G. R. S. BREEZE, M.B. .. Dec., 1894	
Mrs. JONES, <i>née</i> DUNBAR, Nov., 1896		Miss R. HODGES .. Feb., 1889		<b>DEPENDENCY OF TRIPOLI.</b>		Miss B. VINING .. April, 1886	
Miss L. SEXTON .. Feb., 1897		Miss A. GILL .. Oct., 1889		Mr. W. H. VENABLES Mar., 1891		<b>STUDYING ARABIC, ETC., IN ENGLAND.</b>	
Miss A. WATSON .. Feb., 1897		<b>Djemaa Sahridj.</b>		Mrs. VENABLES .. " "		Mr. and Mrs. J. H. C. PURDON	
<b>Tetuan.</b>		Miss J. COX .. May, 1887		Mr. W. REID .. Dec., 1892		Miss K. E. FLOAT, Miss F. M. HARRALD, and Miss B. M. TIPTAFT.	
Miss F. M. BANKS .. May, 1888		Miss K. SMITH .. " "		Mrs. REID .. Dec., 1894		<i>Tutor.</i>	
Miss A. BOLTON .. April, 1889		M., Mme., and Mlle. ROLLAND, <i>Missionary Helpers.</i>				Mr. MILTON H. MARSHALL.	

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