

MATTHEW XXVIII

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

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

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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM MARCH 1st TO 31st, 1899.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.			DESIGNATED FUNDS.			DETAILS OF BATH AUXILIARY.			DETAILS OF BRIGHTON AUXILIARY.		
1899. No. of Mar. Receipt.	£ s. d.	No. of Receipt. Mar. Brt. forwd.	£ s. d.	1899. No. of Mar. Receipt.	£ s. d.	(Designated Don. No. 2300.)	£ s. d.	(Gen. Don. No. 3527.)	£ s. d.		
1 ...3527	0 10 0	14 C.E., Blackgang	0 10 0	4 ...2284	18 0 0	Rev. E. L. HAMILTON, Hon. Sec.		Mr. W. HOSTE, Hon. Sec.,			
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4 ...3537	0 10 0	17 ...3581	0 15 0	14 ...2295	89 0 0	Total...	£180 18 10				
4 ...3538	0 8 6	17 ...3582	6 0 0	14 ...2296	8 0 0						
4 ...Bootle	2 14 3	17 ...3583	5 0 0	14 ...2297	8 0 0						
4 ...Cliff	0 10 0	17 ...3584	1 1 0	16 ...2298	1 0 0						
4 ...Sheffield.	0 10 6	17 ...3585	0 5 0	16 ...2299	0 10 0						
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6 ...3543	0 15 6	21 Crossley Hall, Manchester	7 10 8	20 ...2301	5 8 0						
6 Christian Workers, Bangor	5 0 0	21 ...3588	0 13 0	21 ...2302	2 2 0						
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7 ...3546	0 2 6	22 ...3590	1 1 0	22 ...2304	0 10 0						
7 ...3547	0 10 0	22 ...Axminster.	1 15 0	Children's Service, Blackheath	1 2 8						
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8 Y.W.C.A., Bridlington	2 0 0	23 Freestone Miss., Bristol	0 17 0	29 ...2307	0 8 0						
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9 ...3557	5 5 0	29 ...3601	2 0 0	Total, Mar...	£281 1 9						
9 ...3558	0 4 2	29 Bournemouth	2 2 6	Total, May to Feb.....	2973 15 4						
9 ...3559	0 8 1	29 ...3603	0 5 0	Total ...	£3254 17 1						
9 ...3560	2 10 0	30 ...3604	1 1 0								
9 ...Bootle	0 17 6	30 ...3605	0 4 0	TOTALS FOR 11 MONTHS.							
9 ...3562	1 0 0	30 ...3606	0 5 0	General ...	£6343 13 6						
9 ...3563	1 0 0	30 ...3607	1 0 0	Designated	3254 17 1						
10 ...3564	0 19 0	30 Blackheath.	8 18 0	Total ...	£9598 10 7						
10 ...3565	0 5 0	30 ...3609	0 5 0								
10 St. George's Cross, Glasgow	5 0 0										
11 ...3567	0 10 6	Total, Mar...	£238 8 3								
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13 ...3569	0 5 0	Total ...	£6343 13 6								
13 W. London Auxiliary	3 3 0										
Carried fwd.	£118 13 9										

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.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, conventional designs or monograms in any colours to order. Wood stained, either mahogany, or walnut-wood, from A. H. G., Granville Lodge, Granville Road, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

NORTH AFRICA.



A STREET IN CONSTANTINE.

The Seed of the Kingdom.

"So is the Kingdom of God; as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."—MARK iv. 26-28.



THE Gospel by Mark is the only book in which this parable is mentioned, but on that account it should have the more careful attention. Missionaries, Evangelists, and indeed Christian workers in every department of service, would do well to study prayerfully and thoroughly this brief but most suggestive utterance of Christ, until their faith has grasped the precious thoughts that the Master would here teach them.

The first thought to which our attention is called is, that there is a close analogy between the work of the husbandman in the kingdom of nature, and that of the labourer in the Kingdom of Grace; that just as men cast seed into the natural ground, so the servants of God should seek to sow the more "precious seed" in the hearts of men.

The resemblance is perhaps on the whole, closer than at first sight appears. The soil has to be prepared, and to this end, the field must be ploughed, and cleared of all weeds and other things that would only hinder fruitfulness. Its massive clods must be broken, and by persevering industry be brought into such a condition, that the seed, when sown, may at once come in contact with the rich mould and germinate. How like is this to the work of the spiritual husbandman; it matters not to what country he may go, he does not find the soil prepared—the human heart ready and willing to forsake its evil ways, and accept the message of the Gospel—alas! no, "None saith, 'Where is God

my Maker, Who giveth songs in the night, Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.'” On the contrary, the soil is hard and choked with weeds—generations of evil habits have the mastery—ignorance and superstitions hold sway, men are “fulfilling the desires of the flesh and of the mind,” and are “by nature the children of wrath, even as others.” With such a state of things, long months and frequently years of preparation are necessary, in removing prejudice, meeting objections, and explaining difficulties: labour must be ungrudgingly bestowed; “precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little,” ere the soil is in such a state that the divine seed has a chance to live.

Along with this preparation, however, there must be the actual sowing of the seed. It is a law of the kingdom of nature, that notwithstanding the labour and toil involved in preparing the soil, we cannot hope for results, unless the seed-germ has been “cast into the ground.” This is self-evident; it is also Scripture. “So is the Kingdom of God.” It is not enough to go to a heathen or Mohammedan land—to come in contact with the people in the way of such philanthropic efforts as may commend themselves to our judgment—to seek to better their condition—to clothe and feed them—teach them to read, or even heal their bodies: All these things are good and right and Christlike; it shows the practical side of our Christianity, and will be helpful in winning their confidence, and in other ways: but it is possible to do all this, and much more, and yet never to sow seeds of divine truth in such a way as to lay hold of the heart and conscience; the seed, which is the Word of God, must come into contact with the soil.

Man, whether civilized or savage, is born into the world in a state of alienation from God, and however favourable the circumstances of his lot may be, he must remain “alienated from the life of God” unless the divine seed is in some way implanted in his heart: he must be “born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth for ever.” Spiritual life cannot start of itself. But why do we re-state so obvious a fact? Because there seems to be a disposition in some directions to endeavour to produce growth and fruit, without implanting the seed which contains the germ of life. The cry of the age is “Development,” “Progress”: let us have this by all means, but we cannot have the end without the beginning—the harvest without the seed-time.

We see this inclination manifesting itself in a variety of ways from time to time, and producing, as it necessarily must, incalculable harm, especially in the minds of the young. Just lately we have seen this exemplified in the case of a book recently issued, and which has become exceedingly popular. Doubtless it has been written with a good object, and, although it contains much that is calculated to be helpful, if only rightly understood, has yet this serious drawback, in that it seems to entirely ignore the necessity of saving faith in the sacrificial work of Christ, or of the Holy Spirit's work in regeneration, the main thought being to follow “in His steps”—development before birth; and that consequently can only be the development of our human nature, or as one has put it, “the sanctification of the flesh.” We are much afraid lest there should be this same outcome from the educational work which has been carried on so extensively in various Eastern lands. We believe that education, as a handmaid of the Gospel, is playing a most important part in the evangelization of the world; but we believe also, that like Medical Mission work, it needs to be carefully watched, lest undue prominence should be given to the secular teaching, and the pupils should grow up merely as educated heathen, or educated Moslems, their souls never having been quickened into life by the regenerating power of the Holy Ghost.

The seed once planted, however, is beyond the reach of the sower. “The earth bringeth forth fruit of herself.” This does not mean that nature is independent of God, but independent of man. In the growth of the natural seed there is a work for man, and a work for God, and where man's efforts cease, God's power begins. “So is the Kingdom of God.” All redeemed souls are called to be “labourers together with God,” but in those words, “with God,” lie all our power for service and fruit-bearing. “I have chosen you,” said Christ, “and ordained you that ye should go and bring forth fruit.” *We* bring forth fruit? Yes! with Him. “Severed from Me ye can do nothing.” So we go forth, it may be to the Congo or South America or to North Africa, and scatter “the good seed of the Kingdom,” in faith that He Who has graciously constituted Himself our fellow-labourer, will bless the sower and the seed: “he knoweth not how,” for “the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.” It must begin with God, be increased by God, and ultimately be gathered in by Him. A Paul may plant, and an Apollos water, but God must give the increase; and to Him will be all the praise.

(To be continued.)

W. T. F.

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.

THE HON. SEC, MR. E. H. GLENNY, with Pastor Jas. Stephens, left England on Tuesday morning, March 21st, on a visit to the North Africa Mission Stations. They travelled by rail from Dieppe to Gibraltar, *via* Bordeaux, making the journey from London in about three-and-half days, including fourteen hours spent in Madrid. They reached Tangier on Saturday, 25th, and after visiting Casablanca, proceeded to Algiers. As we go to press, they are visiting the workers in Tunis.

ALGERIA AND TUNISIA are worked by seven Colporteurs for the British and Foreign Bible Society stationed in the more central places, and travelling from thence over the country. The Colporteurs find much ignorance and superstition amongst the Roman Catholics, and even among the professing Protestants. Yet here and there they find willing hearers and purchasers.

One of the Colporteurs, a Kabyle, converted at our Mission Station in Djemâa Sahridj, has had much to suffer from the anger of his Mohammedan countrymen, but, being fearless, has sown good seed amongst them in the form of Kabyle Gospels.

MR. LOCHHEAD visits most days in the native shops of Constantine, where he is brought into contact with other Arabs, and frequently a long and earnest conversation ensues. Mr. Short and Mr. Smith reached Constantine on February 11th, and have since been visiting with Mr. Lochhead in various parts of the city.

Mrs. and Miss Lochhead have had their hands full of varied and happy service for the Master. For several Sundays a number of the children did not come to the classes owing to rumours of war with England.

The French Gospel Meeting on Sunday evenings continues to be both encouraging and refreshing.

MISS READ AND MISS DAY, of Cherchel, have already reached England for a short rest and change. In consequence of the unpleasant feeling which has existed in Algeria for some time regarding English Mission Work, and which the Fashoda affair did not improve, it was thought advisable for them to come home a little earlier than usual, and so give time for the excitement to die away.

MISS JENNINGS, accompanied by a friend and Mr. E. Barnard, left Tangier, March 6th, for a brief visit to Arzila and Larache. At both of these places Miss Jennings was warmly welcomed by friends gained on previous occasions, and this largely compensated for the discomforts of the journey and poorness of accommodation (if such it could be called).

Having spent two days at Arzila they pressed forward, and after a dangerous and somewhat adventurous journey, reached Larache on the 11th. Here they passed four happy days with Miss Aldridge in her comfortable little house, and had the pleasure of meeting Messrs. Rockafellar and Stevens, missionaries of the American "Gospel Union," also several Spanish converts, among whom were two converts from Tangier. A good number of medicines were distributed to the many sufferers, always to be

found in these districts. After a busy week, the Sunday, with its English and Spanish services, was a particularly helpful and restful day.

MISS COPPING, who was very unwell during the early part of the year, reports herself as quite recovered. The attendance of patients at the Fez Medical Mission was as follows:—

November.		December.		January.		February.	
Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.
522	560	400	526	479	553	402	536

"As a rule about one-third of these are new cases each week. The children mostly come with the women. Malarial fever has never left us this year; there are always some cases each week, although not many. Amongst the surgical cases, I have set two dislocated shoulders; both were men, and they have now perfect use of their arms. I have also performed thirty-one minor operations and successfully vaccinated nineteen children."

MISS WATSON, of Casablanca, tells how Satan has been endeavouring to upset the work carried on amongst the women. Some who attend the class were put in prison, while others were frightened and ill-treated. Through intercession on the part of friends, those in prison were set at liberty. In spite of opposition there are many open doors and much to encourage.

MISS JAY, of Tangier, reports having experienced similar opposition from the authorities in connection with the work in her school. By order of the Basha, the parents were threatened that they would be put in chains if they allowed their children to attend. This was doubtless intended to intimidate them.

MISS CASE, writing from Tunis, mentions that the workers amongst the Italians in that city are rejoicing at again having the valued help of Signor Anfuso. He has been labouring in Italy for a time, but returned to Tunis at once on hearing of the need of help.

A Mothers' Meeting has been commenced amongst Italian women, and is proving a success. A small Day School is also in existence, and a Sunday School of over fifty children, some of whom have already decided for Christ.

Our sister reports with heart-felt satisfaction that all the baptized converts are continuing "steadfast in the faith," and giving cheering evidence of the reality of the change.

Signor Anfuso's sister, who found Christ in Tunis, is now helping in Sunday School work at Palermo.

Miss Case adds: "The restrictions placed upon our efforts by the influence of the Jesuits are so well devised by the enemy of souls that we seem paralyzed when we would move faster and faster to the rescue of the perishing."

EGYPT.—The news received from Egypt is decidedly cheering. Miss Watson, of Rosetta, gives particulars of two educated Moslems who have lately confessed their faith in the Lord Jesus Christ.

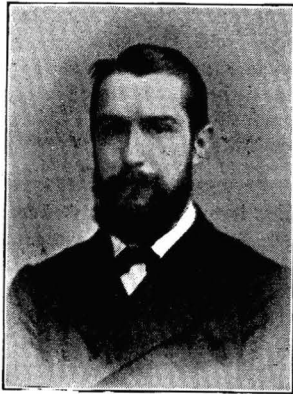
MESSRS. SUMMERS AND HOOPER, who are itinerating, are being greatly cheered by the deep interest awakened amongst the people, and by the crowds that gather to listen to the words of life.

THE Mission receipts for the four weeks ending April 15th have been considerably less than in the previous month, the total amounting to £471. Of this £344 was for designated purposes and only £127 for the General Funds. Our financial year closes on the 30th inst., and we should be thankful if our many friends would unite with us in asking that larger supplies may be sent in for General Purposes.

OUR NEW WORKERS.

Mr. Percy Smith.

How encouraging it is to see the various ways in which God's Holy Spirit works to bring souls to Himself! It was in the solitude of his own little room that young Percy Smith felt compelled to yield himself to Christ and His service. He was at that time (November, 1891) pupil teacher in the National School, Twyford. Passing the London Matric. in 1894, the



MR. PERCY SMITH.

offer was made him to enter the Winchester Diocesan Training College for two years. This offer was, however, declined, as he did not desire to follow the profession of teacher, believing that the Lord intended him to devote himself to Foreign Missionary work, and because the way had already been opened for him to work in connection with the Soldiers' Institute, Winchester. Here the mornings were spent in study, while the afternoons and evenings were happily employed in visiting Children's meetings and Gospel services, and the Lord largely owned and

blessed the work of His servant.

Later on, while studying at Harley, he took the opportunity of helping Mr. Baron in his work amongst the Jews, and it was while reading NORTH AFRICA for June, 1896, that his attention was directed to the great need there is in Algeria for workers amongst the Jews. This led him to offer to the North Africa Mission, and having been duly accepted he came here with Mr. Short. They are now in Constantine, and hope soon to be at work together in their new sphere of labour.

THE MISSIONARY CRUISE TO NORTH AFRICA.

BY MR. MILTON H. MARSHALL.

(Concluded from page 42.)

AFTER our re-embarking, the *Argonaut* left Tetuan that night, and steamed eastwards along the coast towards Algiers, which was reached in time to land on Friday morning, December 30th. The intervening day at sea was spent in the usual manner. The interest of the party in what had been witnessed in Morocco was so real that I was urged to give at morning prayers a brief summary of the work going on at Tangier and Tetuan, with the names and particulars of the missionaries, that they might be abidingly remembered and prayed for. In addition to this, we had a largely-attended lecture in the afternoon, at which quite a number of people not belonging to our party were present, including a Christian M.P., the Vice-Chancellor of Cambridge University, a Welsh minister, and J.P., and others. My subject this time was Algeria, with something of its history, conquest by the French, present condition, and missionary work going on. On this and other occasions I distributed all the literature I had with me about the Mission, and could easily have used more. Some on board came to these lectures, not out of sympathy with missionary work, but in order to get information about the places to be visited. At the same time, the missionary party met with sympathy and courtesy on the whole. It certainly was the

means of bringing the claims of God and of Foreign Missions before quite a number who had not yielded to those claims, and some very definite and real conversations were held with various passengers on the ship.

At Algiers two days were spent, and many things seen of great interest connected with native and European life in this large city, which, in the French quarter, is just like a trans-Mediterranean Paris. It has its cathedrals and churches, banking and commercial houses, its theatres and concert halls, while in its streets you may find not only shoeblacks, cabs, and omnibuses, but even the latest style of electric trams. How sudden is the contrast when one steps out of the broad and level European thoroughfare into some narrow street, leading in a few minutes to the old native quarter, with its labyrinth of intricate, winding alleys and passages. Here you may wander up and down steep ascents and descents for miles, and, if you can avoid the small Arab boys asking, in bad French, for sous, you may fancy that time has rolled back for three quarters of a century, that the French conquest of Algeria has never taken place, and that Algerine pirates, with their Christian slaves, still dwell within the high walls and massive portals of these almost windowless abodes.

Our party visited the Jardin d'Essai, a nursery for tropical plants of different countries, and the museum full of relics of the bygone times, and of the different races who have ruled the country. Very interesting is a plaster figure of a man in recumbent position, S. Geronimo, who long ago was immured alive in the walls of a quay in Algiers by the Mohammedans, because he refused to give up his faith in Christ. The tradition respecting him was handed down among the natives and became known, so that, on the quay being repaired by the French, traces were found, and plaster being poured into the hollow space, the figure now in the museum was obtained. May God grant unto converts from Islam everywhere to have the faith and courage of S. Geronimo, and not to them only, but to us and to all His own! It is noteworthy that in Hebrews xi., verses 23 and 27, faith is given as a reason for "not fearing." Let us have faith as an antidote against cowardice.

It was of great interest to all to enter two of the largest and finest mosques in Algiers, as this was the only place of call where non-Mohammedans are allowed to get inside the mosques. We also visited the Arab cemetery, and, as it was Friday, there were a number of women, who, according to Moslem custom, were visiting the graves of their relatives, and congregating in a sanctuary built over the tomb of some holy (?) woman. A little talk and gospel testimony to them only revealed the extreme darkness and ignorance of their minds and hearts, while their one thought seemed to be that of getting some money out of the visitors. After seeing a good deal by driving and walking, we were taken by Mr. Cuendet, towards the close of the day, through the native quarter to visit several cafés frequented by Kabyles, to whom our brother spoke of salvation through Christ. It was easy to see that these Kabyles were interested in the message and even impressed, though some appeared very much more interested, like the unconverted at home, in their card-playing and other amusements. Though none of us understood the Kabyle tongue, we could not fail to notice the remarkable facility with which Mr. Cuendet spoke it, and how thoroughly he seemed to have acquired the native accent and rhythm, so that these groups in the cafés soon gave attention to the speaker and were held by him. Mr. Cuendet told us that his translation into Kabyle of the entire New Testament is nearing completion, and that he hopes to finish it next year. Gospels and portions have already been published by the British and Foreign Bible Society, and our brother would value prayer that he may be helped of God in carrying to an end this important work.

On the second day at Algiers I had the privilege of spending a short time at the Mission House of Miss I. L. Trotter and her co-workers. Thanks be to God for maintaining our friends so many years in this most difficult sphere. From them we heard of several cases of real conversion among Mohammedan women, though there are obstacles in the way of these getting baptized and joining in Christian worship. Will friends pray for these women disciples? May their path be made plain and they be established in the truth. Doubtless there are many such all over the Moslem world. They are known of God and cared for by Him who has called them into the fellowship of His son. Miss Trotter and her friends have a splendidly situated Mission House right amongst the people, and maintain a gospel testimony to the Arab women, visiting even the cemetery I have already spoken of, and teaching the groups of women there. Miss Welch and Miss Smith of our own Mission do a similar work among the Kabyle women. All these lady missionaries kindly took the ladies of our cruise party to visit some native houses, so that the latter might see Mohammedan homes and their inmates just as they are among the common people. After this some of the party drove to a native village without the city, while others of us went to see the great cathedral known as "Notre Dame d'Afrique," and built on a bold hill outside the city overlooking the sea. It seems to be an expression in stone of the desire of French Roman Catholics for the conversion of Africa to their religion. In accordance with this there is a large statue of the Virgin represented as a *black* woman! On the wall behind her is written, "O Marie, priez pour nous et pour les Musulmans." There are two inscriptions on the church walls in French and Arabic, expressing the thanks of two Mohammedans to Mary for their conversion and their entering the Roman priesthood.

The day was brought to a close by some of the missionaries joining us at dinner on board ship, and holding an enthusiastic meeting afterwards in the saloon, presided over by Sir Matthew Dodsworth. Friends were particularly touched by the words of our two sisters, the Misses A. Cox and Scott, who were just then in Algiers awaiting their trial at the French Court for an alleged breach of the law in connection with their sale and distribution of Scriptures. The reader is referred to page 29 of this magazine for March for particulars of this matter.

There was a delay of about two hours in leaving Algiers, through the ship's cable getting entangled in a buoy. Finally the cable snapped and the "Argonaut" went off minus one anchor, which, however, would be recovered by her on her next visit. We passed into the New Year as the vessel rode out of the bay, leaving Algiers on a brilliant moonlight night looking exactly like a city carved out of pure ivory.

The next day, Sunday, 1st January, was spent at sea with the usual meetings and services, and on Monday morning early we landed at Goletta, for Tunis. Lack of time and space forbid my writing as fully as I could wish of all we saw of Tunis and the work there. Suffice to say that some visited Carthage, while others went straight by rail to the city, and were taken to the Dar el Bey, a fine house where the Bey sits for judgment weekly. In it is some really beautiful Saracen architecture, and from its high, flat roof there is a magnificent panorama of this city of domes and minarets, and of Carthage beyond, with sea and mountains. After seeing the streets, bazaars, baths, mosques, etc., and having lunch all together at Mr. Liley's, our party visited the Mission house occupied by lady workers, where we saw a good class of Moslem boys assembled. A little later we were privileged to attend the annual fête at the schools of the London Jews' Society, presided over by Mr. Flad, who has been the L.J.S. missionary at Tunis for about ten years. Several hundred children were gathered here, and boys and girls alike showed by their answers that they had

been well taught in the Scriptures. A few days later, at Kairouan, I met a young Jewish convert, who is a source of much encouragement to the missionaries there, and whose conversion was doubtless chiefly the result of the teaching received by him when a boy at these schools. In the evening we were present at the anniversary of Miss Case's Italian Sunday School, and were simply delighted with the number and behaviour of the children, and the evidence they gave of knowledge of the Word of God.

Immediately after this I bade farewell to the cruise party, who returned to the *Argonaut* that evening, 2nd January, and returned home *via* Malta, Sicily, Naples, and Marseilles.

As for myself, I had the joy of spending two days more in Tunis, revisiting the old haunts and scenes amid which I had my first experience of North Africa eleven years ago. On January 4th I went by train to Susa, where I spent a happy day with Dr. Churcher and his fellow workers. Here there is plenty of Gospel work, both preaching and medical, going on in the town and outlying villages. On Friday, the 6th, I was at Kairouan with Mr. Cooksey, and really stirred by the visit to this thoroughly native city, where our brother is maintaining a telling Gospel testimony. I was privileged in the evening to take part in a lantern service, lasting two hours and well attended, followed by conversation and discussion for other two hours with a little group of reading men. Saturday I returned to Susa, when I was able, by the kindness of the brethren, to speak the Gospel to the patients at the Medical Mission, as I had also done on the Thursday. Sunday was spent at Tunis once more, in fellowship with the Lord's people there in worship and testimony. I was present in the evening at the Bible dépôt with Mr. Liley, and we had a few Arabs in for conversation on the one great theme. What a joy it was to take part in this direct Gospel testimony, both here and elsewhere, after having been limited so many years to the work of seeking to help others prepare themselves! The table at which we sat with the Arabs was covered not only with Scriptures, but also with tracts written by Mr. Mitchell, specially suited for Mohammedans, and other similar books. When I left Tunis ten years before, these writings did not exist. Now they are helping Mohammedans into the light. Praise be to God for this progress.

The next day was spent travelling to Constantine, and the Tuesday in that city with our friends the Lochheads. Here, too, everything was full of interest concerning the people and work among them. On Wednesday I left Constantine, and after some delay at Phillippeville, through the failure of a steamer owing to the bad weather, I returned, *via* Marseilles, to London, bringing home with me Miss Addinsell, from Kairouan, for change after her illness. We reached home on January 17th.

THE population of the Philippines is roughly given as twelve millions. Of these, about nine millions are Romanists; one and a half millions are heathen; and the same number are Mohammedans. Mohammedanism was first introduced from the Malay Archipelago in the fourteenth century, and has made great advance in the south of the islands.

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.).

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.

WORKERS' UNION, N.A.M.

To our Local Secretaries and Members.

DEAR FRIENDS,

In rendering our annual account of the work of our Union we can congratulate ourselves upon an increase in the number of Local Secretaries, in the amount of money received, in the number of garments forwarded, and in the quality of the latter.

In the case of the last-mentioned, however, there is still room for improvement considering the pressing need of flannels of all kinds. We sometimes imagine that our workers in North Africa are in a hot climate all the year round—that is not so. Let us remember it is North (not Central) Africa, and that flannels are essential to every worker's health out there.

I have received extremely grateful letters from our Missionaries saying how much obliged they are to you all for your kind help and wishing me to tell you so. These are at present going round to our Local Secretaries.

	£	s.	d.
We received from Local Secretaries	20	16	7
From Scattered Members	5	3	0
	<hr/>		
Making in all	£25	19	7

	£	s.	d.
We spent that sum as follows :—			
Carriage on parcels	6	18	4
Duty " "	7	9	4
Packing and stamps	0	14	0
Flannels	10	17	11
	<hr/>		
	£25	19	7

This is not a large sum, yet, coupled with the garments, represents a fair amount of labour of love towards our brethren and sisters in the Field—but what is this amongst one hundred persons, besides over thirty children?

Let me appeal to every reader of NORTH AFRICA to ask the question, Can I not help in this important work for God? Yes, you can; and if you did, would be the happier in feeling that you were aiding the one hundred in the forefront of the work abroad. And you would be none the poorer at home. Now what would this effort cost you? One shilling a year and two new garments.

WHO WILL HELP? I append a list of towns where we have Local Secretaries, so that you can join if in the same town, or write direct to me and become a Scattered Member.

Would our friends kindly send their things in not later than the 1st of November. This is very important, as every late parcel delays the whole work. Last year we were delayed thus until the middle of December.

Yours faithfully,

GEORGIANA H. BRIDGFORD,
Gen. Secretary.

1, CALVERLEY MOUNT,
TUNBRIDGE WELLS.

LOCAL SECRETARIES.

- BASINGSTOKE—Miss Smith, Rose Hill.
- BEDFORD—Miss Rundall, 35, Gery Street.
- BIRMINGHAM—Mrs. Hill, Penrhyn, Handsworth.
- BRIGHTON—Miss Grey, 15, Clarendon Villas, Hove.

- CHRISTCHURCH—Miss Tighe, The Priory.
- CHELTENHAM—Miss M. Carrick, 18, Royal Crescent.
- CLEVEDON—Miss Hodgson, Norham.
- CLIFTON—Miss Clapham, Chudleigh House.
- EASTBOURNE—Miss Gurney, Granville Lodge.
- EDINBURGH—Miss Roberts, 44, Fountainhall Road.
- GUERNSEY—Miss Eva Roberts, 1, Almorah Villa.
- HAZELHATCH, CO. DUBLIN—Mrs. Warren, Newcastle Lodge.
- HERNE BAY—Miss M. E. Cave, 35, Underdown Street.
- HYTHE—Mrs. Lampert, 1, Beaconsfield Terrace.
- LIVERPOOL—Miss Jessie Merrick, 120, Redfern Street.
Miss M. Talbot, Church Mount, E.
- LONDON—Miss Grissell, 10, Canfield Gardens, South Hampstead.
Mrs. Bagster, Hopefield, Palace Road, Streatham Hill.
Miss F. Aldwickle, 11, Wolseley Road, Crouch End.
Miss A. L. Smee, 54, St. John's Park, Upper Holloway.
Miss Tucker, 255, Evering Road, Upper Clapton.
Miss Dalton, 39, Woodland Road, Upper Norwood.
Miss Lambert, Norma House, South Norwood.
- REDHILL—Miss Code, 1, Lorne Villa.
- SYDNEY (New South Wales)—Mrs. Davey, Cranbrook, Clarence Street, Burwood.
- TUNBRIDGE WELLS—Mrs. Morrison, 45, Upper Grosvenor Road.
- WALLINGFORD—Miss Marshall, High Street.
- WASHFORD—Mrs. A. Symons, Billbrook.
- WANTAGE—Miss Clarke, Emerald Hill.
- WESTON-SUPER-MARE—Miss F. Blake, Rockleaze.
- WEYMOUTH—Miss Miller, Winterslow House.
- WEST CROYDON—Miss Marian Chapman, 29, London Road.
- WINCHESTER—Miss Perks, Soldiers' Home.

EXTRACT FROM AN ADDRESS BY MR. MULLER.

BETHESDA, JULY 25TH, 1897.

Psal. xl. 5, "Thy thoughts which are to us-ward."

THIS truth we should continually seek to dwell on, and never lose sight of. How great the joy in God when we are able to enter into this—poor, wicked, guilty, hell-deserving sinners though we are naturally, the thoughts of God are "to us-ward." His mind is toward us; He is thinking about us; He never loses sight of us, never forgets us. Oh! how precious this!

And then how many they are we read in what follows: "They cannot be reckoned up in order: . . . they are more than can be numbered." Just think of this—so often does God think of us, that the thoughts He has toward us, regarding us, are so many they cannot be reckoned up in order. Not a thousand merely, not ten thousand merely, not fifty thousand—far, far more; "they cannot be reckoned up in order"

Now about whom is He thinking thus? About poor sinners who deserve nothing but hell. We should say to ourselves individually, "He is thinking about ME—a wicked, guilty, hell-deserving sinner—yet so dear am I to the heart of God, so precious in His sight, so entirely He is looking on me as He looks on His only begotten Son, because I am one with Him, a member of that body of which He is the Head, that therefore for His sake He is continually occupied in mind about me, and thoughtful ever how He may invariably make me happy, how He invariably may make manifest His care over me, so dear am I to His heart, so precious in His sight."

LET us solemnly consider how much we may injure others when we are fretful and wilful, and how much we may help others when we are joyful in God.

Morocco.

THE HOSPITAL WARDS.

NOTES OF SOME OF THE IN-PATIENTS.

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

"BARNET TOWN" BED.

THE present inmate of the above bed, who was admitted December 12th, 1898, has been with us longer than usual. He has been under treatment several times as an out-patient, for ulcers of the leg, always, however, to leave off medicine before these could be thoroughly healed. The doctor is therefore anxious this time to complete the cure as far as possible. He would not be considered particularly intelligent, yet we have become very interested in him, as coming from a district noted for its bigotry (his own village being one day's journey distant from Tangier), yet himself so open to receive the Story of the Cross, intellectually at least. How far this has penetrated to the soul, his stolid face and quiet demeanour make it difficult to gauge; but in this instance the watchmen have delivered their souls, and the guilt of rejection or bliss of acceptance must be upon his own head. God has been glorified in the proclamation of His Gift of Eternal Life, while the donors who have contributed towards Hamet's temporal needs can follow with their prayers the good seed sown.

"EMMANUEL" BED.

Our patient, Mohammed, was admitted into the above bed December 12th, 1898. An old patient of ours from his village home, distant some days' journey from Tangier, having been successfully treated, had returned home with so good a report of the drugs possessed by the Nazarenes, that his countryman was encouraged to make an attempt to reach us, hoping for a like result. No missionaries had ever visited this village of huts, and his wisdom was rather questioned by some of his friends in thus trusting himself to strangers upon so slight a recommendation; hence his fear, and a certain suspicious manner during the first few days. These, however, rapidly disappeared as the skin disease from which he suffered, as quickly came under the influence of treatment, and changed the uninterested (though not bigoted) listener into an intelligent and peculiarly bright hearer of the Gospel. Throughout his stay here he was conspicuous for the readiness, yea, eagerness, with which he drank in Bible truths and responded to such. However dull other patients might be, the speaker was assured of one at least who followed every word thoughtfully, and his cheery bright bearing in the ward was very helpful in its effect upon other patients. When leaving us, December 29th, he carried with him what was probably the first portion of the Word of God to reach his village, promising that the public reader should use the same. The entrance of God's Word giveth Light, and our prayers still follow him to his village home.

MR. SUMMERS, writing from Alexandria, refers to the man who had a dream, as related in NORTH AFRICA for March, page 35. "He is taking a stand for Christ, and is, in consequence, beginning to feel the brunt of a mild persecution. He is a sincere, simple-minded man, and loves to hear the Word read and explained. Unfortunately he cannot read himself, which is a hindrance to him."

Mr. Fairman has returned from Cairo; his leg is better, but still troublesome.

A WORK OF GOD IN TETUAN.

BY MISS A. BOLTON.

GOD is working in Tetuan amongst the Spaniards, especially in the large family we have constantly referred to. The eldest son, who has led a very evil life, was brought under conviction of sin when lying in bed ill. Hitherto his friends had never prevailed with him to attend our meetings, but he seems to have promised them that if he recovered he would come. When convalescent he came and brought his wife. Having broken the ice, it was easier to come a second time, and then we hear God spoke to him through the reading of Psalm fifty-one, especially the last half. He went home in great distress, wondering how I could have known anything of his life. This work in his soul has been caused, humanly speaking, by the witness borne by his sister and her husband in the home, their lives being completely changed. With them, too, God is working out such blessed purposes. They are still very poor, but have learned to look up for supplies of daily bread, and they come. Since he was made an honest man, he has taken up carpentering, and, as he says, the Lord has taught him.

Several months of rent are owing by them and we are all asking for it; but he says it may be that God would rather he should be turned out of his house, so that Tetuan may see that he is not a Christian for interest. He says this, owing to the lie circulated by the Romish priests, that all who apostatise receive regular pay. These two are very desirous of being baptised as soon as a pastor comes along. Last week Juan came and asked if there was anything in the Bible to show that the non-baptised should be shut off from the privilege of sitting down to the Lord's Table; he much wanted to do so, and could find nothing against it. With very much joy we included these two among our number last Sunday.

That family is probably the most notorious in Tetuan. Perhaps God in His wisdom sees that such a stronghold of the enemy taken will do more for Tetuan than anything else, and so in His mercy has seen fit to show such great goodness to this family.

Last Tuesday the mother (who has never been to one of our meetings lest the people should say she came for what she could get) came to our prayer meeting, and was heard confessing her

(Continued on next page.)

MOORISH PRISON CRUELITIES.—The Committee of the Howard Association, 5, Bishopsgate Without, London, recently memorialised Lord Salisbury to use the influence of Great Britain for a diminution of the great cruelties hitherto practised upon prisoners by the authorities in Morocco. Lord Salisbury complied with the request thus made to him, and has communicated the following letter to the Association:—

"With reference to the letter from this office of the 30th of November last, I am directed by the Marquis of Salisbury to state that Her Majesty's Minister at Tangier has reported that a Commission of the leading Moorish officials has inspected the prison at that port, and has ordered the prison to be thoroughly cleaned and whitewashed, new matting to be supplied, and an extra allowance of food to be given to each prisoner.

"The British Vice-Consul at Tetuan has also reported to Sir A. Nicholson that orders have been received from the Moorish Court for the prison there to be whitewashed and the sanitary arrangements to be put into proper order. Care is to be taken that the prisoners should receive a sufficient allowance of food, and that clothing should be supplied to those who are in need of it."

TRUE faith, which always acts according to the mind of Christ, will stoop to no unworthy device for deliverance from trial, but will leave consequences wholly with God.

sins and praying for forgiveness, asking to be made a servant of God. Directly after her, one of her sons, a lad of eighteen, also confessed himself a sinner.

As it is God who has been working in their hearts we expect to see his work accomplished and these two brought right out. For ourselves we are only standing by, watching God's hand. How thankful I am no sermons are needed. On all sides there is reading of the Bible; twice this week we have been asked for copies of it for seekers. One said "That is too straight a religion, I could never walk in it;" but later on he said, "You might ask for the New Testament for me to take away in the boat, perhaps something would stick in my mind."

On the other side, a copy has been found out in the streets burnt and torn before a row of houses, most of whose inmates come or came to us. As this row of houses has been particularly on our hearts lately probably God is already working.

For over a fortnight we have had a Spanish woman in our house suffering from acute rheumatism, her husband having left her with four little children. We are praying that she may be brought out of darkness whilst still with us. She has improved much in her reading, and never tires of reading the New Testament in her poor way. In spite of her ignorance she understands its meaning. Her head is still full of the teaching in which she has been brought up, and she has yet faith in the saints. Last night as we went to bed I heard her telling her little son to pray.

SOME OF OUR WOMEN.

By MISS LILIAN SEXTON.

HADJ ABBAS' wife, Lilla Menani, is as bitterly opposed to the Gospel as ever. She always seems to allow my visits on sufferance, and is often downright rude, if not positively insulting. If it was not that it is a change for her to see somebody from the outside world, a sort of interlude, as it were, in the ordinary routine of her life, she would hardly admit one at all. A double portion of grace is always needed for a visit to *that* house.

The last time I went, her eldest son a young fellow of twenty, was lounging about on the floor, with all his best clothes on, alternately drinking tea and reading the Koran. Several visitors were there, too, and they were quite ready and eager to enter into a discussion about the relative merits of Sidna Aisa and Mouli Mohammed, as they sometimes call their Prophet.

Lilla Menani seemed most anxious that her son should not be influenced at all. He kept on rising, saying he must go to the mosque to pray, and then resuming his seat and asking more questions. "Did Sidna Aisa *really* die? or was He not raised to heaven without death, as the Koran in some places states?" "Was not almsgiving and praying (repeating the Koran) *alone* sufficient to cleanse our hearts and fit us for heaven?" His mother seemed on pins and needles all the time. "Go and pray," she screamed, at the top of her voice; "go and pray. Don't listen to her words; they are haram (unlawful). Go and pray." At last he really did go, I reminding him that God only heard prayers addressed to Him in One name—that of Sidna Aisa.

Lilla Khadijah (wife of Si Mohammed) and her household seem to gladly welcome the Gospel message. I asked her today, "Khadijah, do you remember what you heard from God's Word last time?" "Only a little," she said, "not all. I have no brains, you know." (This she stated quite simply, as a matter of course. Women are not supposed to possess brains in this land.) "But tell me what you *do* recollect. Who is Sidna Aisa? You know His name, but do you know *Who* He is?"

Instantly she and one of the slaves replied, "He is the Son of God." This is the first time I have known a Moslem to admit that. After a little conversation she continued, quietly, as if talking to herself, "Yes, it is true; it is no use trusting to Mouli Mohammed to save us, for he is dead. Only Sidna Aisa can intercede for us."

Our old friend Samoo does not seem *quite* so violently opposed and bigoted as she did at one time. She still says, "You have Sidna Aisa, and we have Mohammed; every country has its own religion." But her tone has become rather doubtful, and when asked "*How* can Mohammed save you when he himself was a sinner?" she is silent. Her husband came to us one day, and asked for a Gospel. He professed to be quite willing his wife should be taught, and even that she should visit us.

Poor Lilla Aisha (Medani's wife) is in bitter trouble—her little baby is dead. It was dreadfully emaciated last time I saw it, and needed very great care. I warned Lilla Aisha not to fast in Ramadan. But she is terribly obstinate and bigoted, and would not swallow a morsel of food except just once during the night, and the consequence is she has lost her little one. While entirely her own fault, it is a great grief to her. She is nearly blind through weeping for her two children who died of small-pox some time ago, and now she is fearfully weak and ill, partly through constitutional delicacy, but mostly through fasting in Ramadan. Her husband is favourably disposed towards Christianity, in fact has professed to be a believer. He himself asked me to visit his wife and read to her.

Algeria.

MY FIRST IMPRESSIONS OF ALGERIA.

By MR. PERCY SMITH.

ON February 10th we came near the end of our passage of the Mediterranean, from Marseilles to Philippeville. Land appeared about 10.30 a.m., and the outline continued to increase in distinctness till between three and four in the afternoon, when the pines and herbage about Philippeville, with the town itself rising up from the shore upon the hills on each side, lay before us—a perfect panorama.

On landing we had our first experience with over-eager baggage carriers. Italians, French, Maltese, and natives almost fought over the privilege of carrying our effects. It was with the greatest difficulty we could prevent a whole host of these porters rushing off with them. It was no easy task either to satisfy the fortunate individuals as regarded remuneration. It was got through, however, at last, and having placed them in the railway depôt ready to start for Constantine, and found an hotel, we strolled through the town.

Philippeville we found to be a thoroughly southern European town with a good sprinkling of natives. As one stood on the hillside near the Roman Catholic Church, looking across to the hill opposite with its mosque, and thought of this fairly populous town whose murmur rose up to one's ears—the little light and the great darkness of sin—it struck a sad note in one's heart.

Starting next morning at six o'clock we reached Constantine after three hours' journey. The better cultivated land with its rich verdure for some miles from the coast brought before the mind's eye some of the valley scenery in our own land, but as we travelled on, the increasingly hilly aspect of the country became more noticeable, and had its own peculiar beauty. The cactus was everywhere apparent. We passed several villages on the way seemingly all French. Here and

there the wattled huts of the Arabs came in sight, their owners pasturing their goats and cattle. As we approached Constantine we noticed the rocky structure of its foundation—though only the buildings on the opposite hill were seen at first. After making a detour, and passing through a tunnel under one of these rocky hills, we saw the city before us.

We received a hearty welcome from Mr. Lochhead at the station, and on our way to his house we passed the bridge over the great ravine. The reality fulfilled all my expectations. It is indeed grand.

In the afternoon we made two visits to the native quarter, conducted by Mr. Lochhead. It is rather difficult to express what I thought. It seemed more like a vast hive than aught else. Arabs squatting in their little holes of shops, others on the cobble stones, some passing and repassing in the exceedingly narrow street, now a donkey or mule nearly treading on one's toes—all this, with the continuous sound of voices, appeared exceeding strange, and rather more than one could take in all at once. I confess the photographs I had seen, though entirely true, did not convey to my mind the reality. The life is wanting in a photograph, and it is the life that makes the reality.

The day we arrived was the last of Ramadan. We were present when the signal was fired, and the eating and smoking began. The fast had properly ended the day before, but the moon had not been seen, therefore it had to continue another day. Eager eyes, however, had discovered a thin line before the sun had set, and everywhere fingers were pointing it out to less keen-sighted persons. We passed a large mosque on our way back after the gun had been fired, and saw a good number going through their genuflections. The great number of Arabs in this city whom we had seen, and this form of a false religion made one's heart cry out to the Lord of the vineyard

that He might use us to bring many of these to the Light of the World. Never after this would I wish to labour in England, unless the Lord willed it so. Here is need for constant toil to make Christ known as the only Mediator between God and man. My heart is filled with praise for being brought to this town.

We have also passed through the Jewish quarter, and here, too, is a vast field of labour. In a walk with Mr. Lochhead and Mr. Short we passed a disused Jewish cemetery; here were about six Jewish lads from sixteen to eighteen years of age. As I was reading aloud a Hebrew inscription these lads were surprised. We entered into conversation with them, Mr. Lochhead using Arabic, and myself a little French. For nearly half an hour they listened to the story of the Messiah, who was promised, who came and was rejected, crucified, buried, risen, glorified, and coming again. Their last remark was that they knew no one who had the books containing these things, and that no one had ever said anything like it to them before. They were fearfully ignorant about their own religion, and knew next to nothing of the Old Testament. The Jewish quarter is full of life—never had I anywhere seen so many children. The increase of the Jews everywhere is remarkable, and the times seem like those in Egypt. While studying Arabic, a sphere of service among these people is already open by means of French.

REQUESTS FOR PRAISE AND PRAYER. PRAISE

For blessing amongst the elder boys and girls in Tunis connected with the Italian work.

That God has made the way plain for Signor Anfuso to return to Tunis to continue his labours amongst the Italians.

For continued blessing among Spaniards at Tetuan, and that the converts are enabled to stand fast amid many trials.

PRAYER

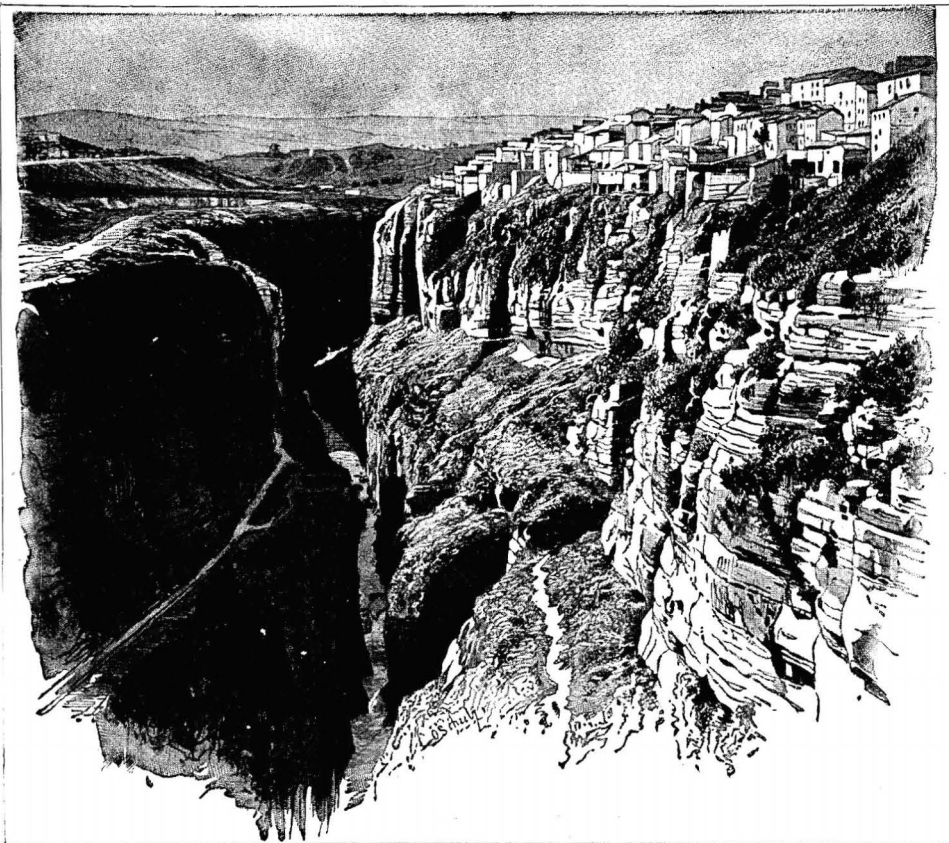
For the Moorish women in Casablanca who are threatened with imprisonment for attending sewing classes. Also for parents of the children in Tangier in similar difficulty. That God would graciously over-rule these difficulties, and bring out of them His own praise.

That God would raise up a fellow-labourer for Mr. Liley in his work amongst the Moslems of Tunis.

That the Lord would at all times guide the Council of this Mission in their deliberations; that heavenly wisdom and discretion may be granted them, so that all that is done may be "according to His will."

For the work in Cherchel, now left for a few months through the return of Miss Read and Miss Day. That God would watch over the buried seeds and keep them alive in the hearts both of adults and children.

That the financial needs of the Medical work at Sousa, Kairouan, and Djimmal in Tunisia, under the care of Dr. Churcher, may be graciously supplied.



THE CITY OF CONSTANTINE, ALGERIA.

Tunisia.

RAMADAN IN TUNIS.

DURING the month of Ramadan, which began this year about the middle of January, a special effort was set on foot by Mr. Liley in Tunis, to reach the crowds of Moslems in whose midst the Lord has placed him as a witness. We give some extracts from his journal:—

Wednesday, 1st February, 1899.—All the "faithful" are professing most religiously to fast from before dawn until sunset from all food and drink. This fast is one of the five pillars of Mohammedan religion, and its merits are lauded by the Arabs. It is related that Mohammed said that during the month of Ramadan, "the gates of Paradise are open, the gates of hell are shut and the devils are chained by the leg. Only those Moslems who observe it will be permitted to enter at the gate of heaven called Raiyan." When Ramadan falls in the hot months of summer it is especially trying to the poor who have to work. With the rich it is simply turning night into day. Having finished the first meal after sunset the Arabs walk out to amuse themselves, and special means are employed for their diversion in the way of shows, etc., etc.

At such times the missionary also makes a special effort to get the Arabs under the sound of the Gospel in a manner that will both interest and instruct them. A large stable has been hired for the month, cleaned and provided with seats. The lantern and slides play an important part. After a few evenings the Arabs objected to seeing pictures of prophets (Adam, Noah, Abraham, etc.), so now I am showing photographic views of Palestine and of the parables, and thus the Arabs unknowingly hear more of the Gospel and the oft-repeated name of Jesus than if I had used the Old Testament pictures only. Thus far I have had large and fairly quiet, respectable meetings. Last evening a great number of tracts, and in some case Gospels also, were given away.

Friday, 3rd.—In the evening had a very nice meeting with a good number of Arabs, who came to see the lantern views. Photographic views of Nain, Galilee, the Jordan, etc., were shown, which interested the Arabs much. Then the parable of the prodigal son was also exhibited and explained, and the Arabs invited to come back to the Father in true repentance like the younger son. At the end, the text, "Without shedding of blood is no remission," was thrown on the screen. One young Arab wanted to know what the blood meant and whose blood. This gave me the opportunity of explaining the sacrificial work of the Lord Jesus. The Arab refused to accept the fact that Jesus died, and would have gone off into a long and useless argument, but I invited him and any others who wished to have further explanation to come to my house.

An Arab policeman was present during the meeting, for which I was very glad, and hope he saw that our only desire was to do these people good.

Saturday 4th.—Was visited by M. B. this morning, who is not fasting; he brought some lunch to eat in my house. May he be taught of the Spirit and walk faithfully in the footsteps of the Lord.

Sunday, 5th.—This being the first Sunday of the month, the Italian converts met with us at the Lord's Table. It is a peculiar pleasure to sit down with these, the fruits of the work of the N.A.M. in Tunisia.

In the afternoon visited the sailors, and distributed books on the ss. *Crown Prince*, also on the ss. *Anne Thomas*, from Cardiff. These visits encourage me much, for I rarely go on board of a vessel without finding some one to whom I have been helpful.

Wednesday, 8th.—Had a large but attentive lantern meeting in the evening. Some of the Arabs, instead of interrupting the meeting by opposing what I may be saying, now listen quietly, and ask questions at the end of the meeting. One of the leading men, to whom I had given a New Testament, came forward this evening, and expressed the pleasure he derives in reading it.

Friday, 10th.—Was visited by some of the Moslem students this morning. In the afternoon the workers' weekly prayer meeting was held. Had a large attendance of Arabs at the lantern meeting this evening. Some of the more fanatical spirits were absent, so the people listened with much interest to the old, old story, though a strange one to them. A good number of Gospels and tracts were given afterwards, and so ended the last meeting of this special effort to reach the Arabs during Ramadan. Many who attended the meetings had heard something of the Gospel before, but many were totally ignorant of the work of our Lord Jesus. I was sorry not to have been able to have more personal dealings with some of the Arabs; this, however, seemed impossible at such a time. Still I have made a great number of acquaintances, and hope to visit them in their shops or cafes, and have quiet and personal dealing with them.

Saturday, 18th.—Rode out on one of the roads on my bicycle this afternoon to speak to the Arabs on their way back to their homes. Without breaking the law, I am able to get rid of a few Gospels; these fall into the hands of people and go to places it would be difficult for us to reach.

Poetry.

THE SCORN OF JOB.

BY THE ARCHBISHOP OF ARMAGH.

(Job xxxi. 17.)

"If I have eaten my morsel alone!"

The patriarch spoke in scorn:
What would he think of the Church were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"

The mighty Apostle cried;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread,
But we eat our morsel alone.

Ever of them who have largest dower
Shall heaven require the more.

Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your living Bread."
Yet we eat our morsel alone.

"Freely, as ye have received, so give,"

He bade, who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And His body broken to give them Bread,
If we eat our morsel alone?

—Church Missionary Intelligencer.

Egypt.

COPTS AND MISSIONS.

IN some respects Mohammedanism is the strongest opponent of Christianity, and the most difficult of all religions to combat. There is instilled into the minds of its votaries a belief in its superiority to all other religions. Then it is surrounded in most of its territories by degraded types of Christianity, and further, in countries ruled by Mohammedans, it is guarded by the fear of death on apostasy. Even where the severe laws have been abrogated, as in Turkey, the life of anyone who has forsaken Mohammedanism is in constant peril. Secret assassination often takes the place of legal execution.

The causes which led to the origin and early triumph of Mohammedanism are still in existence. It was the enfeebled, idolatrous Christianity of the East that gave to it its chief opportunity and impetus. The abject worship of Mary and saints and angels, as degrading as that of heathen idols, led many to regard the Christian religion with contempt. It seemed much more noble to worship the one great invisible God than to bow down to pictures of supposed saints and angels. The judgments threatened in the Revelation, in the exhortations to the seven churches, came at last suddenly, but sweepingly. Hosts of warriors, sprung up as from the ground, went forth with the war-cry: "There is one God, and Mohammed is his prophet," swept over great and beautiful regions, destroying the idols, massacring numbers of the people, and reducing the remnant to abject poverty and misery. They gloried in the purity and sublimity of their worship, and had a contempt for idolators. Mohammedanism seemed then to be the triumph of reason and manliness over superstition and weakness.

We can imagine those armies with their faith in the one God, looking upon themselves as the messengers of heaven to free the world from its idolatry. If the churches had remained true to the Apostolic faith and practice, Mohammedanism could never have gained the position it did. It was the corruption of the churches, begun even in the days of the Apostle John, and increased rapidly in the following centuries, that gave to Mohammedanism its power and its easy victory. We can picture these men worshipping God in temples unadorned, as the great Creator, and looking down with absolute contempt upon those, whether Christian or heathen, who prostrated themselves before pictures and idols.

This feeling of pride in the sublimity of their religion remains among Mohammedans to the present day. The contempt for idolatry is so deeply ingrained that it will never be removed; and when a Christian Church does spring from their ranks, it will be iconoclastic. But Mohammedanism, though it eschewed idolatry, fell into the snares of fatalism and sensuality. The one God was to them a mere arbitrary ruler, ignoring justice and righteousness in His rule, and showing favour to all who made profession of the Moslem shibboleth, and conformed to its practices. It was an intensely worldly religion, fostering sensualism in the present life, and holding out to believers the prospect of a great sensualistic paradise. It has thus not elevated, but degraded every region where it has obtained rule, and though there are many noble exceptions of men of true and deep family affections, it has undermined the family life, the centre of purity and blessing, and has lowered everywhere miserably the position of women.

How is Mohammedanism to be reached? The problem is a difficult one, but we hold that, above all other religions it can be reached, and will be conquered *only* by the pure Gospel,

as delivered for the Church of all ages in the New Testament. In those early years of the first century there was no idolatry, no worship of images nor pictures, but a simple heartfelt worship of the great unseen Jehovah through Jesus Christ our Lord, Who had fought the battle for men, and ascended into glory. This Gospel, in its spiritual power, and freed from the degrading corruptions which crept in in succeeding ages, will alone obtain even a hearing among Mohammedans.

Butler, in his standard book on "The Ancient Coptic Churches of Egypt," says in regard to the Sacrament of the Lord's Supper, "The doctrine of the Real Presence, of the change of the bread and wine into the very Body and Blood of our Lord is held by the Copts in its most physical literalness." "The invocation prays that the Holy Spirit may come and make this bread the Body of Christ and this wine His Blood." The full style of the Coptic Patriarch is "The most holy Pope and Patriarch of the great city of Alexandria and of all the lands of Egypt, of Jerusalem, the Holy City, of Nubia, Abyssinia, Pentapolis, and all the preaching of St. Mark." Intercession is made to numerous saints. "The Ordinary and Canon of the Mass, according to the use of the Coptic Church, as seen in two manuscripts in the British Museum edited and translated by Dr. C. Bezold," indicates the most abject worship of the elements, and has prayers to the Virgin Mary, the Apostle Paul and others. In the prayer to Mary the priest says, "Hail, O Thou Holy, Glorious, Everlasting Virgin, Mother of God, Mother of Christ, *whom we ask for salvation*, let our prayer ascend on high to Thy Beloved Son, that He may forgive our sins. O pure Virgin, do Thou intercede for us with our Lord, that He may have mercy upon our souls, and forgive us our sins. We beseech Thee that Thou mayest remember us, O Thou very Mediatrix, before our Lord Jesus that He may forgive us our sins." Here is the lowest aspect of this superstition—the tender love of Christ denied, and that of Mary made the means of grace. The priest says again, "Ask and plead for us with Thy beloved Son."

This is a Church with which union in the Mohammedan work is recommended. The English Bishop to be appointed to Egypt is to be directed to act in harmony with the Coptic Patriarch, in this work. Anyone acquainted *in the very least* with Mohammedanism can see how such co-operation would form an insuperable barrier to all progress. Would the Mohammedans respect this abject worship of Mary, this addressing her as the Mother of God—this asking of her intercession between God and the soul? Would it not confuse their minds altogether, rouse their contempt and antipathy, and lead them to reject with disdain, without a hearing, the Gospel? The union with this and other Eastern Churches in Mohammedan work is utterly impossible without ruining the prospects. Such association would at once place an insuperable barrier in the way of progress. Mohammedans will never look with anything but contempt on the worship of the Virgin Mary, of saints and angels, of the sacramental elements, and other forms of idolatry. These Churches must either be entirely reformed, cleansed of their idolatry, brought back to the purity of the Gospel, as preached by their founders if they are to be a means of Christian evangelization—or if such a reformation is impossible, there must be a spiritual Christian Church gathered out from among them, to be a centre of light and blessing.

The present is an important crisis. The Soudan is suddenly opened up, and a Mohammedan population of a more liberal type—more likely to be influenced than many others—is made accessible. But the Copts are as much in need of evangelization as the Mohammedans, and anything that would hinder working among the Copts, who are more easy of access, or lead to association with their superstitions, would be detrimental and ruinous.—*The Mission World.*

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

FROM MR. REID (*Tripoli*.)

MR. REID reports the work in Tripoli as making slow, but on the whole satisfactory progress. The people are beginning to feel that our brethren and sisters are not cyphers in the place—that their object is nothing less than to turn them from Mohammed to Christ, and that a strong influence is being exercised in that direction, and consequently many are displeased. We append some extracts:—

Tuesday, February 7th.—“An especially well-educated young Moslem called at the shop, and enquired very freely on several points. I answered his questions just as freely, but kindly, telling him the plain truth. I tried to show him the difference between a mere outward profession of religion and the life of a person truly penitent and converted to God. He asked about Mohammed and Islam, and I gave him my opinions and my reasons for them. When leaving I offered him a booklet, but he said he feared to take it without asking the advice of a friend. I said, ‘In all probability your friend will say you must not take it.’ Two days after he called again, and stayed some time conversing on spiritual things.”

Wednesday, 22nd.—“There was a good attendance at the Medical Mission this morning. I spoke from ‘Behold, the Lamb of God.’ An old and blind Imam came in for the sole purpose of hearing our teaching; he was seated on my right, two places off. When I began to read he insisted he could not hear well, and wanted to get nearer. On hearing this the people scolded him. He was quiet for a few seconds, and then pleaded that he had come to know our teaching, and could not hear what was said. Mr. Venables then moved a man who was sitting immediately in front of me, and put the old man in his place. He listened most attentively during the address, and stayed some time afterwards, when he heard a good many objections answered. When the questionings ceased he asked to be shown out, and I led him to the door, but he kept his thoughts to himself.”

THE FIJI'S ANSWER.

AN English earl, who was an infidel, went, not long ago, to visit the Fiji Islands. “You are a great chief,” he said to one man, “and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book called the Bible that they try to teach you, that you have been so foolish as to be taken in by, nor in that story of Jesus Christ; we have all learned better.” The eyes of the chief flashed as he replied: “Do you see that great stone over there? On that stone the heads of our victims were crushed. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now if it hadn't been for the missionaries and that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have reason to thank God for the gospel, for without it you would have been killed and roasted in yonder oven, and we would soon be feasting on you.”—*Exchange.*

THE time to consecrate your purse is when you have a little one, if you wait till it is big and fat you will never do it. And if you fail to consecrate that, you will miss one of the richest blessings of your life. The man or woman who has learned to give, has entered upon a path of ever-widening pleasure.—*Rev. A. W. Spooner.*

The Work of Others.

OUR brethren of the “Gospel Union” labouring in Morocco are finding that even Mohammedans are not proof against the two-edged “Sword of the Spirit, which is the Word of God,” and that He who has quickened them is “able to make them stand.” The following extract from the *Gospel Message* will, we are assured, lead to praise and prayer on behalf of the Moslem here mentioned:—

“One of the converts at Fez, named Drees, has taken a very bold stand, and the Missionaries are convinced that he is a thoroughly converted man. This month (Ramadan) has been a test to him, as to break the fast is a great crime in the Mohammedan religion. One of the punishments is to be beaten and have the hands tied behind the back, and then be ridden through the streets on a donkey, while everyone who wishes beats the guilty one, this being followed by imprisonment, which means almost death.

“This friend has opened a little coffee-shop, and there one morning, when it was nearly full of people, Mr. Elson spoke to a number about God's love for sinners, and Drees confirmed by his testimony everything that was said. Then he sat down and ate before them all, explaining his reason to them. This is all his own doing, and seems to be simply the teaching of the Holy Spirit. Even the Missionary was startled at the boldness of the confession.

“Some days after this, as Mr. Elson and Mr. Clinton Reed, who was spending a little time at Fez, had just finished reading a few chapters of Matthew in the Colloquial, a friend came for them to go at once to the shop, as Drees had been caught eating, and a crowd had gathered. They hurried down and found him standing in the middle of the street with his Bible under his arm. As they came up, he went into the shop and drank a glass of tea before the crowd. He confessed to having eaten, and openly expressed his faith in Jesus as the only way of salvation. It was the boldest stand the brethren had ever known any Moor to take in Morocco, and he appeared to be ready, if need be, to be dragged out by the mob and to seal his testimony with his blood. Before the arrival of the Missionaries the crowd had broken into the shop, beaten Drees somewhat, thrown stones, and stolen some of his property; and the following night they again broke into his place and burned up his straw mats, etc.

“Shall we not pray earnestly for this man, not yet a year old in the Lord, that he may be spared for a blessed work for the Master?”

BIBLE READINGS.

WATCH, WORK, WAIT, WIN.

WATCH unto prayer—the end of all things is at hand (1 Peter iv. 7).

WORK . . . while it is day: the night cometh when no man can work (John ix. 4).

WAIT! The husbandmen waiteth . . . and hath long patience. Be ye also patient (James v. 7, 8).

WIN souls. He that winneth souls is wise (Pro. xi. 30). They that turn many to righteousness shall shine as the stars for ever and ever (Deut. xii. 3).

E. A. H.

OUR faith is greatly strengthened when we are brought to see that no arm but God's can help, no wisdom but His can guide, and no love but His can satisfy.

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