

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 AUGUST 1st TO SEPTEMBER 30th, 1899.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.				1899. No. of Receipt. £ s. d.				1899. No. of Receipt. £ s. d.				1899. No. of Receipt. £ s. d.				Receipt. £ s. d.								
Aug. Receipt.				Sept. Brt. forwd.				Aug. Brt. forwd.				Sept. Brt. forwd.				Brought forward								
1...	3818	0	5	0	15...	Abbey Street S. S.	0	10	6	16...	3864	0	2	6	16...	2531	1	5	0	567	1	0	0
1...	3819	0	8	4	15...	3863	0	4	6	9...	2489	4	0	0	16...	2532	0	10	0	568	1	0	0
4	Readers of The Christian	7	12	0	18...	3865	0	5	0	10...	2490	0	11	4	16...	2533	1	0	0	569	0	10	0
5...	3821	2	10	0	18...	3866	2	0	0	10...	Park Hall, Barking	2	8	8	19...	2534	0	15	11	570	0	10	0
5...	3822	2	0	0	18...	3867	1	0	0	10...	2492	2	0	0	20...	2535	18	0	0	571	0	10	0
5...	3823	5	0	0	18...	3868	0	9	4	20...	2537	50	0	0	572	2	0	0					
10...	Bray	2	6	0	18...	3869	0	1	0	20...	2538	0	5	0	573	0	10	0					
10...	3825	0	10	0	18...	3870	0	1	6	21...	2539	15	0	0	574	0	10	0					
12...	3826	0	2	0	18...	3871	5	0	0	21...	2540	3	13	0	575	2	0	0					
15...	3827	0	10	0	19...	3872	1	0	6	27...	2541	0	10	0	Total... £22 6 0									
16...	3828	3	0	0	20...	3873	10	0	0	27...	2542	0	10	0	Amount previously acknowledged ... 43 14 2									
16...	3829	1	7	0	20	Readers of The Christian	7	15	0	28...	2543	0	5	0	Total... £66 0 2									
17...	3830	10	0	0	21...	3875	1	0	0	29...	2544	0	1	0										
18...	3831	0	1	6	21...	3876	1	1	0	Total, Aug. & Sept. ... £344 9 3														
19...	3832	0	5	0	22...	3877	1	0	0	Total, May to July ... 982 2 5														
19	Blackbridge Mission Hall	0	10	3	23...	Tuckaway Table	0	10	6	£1326 11 8														
22...	3834	0	5	0	23...	Dagenham	0	10	0	TOTALS FOR 5 MONTHS.														
23...	3835	0	5	0	26...	3880	1	5	0	General ...	£699	7	5											
23...	3836	6	0	0	26...	3881	1	0	0	Designated	1326	11	8											
24	Rev. xiv. 13	2	0	0	27...	3882	1	0	0	Total ... £2025 19 1														
25...	3838	0	2	6	27...	Y.M.C.A., Chigwell	1	0	0															
25...	3839	10	0	0	28...	3884	5	5	0															
26...	3840	0	4	0	29...	3885	0	5	0															
28...	3841	10	0	0	29...	3886	0	10	0															
28...	3842	1	0	0	30...	3887	1	0	0															
30...	3843	10	0	0	30...	3888	0	7	0															
30...	3844	0	10	0	Total, Aug. & Sept. ... 161 5 7																			
30...	3845	1	1	0	Total, May to July ... 538 1 10																			
30...	3846	0	10	0	Total ... £699 7 5																			
30...	3847	0	1	0	DESIGNATED FUNDS.																			
31...	3848	0	5	0	1899. No. of Aug. Receipt.	£	s.	d.																
Sept.	1...	3849	3	0	1	Higgate Rd. S. S.	5	0	0															
2...	3850	1	0	0	4...	Axe Street S. S.	1	11	9															
5...	Keswick Convention	1	12	0	Carried frwd. £6 11 9																			
5...	3852	1	1	0	Carried frwd. £227 14 4																			
5...	3853	10	0	0	Carried frwd. £13 16 0																			
5...	3854	1	0	0	DETAILS OF DUBLIN AUXILIARY.																			
6...	3855	0	1	2	(Designated Don. No. 2517.)																			
6...	3856	5	0	0	Mr. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.																			
6...	3857	0	2	6	No. of Receipt.																			
8...	3858	1	0	0	559				0	5	0													
8...	Men's Bible Class, Grays	2	15	0	560				2	0	0													
11...	3860	2	0	0	561				0	1	0													
14...	3861	10	0	0	562				0	10	0													
Carried forwd. £117 2 3				Carried frwd. £6 11 9				563				5	0	0										
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								573				0	10	0										
								574				0	10	0										
								575				2	0	0										

GIFTS IN KIND: Aug.—No. 325, Two Surgical Belts and Spectacles; Sept.—No. 326, Fifteen Native Garments.

A FORM OF 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 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.



THE LATE MISS EMMA HERDMAN (see page 137).

Peace.

"Let not your heart be troubled: believe in God, believe also in Me."—JOHN xiv. 1. (R.V., Margin).

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—JOHN xiv. 27.



PEACE of heart and mind is a most blessed experience, and is the portion of the child of God in the degree in which he believes in God and in His Son. Rest and peace must, if well founded, be built upon God's character and His revealed truth. To rest upon anything uncertain is credulity, not faith.

This seems all very simple, but it is not by any means so simple as it looks; for the devil is most anxious to turn Christians aside to rest in something other than God Himself; and the world is all too ready to encourage man to trust in what the eye of sense can see, instead of what the eye of faith discerns. Men of the world cannot see what faith sees, and so cannot understand what it is to endure as seeing Him who is invisible.

Alas! our evil hearts are too ready to listen to the devil and the world, and to count on the visible rather than on the great realities of God, which are only known to faith. Very often it is only after terrible disappointments that we

turn from the broken cisterns of earth to the Fountain of living waters. It need not be so, but we are slow to learn by precept, and generally require experience also.

The quicker we realize that absolutely nothing on earth can with certainty be depended upon, the sooner by God's grace we shall learn to trust *only* in the living God. We shall not cease to expect God to work by human instruments, but we shall cease to depend on the instrument, and count only on God, who uses what instruments He may think desirable. We are often very behindhand in learning to "cease from man whose breath is in his nostrils," and even after learning it experimentally we frequently need to be reminded of it again. We are slow to understand the solemn words, "Cursed is the man who trusteth in man and maketh flesh his arm," and consequently miss the blessing of those who trust in the Lord and "whose hope the Lord is."

Christ knew the troubles that awaited His disciples, and He desired them to enjoy the peace which He enjoyed in the consciousness of His Father's profound and eternal love, infinite and unsearchable wisdom, and absolute and irresistible power. He was soon departing, and as a legacy He left them peace, and as a donation He gave them His own peace. Peace, then, belongs to the true disciple, but he must claim it, he must appropriate it.

The Word of God is full of the facts on which our faith is to repose. In the discourse which Christ uttered when leaving peace with His people, He mentions some of them. He says in John xiii. 34, "I have loved you." It is recorded just before this, in the third verse of the same chapter, that Jesus knew that all things were delivered into His hand by His Father, that He was come from God and went to God. What a fact, then, is this! He who loved His own who were in the world, and loved them to the end, who has all things in heaven and earth and hell in His hands, declares that He loves us, and tells us not to be troubled or disturbed. If really we believe these wonderful facts, we may well be careful for nothing, but in everything by prayer and supplication with thanksgiving let our requests be made known to God, and the peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus.

The Lord further told His followers that He was going to the Father's House to prepare a place for them, and then returning to receive them to Himself, that they might be with Him. This implies that they would be preserved during the interval of His absence. Thus they were assured of being kept by the power of God through whatever troubles might come upon them, and at last spending a blest eternity with Him. Are not these truths calculated to calm the soul that is tossed on the troubled ocean of life? The promises that *whatsoever* and *anything* they should ask in Christ's name He would do are mighty sedatives to a disturbed mind. The assurance that the Father would send the Comforter, the Holy Spirit, to perpetually abide in them was a supreme cure for trembling. However much Israel failed in the wilderness, the pillar of cloud and fire never departed from them. And however much the true Christian may fail, the Holy Spirit shall not depart, but rather his very failure shall call forth the energy of this Almighty One to chasten, instruct, and restore him.

Christ's changeless love and Almighty power, His assurance that He will return to take us to be eternally with Him, His ability and promise to give us anything and everything we ask in His name, His promise of the permanent indwelling of the Almighty Teacher and Helper, the Holy Spirit—these are some of the facts on which faith feeds and meditates, so that it not only has peace, but can sing:—

Through the love of God our Saviour
All will be well;
Free and changeless is His favour,
All, all is well;
Precious is the blood that healed us,
Perfect is the grace that sealed us,
Strong the hand stretched out to shield us,
All must be well.

We expect a bright to-morrow,
All will be well;
Faith can sing through days of sorrow,
All, all is well;
On our Father's love relying,
Jesus every need supplying,
Or in living or in dying,
All must be well.

Two JEWS have lately been baptized in Tunis on the confession of their faith by Mr. Flad of the London Jews' Society; one of them is the son of a Rabbi.

MR. MACKINTOSH, the Agent of the Bible Society in Tangier, is at present in very poor health, and is staying for a time in England.

Notes and Extracts.

A PRAYER MEETING is held at the Office of the Mission, 21, Linton Road, Barking, every Friday, at 4 p.m., to which all friends of the Mission are heartily welcome. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street Station at 3.28; there is also one from Kentish Town at 3.36.

We have lately had the pleasure of seeing a larger number of our friends on these occasions, and should be glad if more could gather with us to intercede for the work.

DEPARTURES.—Miss Grissell and Miss Harrauld left England for Tunis, on Friday, October 6th, *via* Marseilles, arriving there on Tuesday, October 10th.

Mr. and Mrs. Michell and family left on Monday, October 9th, *via* Marseilles, arriving in Tunis October 14th.

Miss Brown and Miss Banks sailed from Tilbury for Tangier on Friday, October 13th, by the P. and O. ss. *Arabia*.

Miss Read and Miss Day left for Cherchel, Algeria, on Tuesday, October 17th, *via* Marseilles and Algiers.

Mr. and Mrs. Venables and family left for Tripoli on Friday, October 20th, *via* Marseilles.

Mr. and Mrs. Purdon left for Tunis, Miss Watson for Rosetta, and Miss Float, Miss Tiptaft, and Mr. Hooper for Alexandria on Monday, October 23rd, *via* Marseilles.

BIRTH.—On September 20th, at Sousa, Tunisia, the wife of Mr. Joseph Cooksey, of the North Africa Mission, of a daughter.

BRITISH SAILORS in Tunis are Mr. Liley's special care, and he has been cheered by receiving means to take a room for them near the port, where they may rest and read without passing by the many drink shops in the city.

SIGNOR ANFUSO, an Italian brother, brought to Christ in connection with the Italian work in Tunisia, has been married to Miss Gitcham, who was a helper to Miss Case. They are hoping to go out to South America to labour among Italians there, as it is thought that the climate may be more suitable for them than Tunisia.

MONS. R. PERROT, who was brought to Christ at Sousa through the labours of Mr. Pope and others, when serving there in the French Army, is now preaching the Gospel in a hall in Paris with considerable acceptance. We commend him to our readers' prayers.

MR. W. POPE has been in France at La Basse Indre for about three months to escape the great heat at Sousa. He has been labouring among the Welsh and the French, and God has blessed his labours to the professed conversion of several persons.

MR. J. BUREAU, the French Protestant Pastor at Sfax, has been seriously ill with typhus fever; we are thankful to hear he is now out of danger.

THE GRAVE OF DR. AND MRS. LEACH in Sfax is now marked by a stone monument on which is inscribed in French and Arabic the text—"There is one God, and one Mediator between God and man, the man Christ Jesus."

SIR HARRY JOHNSON, British Consul-General in Tunis, has been transferred to Uganda, where he will act as Commissioner. Mr. Berkley, the late Commissioner in Uganda, will take his place.

GOSPEL MEETINGS IN ALEXANDRIA have been re-commenced after the hot weather. At present the attendance is small, but it will probably increase as the meetings become more widely known.

MR. W. DICKINS is taking special responsibility in regard to the work of caring for the spiritual welfare of the Moslem in-patients in the Kaiserwerth Hospital in Alexandria.

MR. AND MRS. BARNARD, formerly helpers to Mr. Patrick in the Spanish work, and latterly assisting Mr. Mackintosh in the Bible Society work, are about to return to Tangier after furlough; they seem much the better for their change.

MISS SETH SMITH, of the Mildmay Mission to the Jews, has just returned to her work in Tangier, which she had left on account of typhoid fever. Mr. Samuel and Mr. Blum, of the same Mission, have also gone out to labour amongst the Jews in Morocco.

THE SOUTH MOROCCO MISSION has now twenty-one workers associated with it, of whom twenty are at present in the field. Its work is reported in *The Reaper*, which is edited by Mr. John Anderson, 64, Bothwell Street, Glasgow, to whom also donations for the work may be sent.

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.

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, if they will communicate with the Sec.

CAKE D'OYLIES in hairpin crochet, 2s. each. Proceeds will be given to the N.A.M. 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. Other sizes at proportionate prices.

THE MOORISH EMPIRE,

A HISTORICAL EPITOME FROM THE EARLIEST TIMES, AND A VIEW OF THE GROWTH OF THE EXISTING POLITICAL CONDITION OF MOROCCO.

By BUDGETT MEAKIN.

Demy 8vo., Cloth Gilt; containing one hundred Illustrations, Maps Coloured Historical Chart, etc.

This book has just been published, price 15s., and is one of the most exhaustive and reliable works ever issued on the subject. It is to be followed by two companion volumes, "The Land of the Moors" and "The Moors," which will appear at intervals of six months. We recommend these works to any who are anxious to obtain a thorough knowledge of Morocco and her people. The author has very kindly made an arrangement by which missionaries in North Africa, by applying to the N.A.M., can obtain the books, either singly or in the set of three, at greatly reduced prices. Many of the missionaries have expressed a desire to have them, and if any of our readers should wish to assist them to obtain them, we shall be pleased to receive their contributions.

We hope to give a longer notice of "The Moorish Empire" shortly.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

21, LINTON ROAD, BARKING,

October 17th, 1899.

DEAR FELLOW HELPERS,

We did not this year arrange for any Farewell Meetings at Exeter Hall, but have had a number of meetings in different suburbs of London, all of which, we believe, have been times of profit and enjoyment to those who have been able to be present. In addition to these, most of the missionaries at home and various members of the Council assembled at Barking for conference on Tuesday, October 3rd, and Wednesday, October 4th. The meetings were, I think, more profitable and helpful than any we have had in previous years, and are, I trust, an indication of increased blessing in store for all of us.

There are only five new workers going out this autumn, besides the old ones who are returning. Mr. and Mrs. Purdon are starting for Tunis, and Miss Harrald has already arrived there. Miss Float and Miss Tiptaft proceed to Alexandria. We have four fresh workers here, studying Arabic: Mr. Fraser and Mr. Hope, who hail from Scotland, and have had two years' training in Dr. Guinness' institutions; Miss Philpott, who has had a like period in the ladies' department there; and Miss Harnden, who has been trained under Mrs. Menzies at Liverpool, and has also had a little experience in Egypt.

We would still press upon you to pray the Lord of the Harvest to raise up and thrust forth more labourers into this His field.

After several months of shortness of funds we are thankful to be able to report that God has again graciously fulfilled His promise to supply our needs. A legacy, left by the late Mr. W. Griffiths, has just been paid us, amounting to £1,729 15s. 8d., thus relieving the pressure which we had been experiencing. But what delights us most is not so much the fact of pressure being removed as the fresh evidence this help affords of our Heavenly Father's continued care. We have told our friends that we believed that God was caring for us, and we felt that the character of our God was at stake, or if not, at any rate our view of it, and again the faith which God has tried He has also justified; and now after eighteen years of this experience in the North Africa Mission, we are able to bear testimony to the love and faithfulness of our promise-keeping Lord.

People sometimes say that missionaries ought not to have any care about funds added to the many other things which perplex them. But there are two ways in which they may be relieved—the one by casting all their care on the society, and the other by casting all their care upon God. May not the latter be quite as productive of calmness of soul as the former, if faith is real? and may it not also make the one thus exercised more efficient as a servant of God, with greater spiritual force for spiritual work?

The season for active operations in North Africa is now re-commencing, though in some parts the heat is still considerable. Our friends in Alexandria have been asked by the sisters in charge of the Kaiserwerth Hospital to undertake spiritual work among the Moslem in-patients. This will, we think, afford them an excellent opportunity of reaching many natives from all parts of the Delta under the most favourable circumstances.

Mr. and Mrs. Venables are hoping to return to Tripoli this week, where, at the present time, Mr. and Mrs. Reid are carrying on the work by themselves.

The work in Tunis will be considerably reinforced by the return of Mr. and Mrs. Michell and Miss Grissell, in addition

to the new workers above referred to. Dr. and Mrs. Churcher, Miss Case, and Miss Addinsell are hoping to return to their stations in Tunis early next month. Miss Ericsson, who has been labouring at Bizerta with Miss Marcusson, is still away in poor health, and Miss K. Smith is also still in Switzerland, though wonderfully better after her very serious illness of last summer. Miss J. Cox has returned to Djemaa Sahridj, and though for the time being without her companion, Miss K. Smith, she has the assistance of the Rollands. Mr. P. Smith, of Constantine, has been rather poorly with fever, but is now nearly well again. M. and Mme. Cuendet, who have been absent in Switzerland, are now back in Algiers; Miss Welch and Miss E. Smith will be returning there early in November. Miss Read and Miss Day hope to be back in Cherchel at the end of the present week.

Miss Banks and Miss Brown started by the P. and O. s.s. *Arabia* last week for their respective stations in Tangier and Tetuan. Miss Breeze is now considered sufficiently well to return to her medical work in Tangier, and is expecting to start by the *Caledonia*, October 27th. There is encouraging information of blessing among the Spaniards, and a few professed converts have been baptized. Miss Mellett writes encouragingly of the work in Fez and of the native colporteurs, who are, for the time being, under her and her companion's direction, but it is hoped that Dr. and Mrs. Roberts of Tangier may be able to proceed to Fez in a few months' time, but this is dependent upon Dr. and Mrs. Terry being able to return to Tangier. Mr. and Mrs. Cooper, who have been labouring for some few years in Tripoli, it is also proposed should go to Fez. They are now at home getting needed rest and change, but it is hoped they may be able to go out early next year. Mr. Nott, of Casablanca, has been on an itinerating journey with Mr. Lennox, of the South Morocco Mission, to Morocco City, thence to Tadla, which has now, for the first time, been visited by missionaries.

We are thankful to be able to report improvement in the health of nearly all those who have had to come home for change and rest, but there are still some who need our prayers for further restoration.

The work to which the Lord has called us is a great one, and has many difficulties and perplexities, but with His presence we shall be more than conquerors. Please continue to bear up the work in your prayers, and praise the Lord for all His goodness.

Yours faithfully,

EDWARD H. GLENNY.

A FRENCH EVANGELIST FOR ALGIERS.

THIS long-felt need is at last likely to be met. Some time ago work of the kind was undertaken by the McAll Mission, but for some time it has had to be suspended owing to the decrease of funds. We have lately received a letter from Madame Jaulmes-Vernes, wife of the French pastor at Algiers, telling how they had felt impelled to take up the work, and that they have found a young pastor resident in Algiers, who seems very suited to it. Up to the present Mons. Jaulmes-Vernes has had great encouragement in the work, and has had several rooms, both public and private, lent him to hold meetings in. They earnestly ask for 3,000 francs (£120) to pay the expenses of the first year; 2,400 francs (£96) would be for the pastor's salary; and the remainder, 600 francs, would be required for other expenses. Should any of our readers desire to help this much-needed undertaking, they may send their gifts to M. le Pasteur Charles Jaulmes-Vernes, Temple Protestant, Alger.

OUR NEW WORKERS.

Miss F. M. Harrald.

MISS FRANCES MAY HARRALD is the daughter of Pastor Harrald, well known as the private secretary of the late Mr. C. H. Spurgeon, and in company with his widow as the editor of his autobiography. She was born May 6th, 1878, and is therefore younger than most who go out to the mission field. She was converted to God during a mission held by Messrs. Fullerton and Smith at Thornton Heath in May, 1889, when just eleven years of age. After completing her education at Nancy, in France, she undertook teaching for a time, and then entered Dr. Guinness's East London Training Institute for Ladies to further prepare for the foreign field.



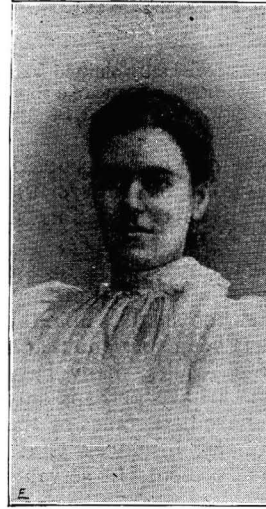
MISS F. M. HARRALD.

In 1898 Miss Harrald was accepted by the North Africa Mission, and came to Barking for the study of Arabic, etc. During the year she has spent here she has been most diligent in Christian work as well as in study. While at home God has given her the joy of leading some souls to Christ; we trust she may have a like joy in the foreign field in a still wider measure. Miss Harrald remains a member of the Metropolitan Tabernacle Church, and after spending a time in Tunis to continue her Arabic studies, hopes to go on to Sousa to join Dr. and Mrs. Churcher, who are supported by the Pastors' College Missionary Association.

Miss K. E. Float.

Miss Katie Elizabeth Float is the daughter of Mr. W. T. Float, who for the last twelve years has acted as Assistant-Secretary to the Mission. She was born at Maldon in 1870,

and seems to have been born again in 1887, but her conversion does not appear to have been marked by any very distinct experiences, though the fact of the change was clear enough. In January, 1889, she came into the office of the Mission to help her father, and continued his diligent and careful helper, beside doing any other work required, till December, 1897. In 1898 she attended classes at the East London Training Institute, and in the autumn, after being accepted as a missionary on probation, began the study of Arabic here. For a number of years Miss Float has been a Sunday School teacher, and has done some other work among the young. Latterly she has helped in various branches of Christian work. She is now proceeding to Alexandria to continue her Arabic studies, and to work in



MISS K. E. FLOAT.

connection with Mrs. Dickens.

BIBLE READING.

GRACE IN GIVING.

GIVE

- I. Cheerfully—God loveth a cheerful giver (2 Cor. ix. 7).
- II. Modestly—Let not thy left hand know what thy right hand doeth (Matt. vi. 3).
- III. Liberally (Rom. xii. 8, M.)—With wide open hand (Deut. xv. 8).

Paul advised the Ephesians even to labour, working with their own hands, that they might have to give to him that needed (Eph. iv. 28). And we have a beautiful example, in the Corinthians praying with much entreaty that their gift may be received (2 Cor. viii. 1-9). God is able to make this grace abound in us; He will be glorified thereby, and will abundantly reward (2 Cor. ix. 8-15).

When we give to God, we only render Him His own (1 Chron. xxix. 16); and it is a sweet act of grace on His part to give us the opportunity. He confers an honour on us by so doing, for David says: *Who am I, and what is my people, that we should be able to offer . . . after this sort? for all things come of Thee, and of Thine own have we given Thee* (1 Chron. xxix. 14). When David saw the liberality of his people, he rejoiced with great joy (1 Chron. xxix. 9); and does not God greatly rejoice when He sees His children liberal toward Him?

E. A. H.

ANTI-JEWISH RIOTS have again occurred in Algiers, but were speedily suppressed by the strong hand of the Government. Mons. Max Regis, who was the leading spirit in them, has fled to Spain.

MISS GILLARD, who has been labouring for sixteen years among the Kabyles of Algeria, is now on a brief visit to England. We recommend her work at Taaroust to the prayers of our readers. Mr. and Mrs. Moore, her near neighbours, are also in this country, on account of Mr. Moore's failing sight.

Morocco.

REPORT OF WORK IN CASABLANCA.

BY MR. H. E. JONES.

Mr. Jones' account of his work in Casablanca was accidentally omitted from our October number. We give it below, and also some notes of a short tour among the neighbouring villages, which was undertaken by Mr. Nott and himself during the month of July.

IN thinking of the past year and how it has been occupied, one cannot help praising God for all His goodness, and for the great privilege of another year's service. He has guided us at all times, and blessed us with the reality of His presence.

Each alternate morning I have given the address to the patients in the dispensary. The numbers have varied greatly, and sometimes the waiting room has been too small to hold the patients. The attention on the whole has been very good, and although we cannot report any definite results, many have repeatedly heard the message, whilst others have perhaps only heard it once. Those who could read have had copies of the gospels given to them, and thus in many instances God's Word has been taken into places where at present His servants have not been.

Much of my time has been occupied in visiting the shops, cafés, and prison, and speaking to men about the custom house, port, and market. Although often in visiting the shops I have been made to feel by the owners that neither I nor my message was wanted, yet on the other hand I have had some very encouraging times.

Many are very friendly and always ready to listen or read. In this way a little crowd is attracted round the shop, anxious to know what we are talking about, which gives an opportunity of preaching the Gospel to them. When we have had money to give bread to the prisoners I have been able to get in some gospels at the same time, and have had some long talks with the jailor.

There are often a good many men gathered in the cafés, and whilst smoking their keef and drinking their tea they have listened quietly to the Gospel. In the Sook and at the port I have had groups of men to speak to; they could hardly be called open-air meetings, but God's Word has been preached, and two or three Fokees who thus heard have since come to our house. One, especially, comes nearly every day, but still defends his own religion, perhaps because he feels it needs it.

This morning Mr. Nott and I left to do some more itinerating work in the villages. We camped at a place a short distance out, and were made very welcome by the people. As soon as our tent was pitched we let them know that we had not come out shooting, as they always suppose, but to tell them of Jesus, the Saviour of the world, and the only Mediator between God and man.

Sitting at one tent door was an old black woman, who listened very attentively to the simple message, and when asked if she had ever heard such words before, great tears rolled down her cheeks as she looked up into the sky and said, "God knows I haven't a teacher to teach me such words." "How shall they hear without a preacher?"

We stayed at this village two or three days, and during this time were able to visit another village a little further on. As soon as we arrived we asked if there was a Fokee, as we had books we should like him to read, but the man did not seem at all inclined to tell us. At last one man said that there was a Fokee, but he didn't want to read our books. In a very short time we had quite a crowd of men around us, and had a splendid opportunity of preaching the Gospel to them,

although not without very much opposition. As Mr. Nott spoke we were frequently told to be off, and that our words were bad. To our surprise, after a time one of the men who seemed to take a leading part in opposing us, came up and asked us to go and drink tea with him and his friends. This we did, and whilst talking with them we found that one man had already had a Gospel given to him by Miss Sexton.

Another man present brought out a copy of the book of Genesis, which seemed to have been well used, and when asked where he got it from, said that some years ago he was in prison in Casa Blanca, and had had it given to him whilst there. A Shereef also came in, and when asked if he could read, said "No." We at once used our opportunity of preaching the Gospel to him, and he listened well and asked several questions.

Since our return the man who opposed us most has been to see both Mr. Nott and myself, and as he is a reader we pray that he may be led to search into the truth, and brought to acknowledge Jesus as his Saviour and Mediator.

FROM HOUSE TO HOUSE IN CASABLANCA.

BY MISS LILIAN SEXTON.

THERE is a family from Fez, living in our old Mission House. The first time I tried I was not able to gain admittance, the slave telling me that her mistress saw no one. However, the second time I was more successful, and was allowed to enter. Lilla Kadush is a charming woman, very young, graceful, and beautiful. She is very lonely, she says. As yet she knows almost no one in Casablanca, and, of course, she is not allowed to go out. Sidna Aisa was a name quite unknown to her. She had never even heard it before, so the story of His life, death, and resurrection, told in a short half-hour—for it was near sunset—fell on her ears for the first time. She begged me to come again soon, but I wonder whether her husband will approve when he hears of my visit and message!

Lilla Ananya, wife of Si Mohammed, living near the sôk, is singularly bright and eager to hear of the Saviour's love. She says, "Tell me again, tell me again. I don't want to forget any of it. I want to remember it all." Her husband is quite pleased to have her visited. I have met him two or three times in her house, and he does not appear to be at all bigoted.

Hadj Abbas, poor fellow, has been ill for a long time with fever. He is getting an old man, and has not much strength to fight against it. Such a contrast he and his wife are. She is a great, strong, rowdy, bigoted woman; he is much the gentler of the two. When I went in, Lilla Kaboora, the wife, was sitting with her little Singer hand-machine, sewing in the open courtyard. Presently, hearing my voice, Hadj Abbas came out of his room, arranged his cushions, and reclined on them near us. He looked very weak and ill, but seemed inclined for a little talk. Lil'a Kaboora did not want to hear anything about the Gospel—she never does—so she just made as much noise as ever she could with her sewing machine to drown my voice. But El Hadj was not going to be balked like that. He raised his hand, and very quietly said, "Hush, I want to hear these words!" And angry though she was, Lilla Kaboora had to obey her lord, and stop machining for a few minutes.

Lilla Zahara's is a very sad case. She is an old, old lady (mother of that Lilla Aisha who died some time ago), very miserable looking, and so hard and obstinate. She simply won't hear anything about the Lord Jesus. The very name is enough to set her rocking herself backward and forward, crying

in a dismal, monotonous voice, "Mohammed will save us! Mohammed will intercede!" And there are others like her, who shut their ears and *will not* listen. Pray for these—in truth "they know not what they do."

Dr. Oliver has opened the dispensary again. Not many have come as yet, but there have been some very interesting cases. Hada, a woman, came from a village two days' journey off, with a great fatty tumour in her neck. Dr. Oliver removed it, and she went to stay for a few days with some relatives until her neck healed. It was a very successful operation, and they were all highly delighted. When I entered their hut I soon had an interested group of listeners. The healing of Hada's neck had opened their hearts, and they were quite ready to hear the Gospel story. Now the dear old woman has returned to her own village, and let us hope will tell her people there the wonderful words she has heard.

Si Mohammed Bozoba, master of one of the large houses we used to visit, is dead. He seemed perfectly well last time I saw him, and listened intently to our words, but without making any comment. When I went in the other day they told me he died after a few days' fever.

AMONG THE ANGHERA PEOPLE.

BY MR. J. J. EDWARDS (*Tangier*).

Sept. 1st, 1899.—After making the necessary preparation in regard to animals and camp furniture, and sundry arrangements for carrying on the work during my absence, I got away from home about two o'clock for a few days' itinerating work in the Anghera tribe. These people inhabit the mountainous country immediately bordering on the Straits of Gibraltar, from Tangier to the Spanish Convict Station and Fort of Ceuta. An Anghera man, whom we call El Fukih, and one of the porteurs belonging to the late Miss Herdman, accompanied me. We took with us a stock of New Testaments and portions of the Holy Scriptures for free distribution, and after a pleasant ride of about two hours, reached the border of the tribe at 5 p.m., pitching our camp at the village of Shejirat some distance from Old Tangier. We found the people friendly here, and in the morning were able to do some work amongst them. Quite a number of students from the village school-house came crowding round my tent for books, and the head-master, or fokee, gladly received two portions for his own personal use at the hands of El Fukih. It was very interesting and encouraging to hear one young fellow, who seemed to be spokesman for the others, repeating a verse from Christ's sermon on the mount, "Blessed are the poor in spirit, for theirs is the kingdom of heaven"; and as I was informed that a neighbouring village had been lately visited by my friend and colleague, Dr. Roberts, I came to the conclusion that in all probability the young man in question had received one of Matthew's Gospels from him.

Sept. 2nd.—We left this forenoon for Ain Unsar. The people here—that is, men and students from the school-house—soon came gathering round, and as El Fukih knew some of the chief men of the village, our reception was most flattering and kind. Good humour, friendliness, and generosity prevailed. We gave them the Word of God, and one of the villagers being a vineyard keeper, brought luscious white and black grapes fresh cut from the vines to cheer the inner man. There were a few fever cases requiring treatment, and some more complicated cases were brought to me. The latter I referred to our medical department at Tangier. Some of the poor afflicted ones were greatly disappointed that they must go to Tangier, for, as they truly said, they could not undertake the journey without great trouble and expense, and some did

not like the idea of having to remain in the hospital probably some weeks before any cure could be promised them.

Monday, 4th.—We rose early, and went off to the market, which is held weekly, about an hour's distance from our camp. It is not large, but people from the villages within a radius of about ten miles attend to dispose of barley, wheat, goats, chickens, eggs, and other produce. The last time I visited it was some seven or eight years ago. Then my impression was that the people were very unfriendly and fanatical; in fact, I thought we should have been stoned. But to-day all is different. Seated in the shade of some fine olive and locust trees, I was kept busy speaking and giving books from ten o'clock until 2 p.m. Some forty books were distributed to fokees and talebs from more than a dozen villages who could read fluently and understand what they read. Seven years ago one was obliged to push to the front the Old Testament; to-day they said: "Give us the Gospel—the large book," that is the entire New Testament. One shereef in the crowd was greatly pleased with a two-shilling copy of the entire Bible, and being in a green cover, the favourite colour of Moslems, a cry of applause went up from the gathering as I handed it to him, saying, "Behold, O Shereef, the light of the world, which is able to lighten your path to the gates of Paradise!"

On *Tuesday, Sept. 5th*, we moved on down a slowly-winding valley across shoulders of sloping hills, crossing river beds through thorns and turpentine shrubs. The heat was like that of a furnace. It seemed to come in waves, and oppress one with a stinging, prickly sensation. My stirrups were burning hot, and my saddle scarcely bearable to the touch. There was not a breath of air. I should say it was quite 140 degrees in the sun, and in this heat our animals had to climb for nearly an hour, with never a bit of shade. I had not experienced such heat since I crossed the plains going to Morocco city some years ago. At one o'clock we reached our camp, and found a shady tree, under which we lay down for an hour. A breeze sprang up, and the son of the sheikh, a nice young fellow, brought us an abundance of freshly-cut grapes, some of which we ate, and were greatly refreshed. This place is the centre of government for the Anghera right up to Ceuta, and almost to Tangier. The people here sadly need the light of the moral law, not to speak of the higher light of the Gospel. As a people they are kind and brave, and in some senses of the word, manly.

In the evening the sheikh sent us barley for the animals, and milk and eggs for our personal needs. I was able to give medicine to some fever cases, and in the morning to read with a few students, and preached the forgiveness of sins through Jesus only. I sent a complete Bible to the sheikh through his son, and gave the latter, at his own request, the Gospel of John bound with Job. Others also came for books almost up to the moment of starting. It is seldom that Europeans travel through this part of the Anghera. The roads in winter must be terrible.

In the afternoon we struck our tents, and made our way to a lonely village glen called Kaseebat. It was here that we met with a most excellent reader, to whom we gave a New Testament, and long after my short wax candle had burned down to the socket of the lantern in my tent, I heard this man reading from Matthew's and John's Gospels to a group of talebs around him. Most of the fokees and students asked for and obtained books here, and promised to read them carefully and thoughtfully. At five o'clock on the morning of the seventh we were awake and packing up our camp ready to start for the Thursday market, which is the largest held in the tribe. The sun was rising as we left the village and descended the side of a mountain to the narrow winding valley leading to Sok el Hamis. The morning was cool, and the mountain sides to right and left rang out with the echoes of clicking hoofs,

braying donkeys, neighing horses, and human voices. Files of men, women, and children could be seen winding their way through the deep defile, and the morning light, and the harvest tinges of colour, and the varied dresses of the pedlars trudging along under their loads all seemed to blend into a harmonious whole, as the hot sun blazed up over the tallest peaks, and streamed down upon mountain, hill, and valley.

From early morning till about 2 p.m. I was busy distributing books, and having conversations with the people. The heat was too intense to stand in the market-place, so we found a sheltering tree; and round this retreat scores of fokees and talebs came during the morning, like bees out searching for honey, and thank God the majority of them did not go empty away, but received the word of truth, which is able to make them wise unto salvation.

Having finished my stock of books, we loaded our animals and started for our camp in the hills. It was a steep climb, and hard upon both men and animals, as the lane was so narrow at places that the loads were forced off the donkeys' backs by coming in contact with tall stumps and projecting rocks. It was dark before we pitched the tent and attended to the animals, and ten o'clock before supper was ready. The supper consisted of strong olive oil and pieces of meat, highly flavoured with onions and black pepper. It was too tempting for me, so I passed the most part of it on to the dogs, who made a hideous noise snarling and fighting over their unusual delicacies. Sleep at last came to the rescue, and wafted us away into a pleasant land of dreams.

MEDICAL MISSION EXPERIENCES.

By DR. H. D. ROBERTS.

Thursday, May 25th, 1899.—We had thirty-seven out-patients this morning, and from that number we took in three. One poor man had travelled up from Rabat to see if I could extract a bullet from his back, about which he had consulted Drs. Kerr and Oliver; needless to say, I find the same difficulties in locating the spot as they do. But the unfortunate point is that he also complained, when he first saw me, of a cough. I gave him a simple mixture, and he said directly after he took the first dose that he got much worse, and now puts down his present attack of acute bronchitis, threatening pneumonia, to the medicine. I have taken him in, and sincerely hope he will improve, as, if he does not, it might be a hindrance to the work.

In the afternoon was our usual weekly prayer-meeting, and it was my turn to conduct it. I had to shorten it a little on account of a poor man in the hospital, who was practically lying between life and death.

Friday, May 26th.—I read to the men at morning prayers part of Matt. viii. After a little talk, one man seemed inclined to argue, but our servant Bushaib, who has heard the Gospel so many times and from so many sources, took him up and really preached the truth to him, impressing upon him the uselessness of the blood of a sheep to take away sin, and the necessity of the blood of Christ for the cleansing of the heart. He even brought in baptism as a type of death and newness of life. I was indeed pleased, and yet pained when I thought how the man who spoke like this would kill his own sheep just like other Moslems. It seems as if he is sinning against the light. Oh that he might only come right out!

In the afternoon we had four patients up to the house to hear us, or rather, our native teacher, read some portion of the new "translation" of the Bible into Morocco Arabic. It is the Gospel of Luke that is being done at present. The men

listened well, and we had some animated conversation over the meaning of some words. We read Luke i. and ii. and part of chapter iii. "The entrance of Thy words giveth light." May it be so to some as we read these portions to them from time to time!

Sunday, May 28th.—The poor man I mentioned on Thursday last lived till this morning. He seems to have been deserted of all friends. We had a good deal of bother to get the usual man to bury him, for he says that the Government officials think that if we give medicine and food for nothing, we must make it up in some way, and so keep the clothes, which they look upon as their right. Probably, if we *did* retain the clothes, they would be burnt! I shall have to interview one of the officials, and put this matter right, which I do not think will be difficult.

Monday, May 29th.—I had one or two minor surgical operations this morning. One was the taking of a bullet out of a man's leg, under local anæsthesia. I was much amused after I had succeeded in getting it out, for he asked to have it in his hand, and, looking at the small round bullet, which had been in his leg for months, he began calling it names, such as "You infidel!" etc., and then "You infidel of a Christian!" He forgot that we could understand what he said!

Wednesday, June 7th.—At morning prayers our Moorish servant anticipated Matt. xviii. 15, "If thy brother shall trespass against thee," he quickly said, "strike him," showing how entirely opposite is a man-made religion, such as Mohammedanism, to the true religion, revealed to us through Christ Jesus.

Friday, June 23rd.—We have nineteen in-patients, and they are an interesting lot—not medically or surgically, but in so far as they listen attentively when the gospel is preached to them. There were several new ones taken in yesterday. They seemed to know very little about Christ, but asked several questions about Him—why He was killed, etc. We have a fokeeh in just now; he is an intelligent man and bigoted, yet ready to listen—even ready to admit Christ as Son of God, but not God. He came in with diseased eyes, and he sees better now. We are going to try and get him a pair of spectacles that may help him. Oh that he might get spiritual eyesight!

Friday, June 30th.—To-day a young fellow left us who, we found out, had been a murderer. He was not sent out for this, but it shows what kind of people these are. When the men were being addressed in the evening, and being told there was forgiveness for sins, one asked very interestedly whether one could be forgiven for murder, which makes us think he may possibly have committed such a crime. It was a wonderful question for a Moor to ask, for they think so little even about this sin.

Friday, July 7th.—This week we had a treat for the patients who were well enough to partake in it. We eat their cous cous with them, sitting on the floor in native fashion, and afterwards gave them "Moorish tea" and a few biscuits each. Then, as it was getting dark, we sang some Gospel hymns with them, which most of them knew; and we finished up by a display of some magic-lantern slides, which our brother, Mr. Mensink, kindly showed and spoke about. All who were at all able—and that included most of them—thoroughly enjoyed themselves, and thanked us all very much. Yesterday a patient left us almost healed who had been in nearly two months. He said to me, "We are brothers now, for I have Jesus Christ in my heart." How true this is I cannot say, but he has changed a good deal in his outward bearing, helping us quite readily in doing odd jobs, and not even asking, or hinting at, anything in return, which most do, forgetting all about the food and medicines which they get for nothing.

Sunday, July 23rd.—Two patients left us to-day. As I exhorted one not to forget the words he had heard about

Jesus Christ, he said, rather indignantly, "Do you think I will forget about Jesus? Why, I have seen Bethlehem and other places where He was!" I told him this did not make him any better till he had truly trusted in Him from the heart.

Another patient left us who has been in some time. He was very demonstrative in his farewells, saying good-bye to each patient. When he turned to me, among some of the things he said were, "May Jesus speak with you, may He watch over you, and help you to cure the sick people." He also asked for a "Taurat," or Bible, but as we had not got one, we gave him the New Testament.

NATIVE COLPORTEURS IN MOROCCO.

MAINLY as the result of the indefatigable labours of the late Miss E. Herdman, there is now a band of converts from Islam engaged in spreading the truth in this dark Empire. In all, more than a dozen men are thus employed. The Herdman Memorial Fund has been opened to meet the expenses of supporting or helping these men, and meeting some of their travelling expenses. Several friends have given help for this work, and we think others might like to do so. To fully support a man and meet his expenses costs from £20 to £25 per annum, according to the rate of exchange; but some men are only aided, and therefore do not require so much. If friends would like to support a native representative we shall be pleased to consider one of the colporteurs as their special care, and from time to time inform them of their work.

At present Miss Mellett, Miss Denison, and Miss Greathead are keeping on this work, in which they had been assisting Miss Herdman, but they feel the need of a married man to take the responsibility in this important branch of service. It is proposed, therefore, that as soon as Dr. and Mrs. Roberts can remove from Tangier to Fez they should do so, but this is not possible until either Dr. Terry or some other medical man goes out to undertake the hospital at Tangier. Mr. and Mrs. Cooper, who were in Tripoli, have returned to England, and after a period of rest it has been arranged that (D.V.) they also should go to Fez. If this proposal is carried out it will be possible to continue the work in Sifroo, which, for the time being, is in abeyance through the needs of Fez, and also through the unfavourable action of the official there.

We shall be glad to have the prayers of our readers for our sisters in Fez and for the native labourers and converts, also for those who, we hope, may soon be able to go to relieve them of the extra responsibilities which they have so faithfully taken up since Miss Herdman's death.

We are printing a likeness of Miss Herdman, but regret that through being unable to get a good photograph it is not so satisfactory as could be wished.

THE LATE DR. W. WRIGHT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.—Not only the Bible Society, but all those associated with it, have sustained a severe loss in the death of Dr. Wright, who was for many years their Editorial Superintendent. He was always so willing to help and advise, and his experience in Syria and knowledge of Arabic made him specially competent to assist in questions of language affecting this Mission. He took a deep interest in the translation of the Scriptures into Kabyle by Mr. Cuendet of our Mission, and also in the question of printing Arabic from handwriting by photographically prepared plates instead of in the ordinary type.

An interesting sketch of his life with an excellent likeness appears in the Bible Society's Reporter for September. The Society has now appointed the Rev. J. Gordon Watt, M.A., to the post Dr. Wright formerly occupied.

Algeria.

A GLIMPSE OF VILLAGE LIFE NEAR CONSTANTINE.

BY MR. E. SHORT.

THE daily routine of life in Constantine is civilised, and does not, as a rule, admit of description of a picturesque character; but the seventeen days' stay which we have made in Sidi Sliman has brought us more into touch with Arab life as it is when unchanged by European intercourse, and has been more out of the common for us.

Sidi Sliman is a small hamlet some eight miles from Constantine in a valley facing the N.E. high up in the hills, with a good spring of ever-cold water, and a small mosque containing the tombs of two holy men, one being the Sidi Sliman (or "my lord Solomon"), after whom the place is called.

On account of the tombs, many Arabs from the town pass some time there, especially later in the autumn, for a change of air, and as more or less genuine pilgrims to the tombs of the Marabouts. For such there is a small building alongside the mosque, and the overflow pitch their tents on a slightly elevated slope above the mosque and spring. This we had undisputed possession of for our tent. "We" includes Mr. Smith, myself, and a young Arab as general man-servant, and interpreter when required.

One reason for our trip was the need of a fresher and cooler breeze than could be found in the town during July, and indeed up there the cool breeze from the sea scarcely ever failed us, being especially strong in the afternoons. Some of the nights were decidedly cold, and one could get about at almost any time of the day, though the sun's rays were powerful enough almost directly they came over the hills at six o'clock in the morning. Another idea with regard to our stay there was that it would be more helpful for our acquisition of Arabic, as there we should have no Europeans around us, and no French-speaking Arabs, except one or two strangers from the town. Accordingly, in a few days, we had no lack of visitors to our tent—men, and boys, and girls, all anxious to look at it, and our few books and other things of English make, and to ask questions about much that was wonderful in their eyes. Thus we heard Arabic as it is spoken, and with our interpreter's help, launched out into talking ourselves. The men came to us readily, because we were reputed to be "good men," that meaning primarily that we did not drink absinthe, etc., and that we did not eat pork—a character which we did not disavow, as it is fairly accurate, for breakfast ham or bacon is not the custom here, and for health reasons one is better without pork. Further, we became recognised as having some religion—a thing remarkable enough in their eyes, for the ordinary European seems to them, and with reason, utterly irreligious. From that, and the Arabic Gospels which we had, arose a few opportunities of speaking of the true way of salvation, service, and worship, as opposed to theirs. One man, for instance, who started the subject himself, asked why we did not follow the Koran and their way of worship. We spoke to him of how all men are sinners—a point sometimes denied, sometimes lightly admitted—how Mohammed, a sinner by his own confession, could not on that account intercede for them before God, as they expect, and of the need of assurance of forgiveness. When we said that we, having this assurance, should go to Paradise, he asked quite in good faith, "How can that be? You don't pray," etc., for he had not seen us do any such bodily performance as their prayers almost entirely consist in. So we talked for two hours or more. Mr. Smith told him the parable of the Prodigal Son, which greatly interested him. Other points

puzzled him; what deeper effects there were we cannot say. He, like the majority, could not read.

Our living was simple—no table, chairs, or bedstead, and our cooking was done out of doors by ourselves in a big earthenware pot or on a frying-pan—conformable to native country life, save the frying-pan, and that the Arab has his fire in his hut and gets smothered with smoke. Milk, native-made cheese, eggs, and native brown bread, or cakes like pan-cakes, we got on the spot, but all fruit, vegetables, or meat we had to send into town for. The ordinary villager's diet is very limited, owing to poverty or ignorance. Twice we were presented with a share of *cous-cous*, the national dish, from the feasts of other visitors to the place. The country custom is one big meal a day after sunset; *we* went to bed about that time. We had an opportunity of meeting with the people in our walks in the neighbourhood, and also some men near by, who were engaged in threshing and winnowing grain in the patriarchal way. At night the dogs kept up an almost continual barking; jackals are occasionally about, and all goats and sheep, etc., are brought into the enclosures round the houses at nightfall. The dogs themselves are half savage. The young Arab with us is, we believe, a Christian, though not much instructed, or of a quick disposition. Living together in that way, we were glad to be helpful to him in reading the Bible, and to see what seemed to be a growth of Christian character in him, though he said little of a directly religious nature.

One wondered what benefit the women had from their change of air, only leaving the little guest-house in the hollow morning and evening for a few yards; for Arab custom as regards women did not seem to relax much there, except for the old and ugly. The wife and daughter and sister-in-law of an Arab we know arrived while we were there. He is almost a Christian at heart, and has no sympathy with the old custom. He had brought the two former to the house of Mr. Lochhead, our senior missionary here, to see some magic-lantern views, and we had seen and spoken to them there, as we might to any English women. At Sidi Sliman they were out much of the day near the house, brightly dressed, but with their veils for head and face. They were out in this way one morning under some trees, on the opposite side of the valley to our tent, enjoying themselves quietly with no one near them; but a well-to-do Arab from town, standing at our tent door, said half to himself in French, "They are not ashamed!"

While we were there, the Feast of the Prophet's Birthday came round, lasting a week, but specially celebrated with feasting and fireworks, firing muskets, etc., on the first and last days. We had a little share of the noise at Sidi Sliman.

Ordinarily, the male visitors and the men of the village sat quietly enough along the stone seat in front of the mosque, gently occupied, doing nothing and sleeping. The Arab does not take a holiday very actively. The few children were the only lively element: they were less or *more* dirty. Especially in the country, education in any sense scarcely touches them. They study practical natural history among the animals, etc., and that is all.

We went up to Sidi Sliman on July the 14th, and descended on mule-back with our tent, etc., on the 31st, invigorated by purer mountain air, and with a larger knowledge of the vulgar tongue, and of real Arab life. The latter is somewhat attractive in its simplicity, but the people are ignorant, with no hope of material progress, except by a spiritual change, and an altered view of themselves and their God.

BRITISH SOLDIERS AT ABOUKIR have had Gospel Services arranged for them, and some interesting meetings were held prior to their being ordered to the Transvaal.

"KAMIL ABDUL MESSIAH."*

THE readers of "NORTH AFRICA," and much more, the missionaries on the field, have little need to be reminded of the discouragements which are invariably the lot of those who seek to evangelise Mohammedans. Amongst their many and varied disappointments, some of the keenest must be the weakness and inconsistencies of those who profess to believe the Gospel. The true story of the consistent life of a converted Moslem must therefore be a source of joy and encouragement to all who are interested or engaged in such work. The lives of men who "were sometime darkness," but now are "light in the Lord," will always be, both at home and abroad, amongst the strongest proofs of the truth of the Gospel. Such a man was Kamil, the subject of a little book with the above title, which came last year from the pen of a well-known missionary, Dr. Jessup of Beirut.

It was early one morning in February, 1890, that this young Syrian called at his study in that city. A month before he had gone to the Jesuit College to learn French, and had there been given an Arabic Testament by one of the Fathers, which he took home and began to read. His father saw him thus engaged, and immediately took the book from him and burnt it. Next day one of the Jesuit teachers told him to take another Testament and tell his father that he was studying it in order to refute it. Kamil reports his reply as follows: "I said to him, 'What! do you advise me to lie to my own father? Never!' and I laid down the book and came away." This is a striking commentary on the truth of an old proverb, which the Jesuits would have done better to have paid some heed to; for it proves emphatically that "honesty is the best policy" after all. Dr. Jessup continues the story thus:—

Then he said to me: "Sir, I want to know just what you believe about Christ and the way of salvation. I am not at rest. I find nothing in the Koran to show me how God can be a just God and yet pardon a sinner. I know I am a sinner and that God is merciful, but He is also just."

Dr. Jessup then told him that our only knowledge of Christ and the way of salvation is from the Word of God, and he offered him the use of his study daily to read in, if his father objected to his taking a Bible home. The Doctor then read to him several passages from the New Testament which tell of salvation in Christ. Kamil listened eagerly, and then asked, "How do you pray?" They knelt together, and Dr. Jessup prayed, Kamil following word by word. Afterwards he said, "I never heard this kind of a prayer before. It is talking with God. We repeat words five times a day, but we have no such prayers as yours."

Kamil then and there began to read the Bible and other books which Dr. Jessup had laid on the table for him, and by noon he had written out a list of questions about some of the passages he had been reading. These were explained to him.

On the evening of the next day he called and remained two hours. He had committed to memory the first ten answers of the catechism. With the fourth, fifth, and sixth he was delighted. The answer, "God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth," charmed him; and the sixth answer, "There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory," he said, set his mind at rest. "We Mohammedans think that the Christians worship three Gods," said he, "but you do not, for there is one God in three Persons, the Eternal Father, the Eternal Word, and the Eternal Spirit. That is all clear." Then

* "The Setting of the Crescent and the Rising of the Cross; or, Kamil Abdul Messiah." By Dr. Jessup. Published in Philadelphia by the Westminster Press.

we read the Bible together for two hours, and he listened with astonishment and delight. He seized upon the great doctrine of the atoning sacrifice of Christ with such eagerness and satisfaction that he seemed to be taught of the Divine Spirit from the very outset. "This," he said, "is what we need. The Koran does not give us a way of salvation. It leaves us in doubt as to whether God will forgive our sins. It does not explain how He can do so and preserve His honour and justice. Here in the Gospel it is plain. Christ bore our sins, He died in our stead, He died to save us from dying. This is beautiful; it is just what I want."

He then spoke of the Moslem claim that the Old and New Testaments have been tampered with and changed, and that when Mohammed commended the Old and New Testaments, he referred to the original Scriptures, which Christians have changed to prove their own doctrines. I went over the historical proofs of the genuineness and authenticity of the New Testament, and the fact that with the multiplicity of Christian sects it would have been impossible after the days of Mohammed to change the text of the Scriptures, as there was no central power whose authority was acknowledged by all, and that the New Testament in the hands of Protestants, Greeks, Roman Catholics, Armenians, and Copts is the same everywhere. Moreover, that the earliest manuscripts of the Greek text, which antedated Mohammed, are identical with those accepted by all Christian sects.

From this time Kamil came almost daily to read and pray. His quiet teachableness and courtesy were remarkable, but much more so was his freedom from the universal Eastern habit of cursing, and taking the name of God in vain on every possible occasion. He soon ventured to take home a pocket Testament, and would sit up late at night reading it. Dr. Jessup specially advised him to be very affectionate and respectful to his father, who was a venerable sheikh, and a very devout Moslem; but all Kamil's courtesy and affection could not overcome his bigoted objection to Christianity.

After about a month's constant instruction in the doctrines of the Gospel, Kamil decided to take his place as a Christian, and become a missionary to Mohammedans. It was necessary for him to have some more religious teaching, and after some deliberation as to what was the best place for him to go to, he was sent to a boys' school at Suk-el-Gharb, about ten miles distant, where he taught Turkish, and received the help that he desired in Bible study. He soon won the hearts of all, and was chosen leader in the meetings of the boys. His father had consented to his going to Suk, but afterwards wrote him some very touching letters, expressing his great grief at the rumours he had heard about his having become a Christian.

During the summer vacation, Kamil went out itinerating along the river Orontes, in company with a converted Bedawin, Jedaan (Gideon) by name, who was a pupil in the same school. They read and preached to hundreds of Bedawin Arabs during this journey, and were everywhere well received. On their return journey, they came into the city of Hums one Saturday evening to spend the Sabbath. Kamil here met with some weavers belonging to the Greek Church, and they entered into discussion with him. After the usual formalities they asked if it were really true that he had become a Christian.

He said, "Certainly." They asked, "How did it come about?" "By reading God's Word and by prayer," he replied. "Are you a member of the Orthodox Greek Church?" they then asked. "I don't find the name of any such Church in the Bible," said he. They then tried to convince him that he should become a member of their Church; but he turned the tables on them, and showed them the doctrine of free salvation and justification by faith. "The next morning they all went to the Protestant church, and proposed to be enrolled as Protestants." The Greek bishop, Athanasius Ahtullah, heard of this, and sent for Kamil.

The interview with the bishop is very interesting:—

On learning his family name, the bishop said: "I know of your family, and am glad you have become a Christian." Then he began to urge him to enter the Orthodox Greek Church, and used the usual argument of the traditional oriental Christians. Kamil asked, "What does Your Excellency believe about Christ? Is He a perfect and sufficient Saviour?" The bishop said, "Yes." "Do you believe as St. Paul says, that, 'being justified by faith, we have peace with God through our Lord Jesus Christ?'" "Yes," replied the bishop. "Then," said Kamil, "we are brethren in belief; and what more do we want?" But the bishop urged him to accept trine immersion at the hands of a true priest of the Apostolic Orthodox Greek Church, and then he would be all right. Then Kamil, turning to the bishop, said, "Your excellency, supposing that you and I were travelling west from Hums, and came to the river Orontes; and the river was deep, muddy, swift, and broad; and there was neither bridge nor boat, and neither of us could swim. Then if I should say to you, 'Bishop, I beg you to take me across,' what would you say? You would say, 'Kamil, I cannot take myself across, and how can I take you?' And there we would stand helpless and despairing. But suppose that just then we should see a huge giant, a strong, tall man, coming toward us, and he should take you by the arms and carry you across, would I call out, 'Bishop, come and take me across?' No, I would call to the strong man. Bishop, there is only one strong man—the Lord Jesus Christ. Is not He enough?" Turning to Kamil, the bishop asked, "My dear friend, how long have you been a Christian?" "Seven months," was the reply. "Seven months! And you are teaching me who have been a Christian in name from my infancy. Kamil, you are right. If you will stay here and teach Turkish in my school, I will pay you a higher salary than you can get in any school in Syria." "Your Excellency," replied Kamil, "I thank you for your offer; but I care not for money or salary. God has called me to preach the gospel to the Mohammedans, and I must complete my studies and be about my work?"

Kamil and Jedaan went back to Suk-el-Gharb, and resumed their studies. Jedaan bore witness to the courage of his companion by saying that sometimes when he had felt timid like the Arabs should injure them, Kamil was as bold as a lion.

Early in January, 1891, Kamil wrote to Dr. Jessup asking for certain books, and in closing said, "We have been reading Acts viii. 36-40, and would ask, 'Who shall forbid that I be baptised?'" There did not seem to be any reason for further delay, and, accordingly, on the fifteenth of January, Kamil was baptised, rejoicing to show thus openly and boldly his faith in Christ.

(To be continued.)

Answers to Prayer.

PRAYER IN THE TIGER JUNGLE.

(Extracted from the "Missionary Review.")

DR. JACOB CHAMBERLAIN, of Madanapalle, India, in a recently published narrative of Missionary work, gives a beautiful and impressive instance of answered prayer, which should serve as an encouragement to all the servants of God in their moments of doubt and despondency.

Dr. Chamberlain tells how in September, 1863, thirty-five years ago, he was on a long pioneer journey in Central India. The journey entailed a tour of twelve hundred miles on horseback, and was full of peril. The travellers had reached the farthest northern point, and had turned to go back by another

route. They expected to find a Government steamer when they struck the Pranheta river, an affluent of the Godavery, but the heavy torrents of the monsoon had made the Godavery a stream of tumultuous waters, three miles wide. The steamer had broken down, and there was no way out of their trouble but to march through the seventy-five miles of that deadly jungle, daring its fevers and tigers, in hope of finding the next steamer at the foot of the second cataract.

We pass by all the adventures of Dr. Chamberlain and his party, deserted by the whole party of coolies, armed guard and all, in the midst of an uninhabited district. We shall not stop to describe his desperate but unsuccessful efforts to get across the wild flood of the Godavery, and his new start with another force of coolies, as the new caravan struck once more into the jungle, amid perils and exposures so great that only by intimidation could even those hardy men be compelled to go forward. At last a new and seemingly insurmountable obstacle lay in their way. Two huntsmen crossed their track, from whom they learned that the back-water of the Godavery flood, thirty feet higher than usual, had made unfordable the affluents, beyond which lay their only safe resting-place for the night. And to their enquiries, the answer was returned that there was neither boat, nor raft, nor any floating material to make a raft whereby to cross to the knoll, where they had purposed to encamp. The party were even then standing in the wet and mud as they surveyed their hopeless plight. The royal guides and native preachers who were in the party were disheartened, and at their wits end, and the fierce, hungry roar of the tigers could be heard about them as the night began to fall.

At this point Dr. Chamberlain rode apart to commit the whole case to Him who hath said :

"Call upon Me in the day of trouble!
I will deliver thee,
And thou shalt glorify Me."

This was the substance of that prayer on the greatest strait of his life :—

"Master, was it not for Thy sake that we came here? Did we not covenant with Thee for the journey through? Have we not faithfully preached Thy name the whole long way? Have we shirked any danger, have we quailed before any foe? Didst Thou not promise, 'I will be with thee?' Now we need Thee. We are in blackest danger for this night. Only Thou canst save us from this jungle, these tigers, this flood. O Master, Master, show me what to do!"

An answer came, says Dr. Chamberlain, not audible, but distinct as though spoken in my ear by human voice: "*Turn to the left, to the Godavery, and you will find rescue.*"

It was a mile to the river. Its banks were all overflowed, and there was no village within many miles, nor any mound or rising ground on which to camp. So said the guides. Again, the leader of this caravan rode apart, and lifted to God another prayer, and again came that inner voice, unmistakable in its impression on the spiritual senses, then supernaturally on the alert, "*Turn to the left, to the Godavery, and you will find rescue.*" Again he consulted his guides, but only to meet new opposition. It would take half an hour to make the experiment of reaching the river bank, and they would only lose just so much precious time, and have to come back to the jungle after all, leaving themselves so much less time to press forward to a bluff six hours further on, and it would be dark in an hour, and then—the tigers!

With the deeper darkness of despair falling on the whole company again Dr. Chamberlain rode apart for prayer. Once more that inexplicable inner response, heard only by that praying soul, came with thrilling distinctness. "*It is God's*

answer to my prayer," said Dr. Chamberlain, "I cannot doubt it. I must act, and that instantly."

And so he called a halt, and, against all remonstrance, commanded the column to wheel about sharp to the left and take the shortest way to the river. Only the sight of that fourteen-inch revolver in the leader's hand sufficed to turn that column toward the Godavery's flood. To the native preachers who looked up into his face as though to ask a solution of these strange movements, Dr. Chamberlain could only respond, "There is rescue at the river." The word went round among the coolies, "The dhora has heard of some help at the river." He had, indeed, heard of help, but it was all as much a mystery to him as to them what that help was to be. And yet the peace of God possessed him. Anxiety was somehow gone, and in its place a strange intense expectancy.

Just before reaching the river Dr. Chamberlain cantered ahead, all his senses keenly observant. And as he emerged from the dense undergrowth of bushes, there, right at his feet, lay a large, flat boat, tied to a tree at the shore—a large, flat boat, with strong railings along both sides, and square ends to run upon the shore. It had been built by the British military authorities in troublous times, to ferry over artillery and elephants, but it belonged at a station high up on the north bank of the Godavery.

Two men were trying to keep the boat afloat in the tossing current.

"How came this boat here?" said the Doctor.

They, taking him to be a government official who was calling them to account, begged him not to be angry with them, and protested that they had done their best to keep the boat where it belonged, but declared that it seemed to them possessed. A huge rolling wave swept down the river, snapped the cables, and drove the boat before it. Despite their best endeavours, it was carried further and further from its moorings into the current and down the stream; they said they had fought all day to get it back to the other shore, but it seemed as though some supernatural power were shoving the boat over, and an hour before they had given up, let it float to its present position, and then tied it to a tree. Again they begged that they might not be punished for what they could not help.

Dr. Chamberlain, who was clothed with full authority to use any Government property required on the journey, took possession, of course, and astonished the whole party who now came in sight with a means both of safety and transportation, which no human foresight could have improved. "Who,"—says the grateful missionary pioneer—"who had ordered that tidal wave in the morning of that day, that had torn that boat from its moorings, and driven it so many miles down the river (and across from the north to the south bank), and that had thwarted every endeavour of the frightened boatmen to force it back to the north shore, and had brought it to the little cove-like recess just at that point where we would strike the river? Who but He, on whose orders we had come; He who had said, 'I will be with you'; He who knew beforehand the dire straits in which we would be in that very place, on that very day, that very hour; He who had thrice told me distinctly, 'Turn to the left, to the Godavery, and you will find rescue?'" I bowed my head, and in amazed reverence, thanked my God for this signal answer to my pleading prayer.

THE PLAGUE IN ALEXANDRIA has not spread very widely, and less than one hundred cases have been reported, of whom about half have recovered. For a time it seemed to have disappeared, but latterly some fresh cases have been reported. We are thankful to know that the Medical Authorities are taking every precaution against it.

THE NORTH AFRICA MISSION.

North Africa consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara, and has a Mohammedan population of over 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. The country is divided into 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; in September, 1899, it had substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Larais. It has thirty-six missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. 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 excellent roads and extensive railways.

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. The Mission has four stations and twenty-four workers; but wide stretches of country still remain to be evangelised.

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.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANGIER.		Laraisch.		REGENCY OF TUNIS.		EGYPT AND NORTH ARABIA.	
Mr. C. MENSINK ..	Oct., 1888	Miss S. JENNINGS ..	Mar., 1887	Tunis.		Alexandria.	
Mrs. MENSINK ..	May, 1890	Miss K. ALDRIDGE ..	Dec., 1891	Mr. A. V. LILEY ..	July, 1885	Mr. W. SUMMERS ..	April, 1887
J. H. D. ROBERTS,		Fez.		Mrs. LILEY ..	April, 1886	Mrs. SUMMERS ..	May, 1890
M.B., C.M.Ed.	Dec., 1896	Miss M. COPPING ..	June, 1887	Mr. G. B. MICHELL ..	June, 1887	Mr. W. DICKINS ..	Feb., 1896
Mrs. ROBERTS ..	Dec., 1896	Miss L. GREATHEAD ..	Nov., 1890	Mrs. MICHELL ..	Oct., 1888	Mrs. DICKINS ..	" "
Miss J. JAY ..	Nov., 1885	Sifroo.		Miss M. B. GRISSELL ..	" "	Mr. C. T. HOOPER ..	" "
Miss M. C. LAMBDEN ..	May, 1888	Miss M. MELLETT ..	Mar., 1892	Miss A. M. CASE ..	Oct., 1890	Mr. W. T. FAIRMAN ..	Nov., 1897
Mrs. BOULTON ..	Nov., 1888	Miss S. M. DENISON ..	Nov., 1893	Miss K. JOHNSTON ..	Jan., 1892	Mrs. FAIRMAN ..	Feb., 1896
Miss G. R. S. BREEZE,		ALGERIA.		Miss E. TURNER ..	" "	Mr. W. KUMM ..	Jan., 1898
M.B. (Lond.) ..	Dec., 1894	Cherchel.		Miss M. SCOTT ..	Mar., 1892	Mr. A. T. UPSON ..	Nov., 1898
Miss F. MARSTON ..	Nov., 1895	Miss L. READ ..	April, 1886	Miss A. HAMMON ..	Oct., 1894	Miss K. E. FLOAT ..	Oct., 1899
Miss E. A. CRAGGS ..	Mar., 1898	Miss H. D. DAY ..	" "	Mr. J. H. C. PURDON ..	Oct., 1899	Miss B. M. TIPIAFT ..	" "
<i>Spanish Work—</i>		Constantine.		Mrs. PURDON ..	" "	Rosetta.	
Miss F. R. BROWN ..	Oct., 1889	Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss F. M. HARRALD ..	" "	Miss A. WATSON ..	April, 1892
Mr. A. BLANCO, <i>Span. Evangelist.</i>		Mrs. LOCHHEAD ..	" "	Bizerta.		Miss VAN DER MOLEN ..	" "
Miss VECCHIO, <i>Mis. Helper.</i>		Miss E. K. LOCHHEAD ..	" "	Miss M. ERICSSON ..	Nov., 1888		
BOYS' INDUSTRIAL IN TITUTE, NEAR TANGIER.		Mr. P. SMITH ..	Feb., 1899	Miss R. J. MARCUSSON ..	Nov., 1888		
Mr. J. J. EDWARDS ..	Oct., 1888	Mr. E. SHORT ..	" "	Sousa.			
Mrs. EDWARDS ..	Mar., 1892	Algiers.		T. G. CHURCHER,			
Casablanca.		Mons. E. CUENDET ..	Sept., 1884	M.B., C.M.Ed.	Oct., 1885		
G. M. GRIEVE,		Madame CUENDET ..	Sept., 1885	Mrs. CHURCHER ..	Oct., 1889	AT HOME.	
L.R.C.P. and S.Ed.	Oct., 1890	Miss E. SMITH ..	Feb., 1891	Mr. W. G. POPE ..	Feb., 1891	Miss I. L. REED ..	May, 1888
Mrs. GRIEVE ..	" "	Miss A. WELCH ..	Dec., 1892	Mrs. POPE ..	Dec., 1892	Miss L. A. LAMBERT ..	Dec., 1893
Mr. H. NOTT ..	Jan., 1897	Djemaa Sahridj.		Mr. H. E. WEBB ..	Dec., 1896	C. L. TERRY, B.A.	
Mr. H. E. JONES ..	" "	Miss J. COX ..	May, 1887	Mrs. WEBB ..	Nov., 1897	M.B., C.M.Ed.	Nov., 1890
Mrs. JONES ..	Nov., 1896	Miss K. SMITH ..	" "	Miss A. COX ..	Oct., 1892	Mrs. TERRY ..	" "
Miss L. SEXTON ..	Feb., 1897	<i>Missionary Helpers.</i>		Miss N. BAGSTER ..	Oct., 1894	Mr. D. J. COOPER ..	Nov., 1895
Miss A. WATSON ..	Feb., 1897	M., Mme., and Mdle. ROLLAND.		Kairouan.		Mrs. COOPER ..	Dec., 1897
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Miss A. BOLTON ..	April, 1889			Miss G. L. ADDINSELL ..	Nov., 1895	STUDYING ARABIC, ETC., IN ENGLAND.	
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