

MATTHEW XXVIII

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

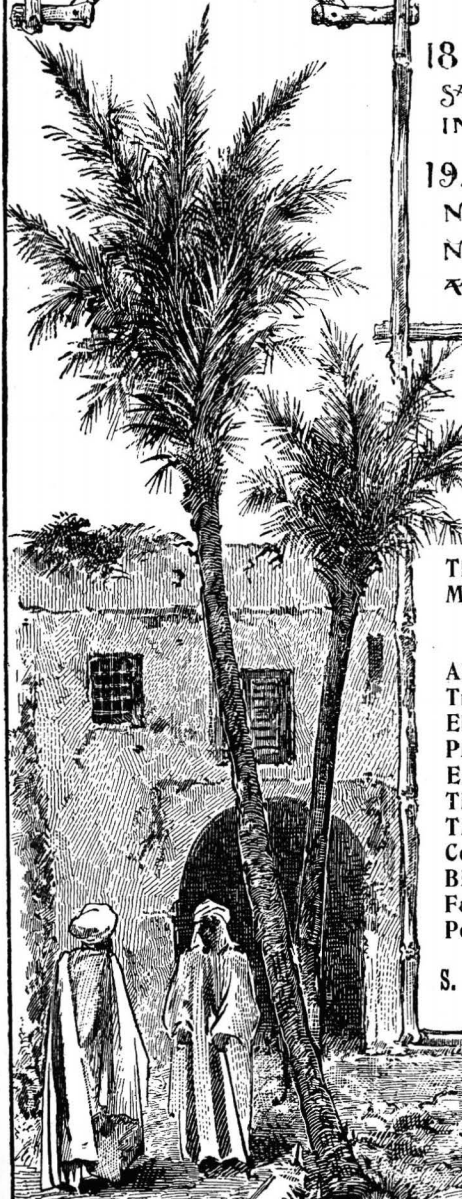
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARRING.

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM JUNE 1st TO 30th, 1897.

GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			SPECIAL FUNDS.			TOTALS FOR 2 MONTHS.		DETAILS OF BATH AUXILIARY.	
1897. No. of June Receipt.	General. £ s. d.	No. of 1897. Receipt. June Brt. forwd.	General. £ s. d.	1897. No. of June Receipt.	Special. £ s. d.	General ...	Special ...		
2 ...2041	0 5 0	15 ...2067	1 0 0	2 ...1306	3 0 0	£1189	5 1	Rev. E. L. HAMILTON, <i>Hon. Sec.</i>	
2 ...2042	0 5 0	16 Readers of <i>The Christian</i> } 21 0 0		2 ...1307	0 10 0	£321	3 2	Carradale, Combe Down.	
2 ...2043	5 5 0		16 ...2069	3 0 0	2 ...1308	37 1 10	No. of Receipt.		£ s. d.
2 ...2044	0 10 1	16 ...2070	0 1 6	3 ...Holland	4 19 0	25		7 2 0	
2 ...2045	0 3 0	17 ...2071	0 5 0	4 ...1310	2 0 0	27		0 5 0	
3 ...2046	0 5 0	17 ...2072	0 10 6	4 ...1311	2 0 0	28		25 0 0	
3 ...2047	1 1 0	18 ...2073	0 2 3	7 ...1312	4 3 4	29		4 12 5	
4 ...2048	10 10 0	18 ...2074	0 2 9	7 ...1313	1 0 0	30		0 2 5	
5 ...2049	0 6 1	24 ...2075	1000 0 0	11 Miss'y. Band	7 0 0				
5 ...2050	0 5 0	24 ...Sutton	0 5 0	14 ...1315	3 0 0				
7 Tuckaway Tables, A.H.G.	0 10 6	24 ...2077	1 0 0	16 ...1316	5 0 0				
7 ...Tangier	1 4 0	25 ...2078	1 0 0	17 ...1317	16 0 0				
7 Chanmarina Wkg. Party, Torquay	5 0 0	25 ...2079	2 2 0	17 ...Leicester	1 5 0				
8 ...2054	0 5 0	26 S. Woodford	5 0 0	19 ...1319	6 0 0				
8 ...2055	1 0 0	26 ...2081	0 5 6	21 ...1320	12 0 0				
8 ...2056	1 1 0	28 ...2082	0 5 0	23 ...1321	10 0 0				
9 Cholmeley Hall	2 2 0	28 ...2083	0 4 9	24 ...1322	12 10 0				
9 ...2058	0 2 6	29 ...2084	0 10 0	25 ...1323	0 10 0				
9 ...2059	0 10 0	29 ...2085	0 12 6	26 ...1324	6 5 0				
9 ...2060	0 10 0	29 Sale of Work, Hampstead	7 4 0	26 ...1325	6 5 0				
9 ...2061	0 10 0	Total, June	£1078 18 5	29 St. John's Wood	12 10 0				
11 Faith Mission	0 10 0	Total, May	£110 6 8	30 ...1327	1 0 0				
11 ...2063	1 0 0	Total ...	£1189 5 1	30 ...1328	0 2 0				
11 ...2064	0 2 6			30 ...1329	5 0 0				
12 ...2065	1 0 0			30 ...1330	12 8 6				
14 ...2066	0 5 0			Total, June	£171 9 8				
Carried forwd.	£34 7 8			Total, May	£149 13 6				

DETAILS OF DUBLIN AUXILIARY. (Special Don. No. 1330.)
 MR. S. S. MCCURRY, *Hon. Sec.*
 3, Spencer Villas, Glenageary.

No. of Receipt.	£ s. d.
210	5 0 0
211	0 5 6
212	2 0 0
213	3 3 0
214	1 0 0
215	0 10 0
216	0 10 0
£12 8 6	
Amount previously acknowledged	£20 14 8
Total	£33 3 2

DETAILS OF BATH AUXILIARY. (Special Don. No. 1308.)
 Rev. E. L. HAMILTON, *Hon. Sec.*
 Carradale, Combe Down.

No. of Receipt.	£ s. d.
25	7 2 0
27	0 5 0
28	25 0 0
29	4 12 5
30	0 2 5
£:7 1 10	

GIFTS IN KIND.
 June 12th, (300) box of bottles.

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. General Secretary, Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells.

THE MISSIONARIES OF THE NORTH AFRICA MISSION go out on their own initiative, with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves, others are supported, in part or in whole, by friends, churches, or communities, through the Mission or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the Council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the Council as to salary or support, believing that the Lord, Who has called them, will sustain them, probably through the

Council, but if not by some other channel. Thus their faith must be in God. The Council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies, but the measure of financial help they can render to the missionaries is dependent upon what the Lord's servants place at their disposal.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), wood stained, either mahogany, walnut-wood, or light oak, from A.H.G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. Packing case and postage, 1s. 6d. The proceeds are given to the North Africa Mission.

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.).

NORTH AFRICA.



COURTYARD OF THE MISSION HOUSE, TRIPOLI
(see page 88).

Mission Work in the Light of the Lord's Return.

Extracts from an Address by PASTOR W. FULLER GOOCH.



HERE is no doctrine more clearly laid down, or more emphatically taught in the New Testament Scriptures, than the doctrine of the Lord's coming again in glory—coming for His Church, coming to the world. You have it continually in every book of the New Testament, and presented from various standpoints. This doctrine of the Master's coming is so presented as that, if we receive it as it is taught, it will become in us a powerful stimulus, leading to consecration, earnestness, and endurance, as those who are waiting for their Lord. There are some people who take up this subject of the Lord's coming in altogether a wrong spirit. They want either to gratify curiosity, to indulge in speculation, or to seek to answer questions which the Lord does not mean them to answer. When the subject is treated in this way it makes thoughtful people sad, and they are apt to feel it is more dangerous perhaps than helpful. But it is not so if we look at the subject as presented in God's book. We shall not then be seeking to be curious or speculative, we shall not be trying to be wise above what is written, but shall just take in the precious thought, that the Lord has only gone away for a time, that while He is waiting for His Kingdom and His Glory, we are waiting also, and that He is working through us and we are working for Him. We are fellow-workers with Him into the Kingdom which He is soon coming to bring. That is the right way in which to look at it. Everywhere the New Testament speaks of the coming of the Lord as a *practical thing*, and as a hope that is to make us intensely earnest.

Our subject is Mission work in the light of the Lord's coming. Now what is Mission work? What do we mean by it? What does the Lord mean by it? When we speak of Mission work, some people at once imagine that we must mean foreign work. This is a great mistake. I do not think we ought to consider foreign work to be more important than home, or home work more important than foreign; although the *need* in the foreign field may be infinitely greater than at home. You know the word "mission" comes from a Latin word which means "to send," and a missionary is "one who is sent." It does not matter where or what to do. But anyone who is sent of the Lord on His errand, in obedience to His call, is a missionary. You may be sent to George Yard, or to the districts of Bethnal Green; you may be sent to the West End, or to some country village; you may be sent to Africa, or China, or India; it does not matter; in each case, if the Lord has called you to the work, you are a missionary. You may not have had any hands laid upon you, ordaining you to a particular office; you may not be connected with any particular Institution or Society; or be representing any section or portion of the Church of Christ in particular; but if you have a call of God to go here or there, or to do this or that—in the name of Christ—the fact that you have that call given to you constitutes you a missionary. And the work that you are then doing becomes Mission work, because you are doing it for the Master who sends you.

This is all very simple, but it is very important, because I think the differences sometimes made about missionaries and Mission-work are apt to lead us from the right track. I hold that the Lord has not anyone whom He has redeemed whom He does not send to work; not one for whom He has not some place for him or her to fill; and therefore, in filling that place, however humble it may be, you are a missionary, and are doing Mission-work. Now, you see, that at once unites us all; and if we more understood that, I think we should pray more for one another. When we saw some going abroad, we should feel that because they are gone abroad they are not separated from us, they are not doing something that is independent of us, nor are we independent of any relation to them. There is at once a bond of union, when we see that every Christian is a called and an ordained worker, sent of the Lord.

We want to look, then, at Mission work, that is, to see the work that Christians are sent to do, in the light of the Lord's return. Ah, dear fellow-workers, the devil tempts us to look at it in any light rather than that. We are perhaps tempted to look at it in the light of the surroundings of the work: then we get depressed, and sometimes so discouraged that we are almost ready to give it up. But we are not to be looking at the things that are seen. There is no promise of victory, or power, or blessing to those who are looking at the things that are seen. Victory, strength and blessing come while we look at things that are not seen. And the things not seen as yet, have in their fore-front, as the most glorious prospect of all, the coming of the Lord.

Now, let us look at the work, *in the light of that coming*. And what is the first thought that will strike us? It is this: that the work in such a setting will be seen to be of a very special design and purpose. I think that every worker going forth to the work should have a very clear understanding of what the Lord wants him to do, and of what the Lord is going to do through him and his fellow-workers. Now, I sometimes read statements such as these: that, in spite of all the Mission work being done at home and abroad, the numbers of the unsaved are increasing at a tremendous ratio in proportion. That is a fact, and a very solemn one! Why, the population of the heathen world is increasing every year millions more than, in proportion, converts are being made by all the Missionary work going on in the world put together. In every way the population is getting ahead of us, and the number of those without God and without hope in the world is appallingly great. Well, those of a sceptical turn of mind say, "Christianity is getting played out." They say, "What is the good of Missionary work? You are not by any means keeping pace with the population in any country." No, we are not. Neither do we expect to; at least I do not. If you are looking at Mission work in the light of the expectation that the world will be converted and brought to God by the labour of missionaries, I do not wonder at scepticism and indifference, yea, almost despair: because, never was the world further off being converted to God by the Gospel than it is to-day. Now that is a very solemn fact in itself, but it *is* a fact, and yet it is no cause for discouragement. Our commission is to go into all the world, and to seek, as far as possible, in fellowship with God, to cover the world with the good seed of the Gospel. And then it is God's work to prosper it in the thing whereto He has sent it. To convert the world? No, that is not the purpose of this dispensation. But to gather people out of the world for His Name, to gather them out of every kindred, tribe, and tongue.

(To be continued.)

Notes and Extracts.

PRAYER MEETING.—We gather for prayer every Friday afternoon, at four o'clock, when intercession is made for this extending work, and specially for some portion of the North African Mission Field. Any friends able to join us on these occasions will be heartily welcomed.

ARRIVAL.—Miss M. C. Lambden reached London on Wednesday, June 16th, per P. and O. Steamer *Malta*, on her return from Tangier.

FREE DISTRIBUTION OF "NORTH AFRICA."—It has been suggested that there are those who would like to help in the circulation of our monthly paper by contributing to a fund for that purpose. We frequently receive letters of warm appreciation of it, and shall be glad to receive gifts towards this object. They should be clearly indicated as for Fund for Free Distribution of NORTH AFRICA.

FRIENDS who may be sojourning at the sea-side or in country districts can help forward the work of the North Africa Mission by distributing booklets, leaflets, or back numbers of NORTH AFRICA. A parcel containing an assortment of these will gladly be forwarded from the office, post free, in return for 2s. postal order.

MR. J. L. LOCHHEAD writes hopefully of the work in Constantine. He is evidently well known amongst a large circle of Arabs who call upon him at all hours, either for reading the Word of God or to argue some knotty point; our brother seems to have "an ever open door" for these men, and to seek by faith and prayer to get an entrance for the truth. One, Sidi H—, comes to him frequently for instruction and, so far as one can judge, his interest seems to grow. We read, "one old man aged seventy-five came and heard the Gospel for the first time. He listened attentively. Oh! that his heart might be opened to receive the truth." Visitation in shops and cafés also receives considerable attention, the following entry is a sample:—"This afternoon spent a long time in the shop of an Arab whom I knew. Three other men were present also, and we had a long conversation. They were rather fanatical, but they heard the truth and may think about it."

Several Roman Catholic families, too, are influenced either directly or through their children who attend the classes. One boy, forbidden by the Priest to go to the Sunday class, continues to attend nevertheless.

BIRTH.—On Friday, May 7th, at Tripoli, Barbary, Mrs. W. Reid, of a son.

THE subject of the Liquor Traffic amongst native races is closely connected with Missionary work. It is the purest hypocrisy for England to attempt to civilise Africa with the Bible in one hand and the gin bottle in the other, or, as it is in some places, with the gin bottle in both hands and no Bible.

But this is far from being *only* a Missionary question. Where spirits go, other trade products are at a discount, so that, from the

commercial point of view, to encourage the drink traffic is bad policy. It may be a lucrative business for a time to trade in spirits, but in the end it will unfit the natives of the country for developing its resources, and lessen the demand for the manufactures of our own country, for which the large areas being opened up in Africa offer so fine a market.

The necessity for taking active steps to deal with this question is especially urgent, now that railways are being established in our West African Colonies, and after the successful military expeditions in Ashantee, Bida, and Benin. Little, however, can be done without international agreement, and the Native Races and Liquor Traffic United Committee are seeking to secure co-operation between the great Powers.

THERE is not only much land to be possessed in the mission field, but also in the hearts of those with whom you have to do. Interest in missions is not visible everywhere. It is a measurable quantity, great as the efforts are which have been made to call it forth, and successful as those efforts have been of late. The opposition of Amalek is mated with the indifference of Abiezer. If it were not so, the wedge of 4,000,000 native converts would be broadened and driven deeper into the mass of the world's heathendom,

THE OPIUM TRADE.—For eight years in succession the growth of the poppy in India has not prospered. The Indian Government, in the first instance, fell back upon the reserve stock laid up at Patna and Ghazipur against unfavourable seasons. As no favourable season appeared, all the reserve was swallowed up in the endeavour to put on the market as much as would keep the sales up to the ordinary standard. Thereafter, the crops still continuing to be deficient, a larger acreage of cultivation was secured, but without avail. The cultivators were stimulated to do their best by an increase of an additional rupee per seer, but all in vain. The deficit this year amounts, according to the Indian Government statement, to Rs. 479,000, and a Government estimate for next year is that there will be a loss amounting to Rs. 1,130,000. Eight years of rebuke are a sign, and a notable sign, in the story of a trade which is regarded by multitudes of Christians as morally the most destructive of all trades.

THE NEED OF A MISSIONARY JOURNAL was set forth by one of the speakers at a Women's Missionary Conference in Sunderland in the following words: "Perhaps it may be a help, if I just tell you two thoughts I have, with regard to the necessity a journal is to any Missionary Society.

"If we may illustrate smaller things by higher and greater ones and I think we may, it seems to me that the argument in Romans x. 14 and 15, as applied to the heathen world, has a parallel in the need for a Missionary Journal. 'How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?' So in like manner, how can people know of and be interested in our work unless they hear or read about it? and how can they do this unless they have a record of it? and how can they get such a record unless in the form of a missionary publication universally circulated?"

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

July 10th, 1897.

DEAR FELLOW-HELPERS,

I closed my letter last month with a reference to the smallness of our receipts, and of our need of increasingly pleading the promises of God, Whose word can never fail.

This month I am thankful to be able to tell of answered prayers and needs supplied. A generous gift of £1,000 reached us on June 23rd, and this, with other help, has again given us cause to praise the Lord for His faithfulness and loving care.

We are, however, thankful for small gifts as well as large ones. Those who can give large amounts are comparatively few, and those who have the grace to give them are still less numerous. With the growth of the work increasingly large supplies are wanted, and we trust that this year there may be a continual growth in the number of small sums sent to us, as well as in the larger amounts. It is a great comfort to know that the hearts of all men are under our Heavenly Father's control, and in answer to prayer He can and will incline His stewards to give for the carrying on of His work. Oh for a simple and childlike faith, as well as an ever-prompt and ready obedience!

Some of our friends have formed auxiliaries either for the support of special branches of work or particular individuals, in other cases for the work generally. Thus local interest is concentrated and increased. We shall be glad if others are led to do likewise.

We were very thankful for the opportunity afforded during the Conference at Mildmay of bringing the work under the notice of friends there.

Mr. Summers, after a time of rest, will be glad to take meetings in various parts of the country to tell of the work in North Africa generally, and of Egypt in particular. We are thankful to hear that, notwithstanding his absence, a good number of people still come to the Mission House in Alexandria and hear the Truth either from the missionaries or other friends able to speak Arabic.

The weather in Tunis and Algeria has been exceptionally hot lately, so that but little work could be accomplished. The children of some of the workers in Sousse have been ill; this also is calculated to hinder the work. Still, we are thankful to have good reports of progress there notwithstanding.

Miss Scott, who is home from this station, is slowly regaining strength. Miss A. Cox had hoped to return this month, but her father's health makes it desirable for her to delay again for a time.

Mr. Liley, who is now working in Tunis, has been exhibiting some magic-lantern views, which Mr. Michell has discoursed upon. These meetings have been fairly successful, considering the time of year.

Miss Case also is encouraged in the work amongst the Italians.

Miss J. Cox and Miss K. Smith have had some interesting journeys amongst the Kabyles, of which I trust we may have further particulars later on. We are looking forward to a reaping time amongst this people in the not very distant future.

We are thankful to report Mons. Cuendet rather better after his serious illness. It has been thought desirable for him to go to his native Switzerland for a time for change and restoration.

Some of the Tetuan workers have been out tenting on the mountains, thus getting a measure of change with some opportunity for work.

Mr. Patrick is paying a brief visit to this country, on account of his child's health, but will have gone back ere this is published, leaving his wife and children in this country during the summer, after which it is hoped they may be able to go out for the six winter months.

We are expecting Dr. and Mrs. Terry home shortly; he and his family have had a great deal of illness since they went out last, but he has nevertheless managed to accomplish a considerable amount of work in connection with the Hospital. It is proposed that Dr. Roberts should, in measure, keep on the medical work during his absence in this country.

The work in Fez goes on successfully, and at Casablanca there is also cause for encouragement.

Please continue to bear up the work and the workers in your prayers that the Lord would so reveal Himself to them that our lives may be more and more conformed to the likeness of Christ.

I remain,

Yours faithfully in the Lord's service,

EDWARD H. GLENNY.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

FOR open doors, and many signs of encouragement in connection with work in Tunis, both among Arabs and Italians.

FOR restored health in the case of Mr. E. Cuendet and also of Miss M. Scott.

PRAYER

FOR a young man in Tunis, who has read the Scriptures and part of "Balance of Truth," and is desirous of further instruction.

FOR a young Sheikh in Tripoli who is most anxiously seeking the Truth; that God would reveal to him the way of Life, and make him a chosen vessel.

FOR an Arab and his brother in Constantine who have been much interested through reading the Word of God; that they may be both led to Christ.

COURTYARD OF MISSION HOUSE, TRIPOLI.

THE view on the first page shows a portion of the courtyard of the North Africa Mission House at Tripoli, Barbary. In the centre is a date palm, from which Mr. Reid is picking dates, while Mr. Cooper is seated on the sill of the large box in which the palm grows. There are many varieties of these trees, some of which are very beautiful. They come into flower in the spring of the year, and ripen about October.

It may not be necessary literally to sit still, or to go apart from the ordinary avocations of life, in order to detect God's voice. The boiler-makers can talk to each other amid ceaseless hammerings. Those who are accustomed to the roar of Niagara are sensitive to noises that would not be audible to the unaccustomed ear. So, when once we have caught the tone of the voice of God, we shall detect it amid the rush of daily business.—F. B. MEYER.

PASTOR GOSSNER once wrote:—"Are means lacking for the work of Missions? Sound the bell of prayer, rather than the bell of the mendicant."

THE SPIRITUAL MOVEMENTS OF THE CENTURY.

"THE FAITH-WORK."

By ARTHUR T. PIERSON, D.D.

(Continued from page 76.)

THE actual character of the Faith movements of our day can best be understood by examining the men and the methods themselves, and again letting philosophy teach us by examples. No miracles in apostolic days were more real as manifestations of the power of a present God than some of these modern triumphs of faith which furnish a supplement to the eleventh chapter of the Epistle to the Hebrews.

The name and form of George Müller always come to the front whenever we refer to faith-work. The fifty-seventh report of the New Orphan Houses and his kindred enterprises is now before us, reaching to May 26th, 1896, and it is still a record of blessing received in answer to prayer. Mr. Müller started over sixty years ago to demonstrate how much might be accomplished by believing prayer, that the weak faith of disciples might be strengthened. This, as he constantly reiterates, was his own great desire and design. And what is the result? The various schools, from the beginning, have had over 121,000 pupils, with constant conversions, sometimes over 100 in one school in one year. But only believers are allowed to teach, and only believers who are known as having power in prayer. It is computed that at least 10,000 of these pupils have been led to Christ. During this same period there have been circulated in various parts of the world nearly 2,000,000 copies of the Bible, or portions thereof, and over 108,000,000 of books, pamphlets, and tracts. Missionary operations have been carried on or aided in twenty-five different lands and countries, and hundreds of missionaries helped in their work, through whom tens of thousands of souls have been brought to Christ, and from the one Church organised by Mr. Müller in Bristol, sixty brethren and sisters, forty of whom are now engaged in labour, have gone forth.

All this is beside the orphan work, of which it is recorded that during the thirty years past over 3,000 orphans have been converted while in the institution, beside hundreds who have found Christ after they had left its walls. And the total amount of money disbursed for all purposes during these sixty-three years is now nearly *one and a half millions of pounds*. There is an annual present expenditure for the orphan houses alone of £22,000. And all this money comes, with all other supplies, directly in answer to believing prayer. Beyond the annual report, no statement of the financial condition of the institutions is ever made to the public, and even the Report never appeals directly for any aid. For sixty-three years Mr. Müller has never, even in the greatest straits, asked one penny of any human donor, or resorted to any method whatever of obtaining supplies, except believing prayer. Even the helpers, who meet daily for united supplication, are cautioned not to mention outside the wants of the orphans, lest it should even seem that they were looking to other aid than the Divine. And yet supplies have never once failed in over sixty years. The first donation Mr. Müller ever received for the orphan work was a *shilling*. Last year 23,500 pounds! and yet he says he can ask God as confidently for twenty thousand pounds as when he began, for a shilling.

If anyone would like to find the principles of faith-work expounded by Mr. Müller himself, let him read those remarkable volumes known as "The Lord's dealings with George Müller." There he gives six reasons why a *new* institution was founded by himself and Mr. Craik, instead of working through institutions already founded.

(To be continued.)

Morocco.

FIRST EFFORTS IN CASABLANCA.

By MISS LILIAN SEXTON.

May, 1897.—To-day I moved into the new house and had a busy time unpacking and arranging things. Mr. Edwards' Hassan and his wife have two rooms here. Hassan seems a very nice fellow, I like him very much. I do not feel at all lonely here, though I shall joyfully welcome Miss Watson. I am helping in the dispensary at Dr. Grieve's in the mornings, and very soon I hope to visit the huts that are around us. It is such a pleasure to find the Moors so friendly.

A good number of patients came this morning, nearly fifty. I can manage the dispensary phrases and give the people instructions regarding their medicines, but when they pour a whole volley of questions on me I am rather at a loss to understand and have to call Mrs. Grieve to the rescue. I hope soon to be able to speak to the women in the waiting room. I believe the people "take in" a great deal more of Mr. Edwards' addresses than appears on the surface. I heard a lad—a poor fellow with a dreadful foot—while he was sitting in a corner of the patio, waiting for Dr. Grieve to dress it, repeating to himself some words he had heard from Mr. Edwards some time before.

Next week Mrs. Grieve and I want to start some Sewing Classes in our new house, so we intend visiting the nunnallas (huts) round about, making friends with the women and asking them to come. Our house is *so* convenient for classes. There are some large rooms on the ground floor, which will suit us splendidly.

Please pray that these women may be led to come and listen to the Gospel, and that God will bless and open their hearts to receive His message.

Hassan says he loves Sidna Aisa *bez aff* (very, very much). I believe he is sincere. He does my marketing for me most faithfully. I think that is a test, as most of the Moors—nearly all, in fact—cheat most atrociously.

NOTES OF MEDICAL WORK IN FEZ.

By MISS M. COPPING.

I WILL just write a few notes about the work here. I hardly turn a page in my note-book but I see something interesting.

The numbers attending at the dispensary in February, which was the month of Ramadan, was

February	..	..	..	..	727
March	..	..	..	..	1,224
April	..	..	..	..	1,553

During April we never had less than fifty, and sometimes over one hundred on the women's days. We begin to see them at seven a.m., and some even then have been waiting for hours in the street, or have come some distance. Some of the patients much appreciate our care. One, who had been attending daily for some time, said, on leaving, "The Lord repay you from Himself for all your kindness; I have not wherewith." I asked him if he thought I desired payment from a poor man. He answered, "Certainly not; but, Tabeeba, I know what you do desire: that I should take hold on your Lord Jesus, as a blind man does his staff, with both hands; that those even who could not see me might hear my staff speak." I have so often brought the Saviour before him; he cannot read, and knows very little about the Moslem faith. I am now quite sure he knows the Gospel. May he truly take hold of Jesus!

Ever since I came home I have been very busy. During April, besides seeing and prescribing for all those patients, I paid fifty-two visits to the houses of those who were too ill or, in some cases, too proud to come to me. I have had some trying cases, for the rich, proud people will not do what they are told, and, although they send for me, the sick one gets little or no medicine except what I see them take. Every visitor to the house recommends some new treatment or suggests that some geni may have caused the trouble, and, according to their way of thinking, this kind will only be cast out by dressing in divers colours and feasting. Lilla Mera (Lady Mary) will only leave her victims if they dress in new yellow. Sidi Mamood has also his special colour, and Sidi Mussa's victims must wear dark red. There is to-day a young mother lying in bed utterly exhausted by fever; her many friends have stopped her medicine and food, and have brought her the charms to cast out El-Ginoon and Sidi Mussa, and as she, poor girl, is dying for want of care, they are feasting and enjoying themselves in the name of these two spirits.

Another young wife, with a baby of six months old, I have been visiting twice a day, and when she was almost well some bigot came upon the scene and said, "Why do you let those Kafirs treat her?" So they have stopped all communication, and she will now get worse again and maybe die.

The kind friend at Gospel Oak, N. London, who gave me some pretty dresses for the poor children, would, I am sure, have liked to have seen the pleasure and comfort they have given. "Inasmuch as ye did it unto one of these"—"even these"—"ye did it unto Me." A country child of about ten years was carried to us badly burned. The first day she did not speak, but on the second day she put her dirty little arm around my neck, and said, "My sister, the fire took from me my only garment, and this is not kind to my skin," meaning the old sack in which she was wrapped. I was so thankful to be able to go to my room and bring her a soft garment. This poor child died after much suffering. The last time, as I changed the lint on her burnt chest and back, she kept whispering, "The Lord is kind; the Lord is gentle." Poor little one! how did she know? It was just this: she felt the comfort of cool lint and clean soft garments, and she accepted them from the Lord Himself. I have not written to these friends, but every little garment was truly appreciated this cold winter. Everything has been so dear that the poor could scarcely buy food. One patient asked if I would change her medicine, because it made her hungry. She confessed it did her good, but she wanted a medicine to make her satisfied with a little food.

At the end of Ramadan a neighbour riding past knocked at our door and informed us that a number of people had taken poison. I sent word to them at once to drink milk, put up the things I needed, and got ready at once. They use the same name, "suleman," for two things—one harmless, the other a poison. The latter had been bought for cleaning purposes, and was cooked by mistake in the food. Shortly after the meal all were sick and in great pain. After a long ride through the city (for our neighbour lent me his mule), I reached the sufferers. A fokee came out as I entered. They all wore a charm which he had written, and were lying on the mattress—four women and a girl—with their faces to the Kaaba—*i.e.*, eastward—chanting as fast as possible the Kelema, between pitiful groans. This was their idea of preparation to meet their Creator. With the greatest difficulty I treated them. A man in another part of the house was too bad to see me, but I sent him an emetic, and explained from outside his door that if he obeyed me we might get rid of the poison.

I stayed until I felt they were safe. They all lived—in fact, they are looking much stronger now than before. The excuse for the carelessness was, "You see, we were fasting, and, of

course, at night, quarrelsome." The women all agreed that it would please God better to fast from sin and quarrels than from food; then they would not make such mistakes. But they still seem to love the darkness and cling to it. "Faith cometh by hearing"; and how can they believe what they have not heard? Now these poor ignorant ones have heard the Gospel several times; but some of us heard it for many years, Sunday after Sunday, daily reading for ourselves the Word of Life, and yet how slow even we were to believe and live!

EVANGELIZING IN MOROCCO.

By MR. C. MENSINK.

Mar. 16th.—To-day I left Tangier in company with Mr. Miller, of the British and Foreign Bible Society, for a visit to a few of the towns and intermediate villages on the coast of Morocco. Our first halting-place was Ain-dellya, a lovely spot, especially after the showers of rain which had fallen during the day. It was quite refreshing to encamp here after the barrenness around Tangier. The people at first were very reluctant to come near us, but by degrees they gained confidence, and after a few hours, during which time we refreshed ourselves with food and rest, a good number of Moors gathered around our tent, and we had a most interesting conversation. The wonderful story never loses its charm. The more often we tell it, the more interesting it becomes. We pitched our tents on a nice piece of ground, but rather exposed to the east wind. The day closed in squally with rain, so that we passed a somewhat wakeful night. Early in the morning, as we looked into each other's faces, we said, "Our friends will have been praying for us this night that we might be kept safe and dry." Later on, when we looked around our tent, we said, "God has answered prayer and kept the tent in safety." At all events, the pegs had not done it, for they were nearly all out of the ground, and the cords of the other pegs were loose.

Leaving Ain-dellya we journeyed on to Arzilla, an old Portuguese town, a great part of which is in ruins, and ordinarily a very quiet place.

It being the morning of market-day, we went into the town and spoke here and there as we were led; disposed of a few portions of Scripture, and returned to our quarters. In the afternoon and evening we had more liberty, and had an open-air meeting in the market-place and a good number of listeners. During the time of speaking, comments were made upon my person and words. Some said, "That Christian speaks the truth;" others thought I was a "setter forth of strange doctrines;" but in the eyes of all I was a heretic for not once mentioning the name of their beloved prophet. It was policy to leave Mohammed's name out of the conversation. I could say no good of him, and if evil had been spoken it would have aroused their anger. Many listened well to the simple message of salvation in Christ. The Lord bless His own Word to their souls! Several copies of the Scriptures were left in that quiet town, and we know the Lord's Word is life-giving.

Friday.—We have journeyed to-day to Bro-Farrah, eight miles from Arzilla, and excellent camping-ground; the natives here are very kind and obliging. Several came around us this evening and heard of the way of Life; they listened attentively, and seemed to drink in the words.

Saturday.—We are still at Bro-Farrah, and hope to stay here until Monday. This is an excellent spot, and the people are so willing to listen that we feel it a great privilege to stay and minister to this needy, benighted people.

Our friends remained at this village until the following Monday morning. Many came around their tent at various times for conversation, and with these they read and explained John xiv., Psalm li., and other scriptures. They also visited in the meantime the village of El-Ghannem, where they had a profitable time in conversation with some talebs.

Monday.—To-day we vacated our quiet camping-place for the town of Larache. This is a dilapidated old place, but in some ways very quaint. It is also considered one of the dirtiest towns on the coast. The fundak in which we stayed is large and airy, and is outside the town, so we were fortunate in having fair accommodation.

We had a very encouraging visit to this town, and left behind portions of the Word of God. We also visited the prison, and gave bread to the most needy prisoners.

From there we journeyed to El-Kasar. Until just recently there has not been a missionary residing in this place; now two American brethren have taken up their abode here. Here we visited various shops, and had interesting conversations with some men. We also met El-Hassan, one of the first converts of Morocco, who some years since came to England with Dr. Churcher. He has been for some time lost sight of, so that meeting him again was a great joy to us. On the whole, I was well pleased with the conversation I had with him, and the position he has occupied in his own town. It is a continual grief to us that the converts in this country have not more of the spirit of Christ in them so as more boldly to confess His Name. Speaking of his past life, of his unfaithful dealings, and the many neglected opportunities, he said, "Ah! yes, I was a silly youth, not knowing what I did." Please pray for him that he may be kept faithful in the midst of opposition. The American brethren have engaged him as their teacher.

Algeria.

ITINERATING IN EASTERN CONSTANTINE.

BY MISS L. COLVILLE.

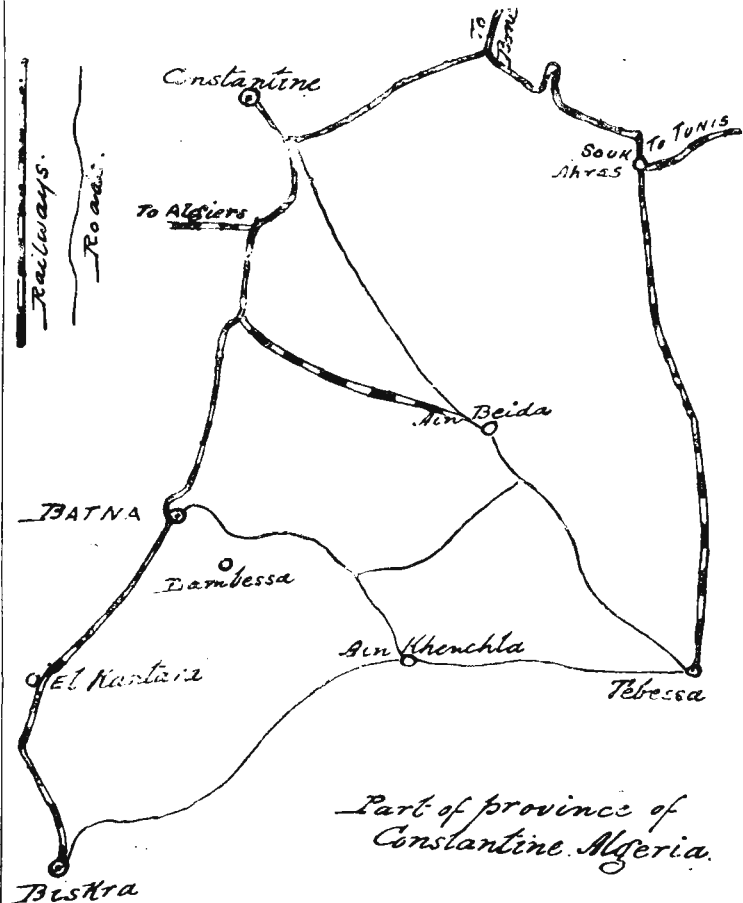
April 29th—We (Miss Granger and I) left Constantine to-day for Souk Arras, and put up at an inn, where we remained for a week visiting and distributing copies of the Scriptures. The dear women whom we visited in their houses were so glad to see us, especially a family formerly living in Constantine, and also some from Bône. One woman when she heard about the love of God and how the Lord Jesus came to save sinners was greatly astonished. She belongs to one of the good old Constantine families and seemed to think she was sure of heaven; but when we told her how good works are useless in God's sight she became attentive and her little servant girl was breathless with interest. We taught her and her mistress how to pray, and the girl learnt two verses of Scripture. The woman's husband is an educated man, and we left him a New Testament, impressing on her that she must ask him to read to them.

Other houses we also visited, the men living in these are either interpreters in the Tribunal and other offices, or else Mocaddems in Mosques. They were glad to have Gospels or New Testaments. There is a large cattle market held weekly, Arabs coming from all parts. We visited it and when the

market was over went out on the roads and gave copies of the Scriptures to the men who were returning to their homes in the villages or mountains. In one mosque we gave a New Testament to the Mocaddem* and he, on looking at it, asked for one for the Imam†. We also gave a Gospel of Luke in Algerian Arabic, printed in Hebrew characters, to some Jews in their shops and on passing again they came after us asking for other copies as the Rabbi, having examined them, was pleased with them and desired more. On the last day we gave Gospels to Italians, Spaniards and Maltese, and soon after left this interesting town where Augustine was born, asking God to raise up another such as he. The surroundings are lovely, the mountains being well wooded.

We reached Tebessa at 10 o'clock at night. We found the hotel crammed as there was a wedding on and we had to squeeze into a tiny little room like a cupboard for the night. The first day we visited the interesting Roman ruins close to the town. The priest took us into the Temple of Minerva and explained the antiquities which he has collected, he then took us into his cathedral, where he has a solid block of marble beautifully carved for an altar. This he found among the ruins. He was totally unlike any other Roman Catholic priest we have met, and is beloved by the people there.

Then we commenced to visit the women in their houses, and distribute portions of the Scriptures. We also gave copies to men whom we met from all parts. One man from Kef, whom we met in a mosque where a Marabout was buried, interested us much, also the keeper of this mosque, whom we found a most intelligent man. Taking the New Testament in his hand, he asked, "Is this the complete



* Preacher in the Mosque.

† Chief man in the Mosque.

New Testament?" He hopes to come to Constantine ere long, and we trust he may be saved. We read together part of John iii.; they marked it, and we left them reading. Their hearts seem to be prepared for the good seed.

We had several gatherings of men and women in the Arab cemetery. One company of women and girls whom we met there we accompanied to a shady spot where some were glad to hear of the atonement that has been made for sin. One who had been to Mecca was very excited when the others believed God's word, and tried to prove how she knew Mohammed was sinless, and only he could get us into heaven. We went on with them to what appeared to be a mosque, but to us only one of their saint's tombs. They all entered, and some prayed at the tomb, asking him to accord them the desire of their hearts! When finished, they all came and sat round us, and we had a lovely time with them. At the close, we sang two hymns, and they learnt two verses of Scripture. The joyful message of salvation to sinners had never before sounded within the walls.

The Nadja was most anxious that her friends should not listen, but they remained to the end. On reaching the road again she earnestly said, "Do witness to Mohammed; say 'There is no God but God, and Mohammed is His prophet!'" We replied, "Praise God, He *is* the only true God! to that we witness, and love Him, 'because He first loved us.' 'There is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all.'" "Oh!" she replied, "I cannot listen to such words." We quoted to her, "Believe on the Lord Jesus Christ and thou shalt be saved;" "Now is the accepted time, now is the day of salvation." Poor woman, we did pity her. We then parted, each going to our homes; we praying that some of these women and girls may trust Jesus for themselves. As the keeper of this "Marabout" departed when he saw women approaching, we were anxious that he should have a Gospel for himself; seeing some of his goods and chattels in a corner of the room, we deposited a Gospel amongst them, so that he should find it on returning.

There is an Arab village about three hundred yards from the town; we went there several times, giving Gospels to the men, and visiting the women. This is the first place in which we have found grates in the rooms; each room has one; even in the mosques we were surprised to find mantel-pieces. Standing as it does on a high plateau three thousand feet above the sea, the cold in winter is intense. In one house were two young brides, who showed us their pretty rooms. We put Arabic texts on the walls, and they asked us to come and see them on the day of the fête, which we did, and found them literally laden with pretty clothes and jewellery. One woman's silk dress was of five colours, and was exceedingly pretty. The name of one of the unmarried girls was Pearl; we spoke to them about "Jewels," and especially the "Pearl of great price," and the clearness, brilliancy, and value of the diamond.

Another family interested us very much. We met the only son, a bright lad, in the village, and finding he could read so well, we asked him to take a gospel and read it to his family. He did so, and soon came to us, saying that his mother wished to see us. They gave us such a hearty welcome. There were two wives, who seemed so fond of each other, which is a very unusual thing; also two grown-up daughters and several younger children. They were much interested in hearing the story of Naaman. Thus every day was spent in going amongst the people and telling them the good news, but the time came for us to leave, and we took the diligence for Ain Beida, *en route* for Ain Khenchla.

We left at six in the evening, travelled all night, and arriving at six in the morning, we felt inclined for a rest after our sleepless night, but on hearing that the races were to take place

the next day, and that 800 Arabs would be coming with their horses to compete, besides French officers from various parts, we thought it best to go straight on, so took our baggage to the office of the diligence for Ain Khenchla, and proceeded on our journey.

We were feeling very weary on our arrival in the evening, but here, also, we found the little town full, as a troupe of public singers had been there for two or three days, and were not leaving till the next morning. The landlady gave us her bed for the night, and the next day she was able to accommodate us with a room. The floor was of wood, and fearfully dirty, so they washed it, but in the evening it was still saturated with water, and on the second day it was still wet, the odour being most unpleasant, so much so that we were obliged to sleep with camphor in our hands every night. Still, as it was the Master's work we were doing, we knew it was the place He had provided for us.

Ain Khenchla is a pretty little place, very cold, but healthy. There is a large market held every Tuesday, which we visited, and gave Scriptures to the men. Some were Kaid or Sheikhs from villages around, others Mocaddems. We visited the mosque towards the close of the hour of prayer; they asked us in, and we had a talk with them all. They did not seem at all fanatical, and accepted the books gladly. When the Imam received a New Testament he kissed it, and before we left asked for some gospels for his big lads. We gave one to one of the lads who came in, and left four others. He is going to read with them. One man, who had a brother, a Kaid, living at a distant village, wished for a gospel to send to him.

On giving gospels one day in the shops we offered one to a young Mozabite. He received it and said, "Oh! the Gospel of Luke, I have read this, some years ago, when I lived in Constantine; have you another book? I know this well"—holding it in his hand he added, "You wish us to believe this, we are Moslems now by force." We then spoke to him and offered him a copy of the Acts, which he was so pleased to have. The day we were leaving he called and asked us if we would give him another copy, as he had given that one to an Arab friend; this we promised to send him.

We spoke to a Jewess in the street one day, and enquired about the Rabbi; he afterwards came with her to our door to see us, and we had some conversation with him. We gave him a New Testament and a Gospel of Luke in Algerian Arabic.

We visited the small negro village near the town, and had some men, women and girls together to tell them of the Lord Jesus, two dear girls were so happy with us, and accompanied us on our road; they had evidently taken in what we said. Near Khenchla there are old Roman baths, most curiously built, in one of them the water is boiling; picnic parties cook their eggs without trouble. At Sebessa we spent part of Sunday morning on the old altar steps, in the ruins of the Christian Church, and had a little service. The twenty-second Psalm seemed so comforting, especially some promises from verse 27.

Having distributed nearly all our Scriptures, we did not remain long in Ain Beida. On entering one café to give gospels to the men, one of them recognised us, and told the others about us. He had come to our house in Constantine, and we had visited his wife.

We praised God for His care of us during this long journey. We did not cook at all while we were away, so that our days might be fully filled with gospel work, and our hearts are full of gratitude that He allowed it to be thus: and also for privileging us to take the gospel to this part of the province of Constantine. He has allowed us to scatter "the seed broadcast, and we know that He will take care of the place where it fell."

Tunisia.

IN CONFLICT WITH THE POWERS OF EVIL.

BY MR. HERBERT E. WEBB (*Sousse*).

IF there is a work which more than another calls for manifest Divine power and wisdom in order to attain to any degree of success it is assuredly that in which we are engaged—amongst Mohammedans. The system, a distinct lie of the devil, forged to overthrow the blessed truths of the Fatherhood of God, the Divine Sonship, the sacrificial death of Christ, and the person and work of the Holy Spirit, strikes at the very foundation of Christianity, and preserved as it is at every turn by other lies, keeps within its firm grasp those who have either by choice or force become its dupes, and presents a veritable fortress of evil to all who would dare attack it from any point. Men by the reasoning of their minds have thus come to write “impossible” across every effort made to lead them out of its mazes of sin and deception into the light and freedom of Christ’s gospel, and from their point of view they are right. It were indeed a forlorn hope to bring all the wisdom and intellect the world could produce to face the nearly 6,000 years experience of the devil, and with its diseased arm seek to overthrow this prince of evil. It is high time that we came to recognise our helplessness, and, yielding ourselves to be linked on to Him who was manifested to destroy the works of the devil, become mighty through God to the pulling down of Satan’s strongholds.

To be thus mighty, we must needs be in the line of the Lord’s will, and to know this in every detail of our work, has been our aim in a more absolute sense than before; more time spent on our knees individually and collectively, has resulted in much blessing to our own souls, and manifest leading and working as to places and peoples, such as have caused our hearts to rejoice, and our lips to exclaim “It is the Lord’s doing.”

One morning, having the opportunity of a day’s itinerating, we waited on the Lord and felt it laid upon our hearts to go to a village named Mesjed Aissa, *i.e.*, the Mosque of Jesus. Branching off from the main road we found ourselves in an Arab track which led in the direction of the village, and after awhile described in the distance the tower of the famous mosque, standing out on the side of a hill surrounded by a number of flat-roofed houses. On reaching the entrance of the village all that was to be seen was an old man squatting on the ground wrapt in his burnoose, in a kind of dreamy stupor. After shouting to him two or three times he seemed to return to consciousness and realised that there were other individuals in the world besides himself. Presently he began to move, and rising he came forward and wished us “good morning.”

On our enquiring for a fundak and café, where we might put up our horse and gather together the men of the village, we were surprised to find there was neither in the place. What were we to do? We were impressed that the Lord had sent us to this place, so we made further enquiries, with the result that the old man led us to an empty store, which was certainly none too clean, but it afforded us a good shelter from the heat of the sun, and was sufficiently large to gather most of the men of the village into. As is always the case, our presence soon attracted from their dwellings and shops one man after another, who gathered around from curiosity to know who we were and what was our business. Whilst partaking of our lunch, some Testaments and Gospels were distributed amongst them for the readers of the company. One of these recognised them at once, and we found he had procured a copy of the New Testament at Kairouan some three years ago, and had read a good deal of it.

It was not long before they began to discuss between themselves, and by listening to them we found out the class of people we had to deal with. Among them was a typical “father of the faithful,” such as one finds in nearly every village one visits. Very nervous and excitable, scarcely able to restrain himself when a truth is being expounded or an explanation given, and, notwithstanding the reproofs of his fellows, breaking forth in a volume of words, spoken very rapidly and rising in tone, in defence of Islam and curses upon the unbelievers. Not able to remain seated and listen, he walked out now and again, returning each time to afresh relieve himself by some passionate eulogy of the Prophet and his teachings. On one of these occasions we were speaking of Christ as the only Saviour, and referred to His being qualified to be the Saviour, being “without sin,” whereas Mohammed was a sinner. A passage from the Koran was read in proof of this. Catching a few words, he demanded, “What’s that? ‘Mohammed could not be the saviour, for he himself was a sinner?’” Notwithstanding that he had just repeated the passage himself, the statement was too much for him; so, with glaring eyes and trembling frame, he looked at us as though he would spring upon us and tear us to pieces, but, turning to the audience, he caught hold of them one by one and ordered them to leave; so we were left alone.

We turned to our instrument and had some singing, and soon one and another returned, until they were most of them back again. We suggested an exhibition of the lantern pictures, and soon they were very interested in its wonders. All went well until reference was made to the Lord’s death for sin, etc., when one man cried out, “We have had enough of that.” However, they listened to the end, and then we had more talking, reading, and singing. During the talk the young Arab before mentioned, who was in possession of a New Testament, suddenly commenced to tear the book into pieces, whereupon we remonstrated with him, and asked what they would do if we should tear up the Koran. “We should kill you,” they replied. “Then why do you do this to our book, which is the Book of God?” This brought down the reproof of the elders upon him, as they—to our great surprise—confirmed our statement that it was the Book of God, and he confessed he had done wrong.

On our homeward journey we alighted at the village of Sahlina—which we visited a fortnight since—and opening our instrument, we had some singing, which attracted a large crowd of Arabs. Our Gospel songs are a good way of reaching them when other means fail. After half an hour spent here, we continued our journey, glad at heart at the honour given us of being Christ’s ambassadors.

EBENEZER.

THE secret of defeat and failure is a spirit of gloom, depression, moroseness, and murmuring. The moment you begin to grumble God will give you something to grumble for; and the moment you begin to praise, He will give you cause for love and praise. The dreary pathway that missed the land of promise, and for forty years trod the lonely desert, all began in murmuring at Taberah (Num. xi. 1); and, on the other hand, the glorious revival which led through Samuel’s reformation to David’s throne and Solomon’s glory, all began in the stone of Ebenezer and the praise of a trustful, thankful people. Let us set up to-day over against every failure, every sorrow, yea against every sin as we cover it with the cleansing blood, this record of His faithfulness in all the past of our lives, “HITHERTO HATH THE LORD HELPED US.”

PRAYER FOR MOSLEM LANDS.

FROM THE "CHURCH MISSIONARY INTELLIGENCER."

DEAR SIR,

I want to make an earnest appeal to Christians at home for more prayer for Moslem lands. I am afraid that there is on the part of many a kind of hopeless feeling about Moslem work. It is confessedly the hardest, spiritually, of all mission work, and though there has been blessing in places, yet there have been no great accessions from the ranks of Islam in any lands dominated by it. It is the keep of the fortress of Satan, and but little impression has hitherto been made on it by the Soldiers of the Cross. And what is the reason? Chiefly, I believe, because there has been so little believing prayer for Moslem lands. There has not been, for one thing, the romance about these missions that there has been about some, and less attention has, in consequence, been drawn to them. Then there has been too much of taking for granted that such missions were comparatively hopeless, and so there has been but little prayer, and less faith, on the part of the Church for them.

But surely the very reverse ought to be the case. The harder the fight, the more earnest ought to be the efforts put forth to win the victory; the stronger the foe, the larger and better equipped should be the armies sent forth against him. The greater the power of the Evil One, the more earnest should be the prayers offered, the stronger the faith exercised. Christ says of the power of Islam as He said of the evil spirit in the lunatic boy: "This kind goeth not out but by prayer." I believe that any great advance in any part of the mission field has been in direct answer to prayer. The blessing on the work in Uganda is directly traceable to the prayer called forth by the murder of Bishop Hannington and the deaths of Mackay and Bishop Parker and others; and the movement now taking place in the Fuh-kien province is undoubtedly in answer to the intercessions resulting from the martyrdoms of Kucheng. If there were like earnest wrestlings with God for Moslem lands, what might we not see as result? "According to your faith be it unto you." I think God is in the closing years of the nineteenth century challenging our faith in respect to Islam in an especial manner. In Persia, Egypt, Palestine, and the now re-opening Soudan, He is saying in regard to the conversion of Moslems, "Believe ye that I am able to do this?" The practical answer of the Church of Christ has hitherto been a negative one.



ZAREBA, OR HUT, IN HAUSA VILLAGE, NEAR TRIPOLI.

The Moslem is on a different plane spiritually to that occupied by the heathen. The latter knows nothing of Jesus. The former knows of Him, and it is of the essence of his religion to deny His Divinity and reject His Atonement; and, therefore, the spirit of Islam is essentially the spirit of anti-christ. But this fact will make the triumph greater and the glory brighter when the day of victory comes; for we know that Christ must and will prevail over him. We have prayed and believed for victory in Uganda and China, and God has granted and is granting it, and He is waiting in respect of Islam to show us greater things than these.

So we, who are in the plain, face to face with the foe, plead with you, the Lord's remembrancers on the mountain-top, to lift up in prayer the hands which, as far as Islam is concerned, have too long been let down in doubt and indifference. May God forgive us our unbelief and "limiting of the Holy One of Israel" in time past, and grant us grace to pray and believe for a mighty outpouring of His Holy Spirit on Mohammedan lands.

C. T. WILSON.

Jerusalem, September, 1896.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From MRS. VENABLES (Tripoli).

In one house we visit the people are very old friends. The man has heard the Gospel many times, but is as much opposed as ever. Last week his wife listened to me very attentively while I showed her the way of salvation, and to-day I took one of Mr. Michell's tracts, hoping that as he was remembered by them, his tract would find acceptance. One of the sons read it through while I talked with his mother, and afterwards I had a good talk with him. He is very hasty tempered, as well as bigoted; but to-day, although he brought up many arguments to oppose me, yet was good humoured and listened to me patiently. We have long prayed for this family, and still believe that God will hear our prayers.

* * * * *

To-day have been to see a girl in whom Miss Addinsell is interested. She is very ill, but her mother, either from ignorance or indifference, pays but little heed. How helpless one feels, indignation and pity the while filling one's thoughts. A doctor seems to be the last person they think of getting, and when I said one must be fetched, the mother said she was afraid of what he would give the girl—a poor excuse when they will try anything and everything which is recommended to them by their numerous visitors. I know from other cases that the doctor's orders are rarely carried out—they are so fatalistic; indeed, the worse a person is, the less the friends seem to do to help him.

* * * * *

To-day a woman, who, though friendly, has for months avoided a conversation with me, allowed me to talk to her about the Lord Jesus; yet she is so sure of their prophet's power to save *them*, and that all Christians and Jews will be lost, that it seemed useless to talk with her; only the remembrance that the Holy Spirit can convict the most hardened heart, and that God has sent us to preach the Gospel, enables us to continue sowing the seed day by day.

SPEAKING of Nigeria, the new name that has been given to the Niger territory, Dr. C. F. Harford-Battersby says:—"If Christians are asleep Moslems are not, and Mohammedanism is spreading with alarming rapidity in these regions."

The Work of Others.

MISSIONS IN THE DUTCH EAST INDIES.

IN Borneo, the Barmen or Rhenish Mission, which is a mission working upon similar lines to our own, had, in 1890, 7 mission stations, with 3 out-stations and 1,245 Christians; four years later there were 8 stations, 11 out-stations, and 1,600 Christians. The 10 European workers were reinforced in 1892 by Miss Marie Louis. In 1894, Missionary Hendrick died at Mandomai, after more than twenty-five years of faithful service. At the end of last year Messrs. Lewandowsky and Dassel joined the Mission. At the end of 1894, the native helpers numbered 23.

On the West Coast of Sumatra, Rev. J. Dammerboer continued his work under the Java Committee at Angkola. In 1893 he ordained one of his native helpers. The Baptist Mission has two missionaries in the Province of Pakanten—Messrs. Nikkel and Wiebe. In 1893 no less than 54 Mohammedans were added to the church, which since 1892 has increased from 76 to 144 members. The published statistics of the Barmen Mission among the Battas show that at the end of 1894 there were 22 missionaries, 5 lady missionaries, and 13 ordained native preachers. The unordained preachers numbered 617, only 150 of whom were paid. The mission stations numbered 22, with 107 out-stations. The communicants were reported as 7,752, and the candidates for baptism 6,140; and there were more than 4,000 children in the schools. *The work among Mohammedans is very hopeful*, and the missionaries are intending to commence work in the Mohammedan province of Mandheling. A very high value is put upon the women's work.

The Barmen Mission had on the island of Nias at the end of 1890, 4 mission stations, 6 missionaries, and 770 Christians. Four years later, there were 8 missionaries, at 6 stations, with 1,813 Christians, and the hope is expressed that the whole population of the island will become Christian.

THE GOSPEL UNION IN MOROCCO.

MR. H. A. HAMMER, of the Gospel Union, at present located in Fez, Morocco thus writes:—

"In the power of the Spirit the Word has been sounded forth in every quarter of this great City, in stores, streets, fundaks, market places, gates, etc. My congregations have no regularity as to size, time or place of meeting. When I find a crowd of men I stand before them uninvited, for they seldom seek a conversation with the despised Christian; but I do not wait long until some word of theirs gives me a text, and it does not make any difference what that text is, condemnation for sin and salvation through the Lord Jesus always finds its way into my discourse. One day I stood on the curb of a fountain, which gave me a good text. This fountain was just at the side of an open square not far from the tomb of the great dead saint. Some two or three hundred people were gathered together. I preached to them on repentance and God's free Gift of Salvation. There were many old men among them, whose hair was white with age. They, for the first time, and most likely for the last time, listened with much interest to the Message; and as I went away I heard several say, "Those were good words."

About ten days ago I stood in the midst of the great public market just outside the city gate where thousands of people were assembled. The Spirit of the Lord was upon me, and I stood forth in their midst and began to speak of sin, its sure

reward and punishment, and of God's free gift of salvation in His Son. Suddenly, with one accord, they rushed upon me, some saying, "Away with him," and others crying, "God is one God and Mohammed His prophet." Then followed the stones, which like all the devil's missiles hurled at God's elect, missed the mark and lodged on their own heads, Hallelujah! Our God is our sufficiency at all times. In a few minutes I was carried by some friendly Moors inside the city gate, then departed, not with fear and trembling but with great joy because counted worthy to suffer reproach for His sake. Everybody in the market asked what it was all about. The answer was, the Christian had told them that God would judge sin, and would condemn sinners, and that Redemption was found alone in the blood of the Lord Jesus. So, instead of binding the Word, he sowed it broadcast. How true that word; "Surely the wrath of man shall praise Thee."

CONQUEST AND RE-CONQUEST.

EXTRACT FROM MRS. BISHOP'S SPEECH AT ST. JAMES'S HALL.

IT is not only conquest that the Christian Church now, in this age, is to aim at, but it is that more difficult thing yet, namely, RE-CONQUEST. For we must remember that there was a time as the eighth century, when from the Atlantic to the Stone of Singan Fu, in Northern China, Christianity prevailed, and North Africa, Turkey, and Persia contributed to swell the ranks of the noble army of martyrs. And it is an awful consideration that now, from the pillars of Hercules to the frontier of China, the son of the bondwoman, himself a son of Abraham, has triumphed over the son of the free, and that that vast tract of country has to be re-entered and won for the Lord Jesus Christ. In looking at all this, and especially at this last fact and the re-conquest, which is essential, it might well be that all who are desirous of preaching the Gospel might despair, but for the knowledge of the great power of God, and that it is with Him to make the Word effectual and with Him to reconquer North Africa and Central Asia for His blessed Son. But still it must be done by men and women. And it is for Him to raise them up, and for us to help by our prayers in raising them up. And there is more than that. We must be fellow-workers with God in contributing more largely—far more largely—than we have ever done before to the support of those who shall go out to fight in the great battle against the prince of the power of the air, the god of this world. But even in reference to the terrible darkness and this terrible re-conquest we have a sure word of prophecy, and we know that the son of the bondwoman shall not finally triumph over the son of the free.

BIBLE READING.

HE SPEAKETH PEACE.

John xiv. 27.

He will speak peace (Isa. lvii. 19; Ps. lxxv. 8).
 He will give peace (Num. xxv. 12, 6, 26).
 He will bless with peace (Ps. xxix. 11).
 He will guide into the way of peace (Luke i. 79).
 His in-dwelling will give peace (Isa. xxxii. 17; Jas. iii. 18).
 His peace shall flow as a river (Isa. xlvi. 18).
 He will keep in perfect peace (Isa. xxvi. 3).
 The upright shall rest in peace (Isa. lvii. 2).
 His end shall be peace (Ps. xxxvii. 37).

E. A. H.

For the Young.

ABOUT SOME LITTLE MISSIONARIES.

By REV. S. M. ZWEMER.

(Arabian Mission of Reformed Church in America.)

THEY came to Arabia a few years before any of the American missionaries did, and have been coming ever since. Most of them were born in a country not far from Arabia, and yet only one of them visited Arabia before Mohammed was born. Although they never write reports of their work in the papers, yet I have seen a few splendid little accounts of their work written on tablets of flesh with tears for ink. It is just because their work is done so much in secret and in out-of-the-way places, that they are generally overlooked and often underestimated. They receive only bare support and no salary, and get along in the most self-denying way by fasting and living all together, packed like herring in a dark, close room, except when they go out into the sunshine on their journeys.

Most of them came out steerage in the big ships from London, but none of them were sea-sick at all throughout the entire voyage. They do not go about two and two unless it is that one of the old ones goes hand in hand with a younger brother for support. Generally a score or more travel together. They never complain of being tired or discouraged, and never get fever or cholera, although I have talked and slept with them at Bahrein when I had fever myself. Never yet has one of them died on a sick bed, although they often hide away and disappear for months. On one or two occasions I have heard of a small company of them being burned at the stake, but I was told that not a groan escaped from their lips, nor were their companions frightened the least bit. With my own eyes I have seen one or two of them torn asunder and trampled upon by those who hate Jesus Christ and His Kingdom and His little missionaries. Yet the only sound to be heard was the blasphemies of their persecutors, who could not answer them in any other way.

It is very strange indeed, that when once one or two of them get acclimatised (ask mamma what that hard word means) and learn the language, they are bound to their work by so many tiny cords of love that they seldom fall apart from their work or fall out one with the other. There are more than sixty different names and ages among them, and yet they have all one family accent. Some of them are medical missionaries and can soothe and heal even broken hearts and prevent broken heads. There are two ladies among them, but they seldom go about alone, and, especially in Arabia, the men do most of the preaching. Most of them are evangelists or apostles and teachers. And their enterprise and push! why one of them told me the other day that he wanted "to preach the Gospel in the regions beyond" Mecca, and that even there "every knee should bow to Jesus." Why, you begin to see them everywhere in the Persian Gulf and around Muscat and Aden. Last year a few of them went to Jiddah with the pilgrims. They dress very plainly, but often in bright Oriental colours (one just came in all in green); on one or two occasions I have seen them wear gold when visiting a rich man, but there was no pride about them, and they put on no airs in their talk.

How many are there, do you ask? Over 1,780 visited and left our three stations last year! but, as I told you, they are so modest that only a score of them perhaps, sent in any account of their work, and that even was sent through a third party by word of mouth. I have heard it whispered that a faithful record of all their journeys and speeches is kept, but that these

are put on file to be published all at once on a certain great day, when missionaries get their permanent discharge. What a quiet, patient, faithful, loving body of workers they are. Even when it is very, very hot, and after a hard day's work, they never get out of temper as other missionaries sometimes do when in hot discussion with a bigoted Moslem. And yet how plainly they tell the truth—they don't even fear a Turkish Pasha; but that is because they have very cunningly all obtained a Turkish passport and a permit to preach anywhere unmolested.

Of course you have guessed my riddle, or else you will want to know what these missionaries cost and why we don't employ more of them; and who sent them out, and to what Board they are responsible: and who buys them new clothes of leather and cloth; and what happens to them when their backs are bent with age and their faces furrowed with care, and when only they themselves can read their title clear?

I think no one will have to tell you that the four missionaries who go about the most are Matthew, Mark, Luke and John, and that the two ladies are Esther and Ruth. Perhaps some of you know the names of *all* the sixty-six! And now may I ask all the boys and girls who read this to pray for the Little Missionaries? Pray that they may go ahead and prepare the way of the Lord all over this dark peninsula, from the palm groves of Busrah to the harbour of Aden and from the sea of Oman to the unholy cities.

SURELY I COME QUICKLY.

- IF He came *to-day*, could I ask Him
To go through my house with me?
Or is there so much stored away
That I'd not like *His eyes* to see? Ps. ci. 6.
- What have I got in my bookcase;
What are those books doing there?
Are they put to the *best advantage*? 2 Kings xxii. 10, 11.
" xxiii. 2, 3.
Matt. xiii. 24.
- Are there *none* that I can *spare*?
- Will my wardrobe stand inspection?
Hadn't I better make sure?
Is there *nothing* there I have done with
That would help to *clothe the poor*? James ii. 15, 16.
1 John iii. 17.
- Of the "mammon of unrighteousness"
I may *lasting friends now* make,
Then when *earthly riches* fail me,
Of *their heavenly* I may partake. Luke xvi. 9.
Matt. vi. 19, 20.
- I *cannot* take them *with me*,
I may send them *on before*,
That my mansion may be well furnished,
And myself may not be poor. Luke xvi. 9-12.
1 Tim. vi. 19.
1 Cor. xv. 41, second
clause;
42, first clause.
- Then the other rooms of my dwelling—
From basement to attic height—
Are there things accumulating there
Which will not bear the light? Luke xii. 15-21, 33.
- The light which my Master's coming
Sheds on my pilgrim way,
Telling me very plainly
That I have not long to stay. Isa. ii. 5.
Heb. xi. 13, 14.
- Am I *prepared* and ready,
Each obstacle put away,
That would hinder a *joyous greeting*,
If my Lord should come *to-day*? Luke xii. 35-37.
Rev. xxii. 12.

M. M. D.

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 5,000,000 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 1895 it had substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has thirty-four missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. As the bulk of the population are in villages, many 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 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and nearly two thousand miles of railway.

The North Africa Mission has five mission stations and eighteen brethren and sisters working there. 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 Mahommedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Eight workers of this Mission are stationed in the capital. Ten others are carrying on Medical Mission work in Sousse and surrounding villages. The remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them?

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 seven engaged in the work. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has, including wives, nine Missionaries there. The population of Lower Egypt is $4\frac{1}{2}$ 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 wide-spread need for more labourers among 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 Mahommedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. This portion of the field is sadly in need of labourers.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who, with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt.

Mohammedanism has nothing in its teaching that can save the soul. It carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

No effort has, until recently, been made to evangelize 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.

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.

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.

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.		Miss E. T. NORTH	Oct., 1894
Mr. C. MENSINK	.. Oct., 1888	Miss I. DE LA CAMP	.. Jan., 1897	Tunis.		Miss G. L. ADDINSELL	Nov., 1895
Mrs. MENSINK	.. May, 1890	Fez.		Mr. G. B. MICHELL	.. June, 1887	EGYPT AND NORTH ARABIA.	
Dr. C. L. TERRY,		Miss E. HERDMAN	.. Jan., 1885	Mrs. MICHELL	.. Oct., 1888	Alexandria.	
M.B., C.M.Ed.	Nov., 1890	Miss M. COPPING	.. June, 1887	Mr. A. V. LILEY	.. July, 1885	Mr. W. SUMMERS	.. April, 1887
Mrs. TERRY	.. "	Miss M. MELLET	.. Mar., 1892	Mrs. LILEY	.. April, 1886	Mrs. SUMMERS	.. May, 1890
Mr. W. T. BOLTON	.. Feb., 1897	Miss S. M. DENISON	.. Nov., 1893	Miss A. M. CASE	.. Oct., 1890	Mr. W. DICKINS	.. Feb., 1896
Miss J. JAY	.. Nov., 1885	MISS L. GREATHEAD, <i>Mis. Helper.</i>		Miss K. JOHNSTON	.. Jan., 1892	Mrs. DICKINS	.. "
Miss B. VINING	.. April, 1886	ALGERIA.		Miss E. TURNER	.. "	Mr. C. T. HOOPER	.. "
Miss S. JENNINGS	.. Mar., 1887	Cherchel.		Miss L. A. LAMBERT	.. Dec., 1893	Miss A. WATSON	.. April, 1892
Miss M. C. LAMBDEN	.. May, 1888	Miss L. READ	.. April, 1886	Miss A. HAMMON	.. Oct., 1894	MISS VAN DER MOLEN	.. "
Mrs. BOULTON	.. Nov., 1888	Miss H. D. DAY	.. "	Sousse.		Miss M. A. PRIOR	.. Feb., 1896
Miss K. ALDRIDGE	.. Dec., 1891	Constantine.		Dr. T. G. CHURCHER,			
Dr. G. R. S. BREEZE	.. Dec., 1894	Mr. J. L. LOCHHEAD	.. Mar., 1892	M.B., C.M.Ed.	Oct., 1885		
Miss F. MARSTON	.. Nov., 1895	Mrs. LOCHHEAD	.. "	Mrs. CHURCHER	.. Oct., 1889		
Miss F. K. TREGILLUS	.. Dec., 1896	Miss L. COLVILLE	.. April, 1886	Miss M. SCOTT	.. Mar., 1892		
Miss A. WATSON	.. Feb., 1897	Miss H. GRANGER	.. Oct., 1886	Miss N. BAGSTER	.. Oct., 1894		
<i>Spanish Work—</i>		Miss E. K. LOCHHEAD	.. Mar., 1892	Miss L. GRAY	.. Feb., 1891		
Mr. N. H. PATRICK	.. Jan., 1889	Algiers.		Mr. W. G. POPE	.. Feb., 1891	AT HOME.	
Mrs. PATRICK	.. Sept., 1889	Mons. E. CUENDET	.. Sept., 1884	Mrs. POPE	.. Dec., 1892	Miss I. L. REED	.. May, 1888
Miss F. R. BROWN	.. Oct., 1889	Madame CUENDET	.. Sept., 1885	Mr. J. COOKSEY	.. Dec., 1896	Dr. H. SMITH	.. "
MISS VECCHIO, <i>Mis. Helper.</i>		Miss E. SMITH	.. Feb., 1891	Mrs. COOKSEY	.. "	M.R.C.S., L.R.C.P.	Jan., 1892
Casablanca.		Miss A. WELCH	.. Dec., 1892	Mr. H. E. WEBB	.. "	Miss GRISSELL	.. Oct., 1888
Mr. J. J. EDWARDS	.. Oct., 1888	Oran.				Miss A. COX	.. Oct., 1892
Mrs. EDWARDS	.. Mar., 1892	Miss R. HODGES	.. Feb., 1889	DEPENDENCY OF TRIPOLI.			
Dr. G. M. GRIEVE		Miss A. GILL	.. Oct., 1889	Mr. W. H. VENABLES	Mar., 1891	STUDYING ARABIC, ETC., IN ENGLAND.	
L.R.C.P. and S.Ed.	Oct., 1890	Djemaa Sahridj.		Mrs. VENABLES	.. "	Mr. W. T. FAIRMAN, Mr. KUMM,	
Mrs. GRIEVE	.. "	Miss J. COX	.. May, 1887	Mr. W. REID	.. Dec., 1892	Miss B. BILL, Miss CRAGGS.	
Mr. H. NOTT	.. Jan., 1897	Miss K. SMITH	.. "	Mrs. REID	.. Dec., 1894	<i>Tutor.</i>	
Mr. H. F. JONES	.. "	M., Mme., and Mdlle. ROLLAND,		Mr. D. J. COOPER	.. Nov., 1895	Mr. MILTON H. MARSHALL,	
Miss E. DUNBAR, <i>Assoc.</i>	Nov., 1896	<i>Missionary Helpers.</i>					
Miss L. SEXTON	.. Feb., 1897						
Tetuan.							
Miss F. M. BANKS	.. May, 1888						
Miss A. BOLTON	.. April, 1889						

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