

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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GENERAL FUNDS.			SPECIAL FUNDS.			DETAILS OF BRIGHTON AUXILIARY.		
1897. No. of July Receipt.	General. £ s. d.	No. of Receipt. July Brt. forwd.	General. £ s. d.	1897. No. of July Receipt.	Special. £ s. d.	1897. No. of July Receipt.	Special. £ s. d.	(Gen. Don. No. 2123.)
1 Sunderland	1 11 0	14 ...2122	20 0 0	1 ...1331	12 10 0	30 ...1366	2 0 0	Mr. W. Hoste, Hon. Tr.as.
1 ...2088	10 0 0	14 ...2123	0 3 0	1 Highgate Rd.	1 0 0	31 ...1367	16 12 7	23, Sussex Square.
1 ...2089	0 7 6	15 ... Upton	1 1 0	1 ...1333	10 0 0	Total, July		No. of Receipt.
1 Odd Minutes' Society	1 0 0	16 ...2125	0 2 6	1 Sunderland...	0 4 5	Total, May & June		18
2 ...2091	5 0 0	16 ...2126	1 0 0	Readers of 'The Christian'	12 10 0	Total ...		£ s. d.
2 ...2092	5 0 0	17 ...2127	4 0 0	2 " "	5 0 0	£235 3 3		0 3 0
2 Herne Bay	1 7 6	17 ...2128	0 10 0	2 " "	7 10 0	£321 3 2		Total ...
2 ...2094	2 0 0	17 ...2129	0 6 0	2 ...1338	5 0 0	£556 6 5		£0 3 0
2 ...2095	1 0 0	17 ...2130	0 12 0	5 ...1339	10 0 0	TOTALS FOR 3 MONTHS.		
2 ...2096	10 0 0	19 ...2131	1 0 6	5 ...1340	4 3 4	General ...		£1359 9 4
3 ... Anon.	0 5 0	19 ...2132	1 0 0	5 ...1341	3 0 0	Special ...		£556 6 5
3 ...2098	0 10 0	19 ...2133	1 5 0	5 ...Leicester...	1 15 0	Total ...		£1915 15 9
3 ...2099	1 0 0	19 ...2134	1 8 0	5 ...1343	0 5 0	DETAILS OF DUBLIN AUXILIARY.		
3 ...2100	2 0 0	21 ...2135	7 0 0	6 ...1344	0 13 2	(Special Don. No. 1367.)		
3 ...2101	3 10 0	21 ...2136	0 2 6	7 ...1345	1 0 0	Mr. S. S. McCURRY, Hon. Sec.		
3 ...2102	1 0 0	21 ...2137	0 3 6	8 ...M'ter	13 10 0	3, Spencer Villas, Glenageary.		
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5 Up. Norwood	1 19 3	22 ...2140	5 0 0	9 ...1349	8 0 0	218		
5 ...2106	0 5 0	22 ...2141	0 10 0	9 ...1350	5 0 0	219		
6 ...2107	0 5 0	26 ...2142	0 10 0	9 ...1351	30 0 0	220		
6 ...2108	0 15 0	27 ...2143	1 1 0	10 ...1352	1 2 4	221		
6 Readers of 'The Christian'	5 4 6	28 ...2144	1 0 0	12 ...1353	15 0 0	222		
6 ...2110	3 0 0	29 ...2145	0 2 6	15 ...1354	0 5 0	223		
7 ...2111	1 0 0	29 ...2146	0 10 0	16 ...1355	18 15 0	224		
7 ...2112	0 17 6	29 ...2147	0 11 3	19 ...1356	1 0 0	225		
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8 ...2114	4 6 0	30 ...2149	0 2 6	22 ...1358	8 0 0	227		
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9 ...2116	0 1 0	Total, May & June	£1189 5 1	22 ...1360	0 10 4	229		
10 ...2117	5 0 0	Total...	£1359 9 4	22 ...1361	0 10 1	230		
12 ...Barking...	0 5 3			22 ...1362	5 0 0	231		
12 ...2119	0 10 0			23 ...1363	0 10 0	232		
13 ...2120	1 0 0			24 Forest Gate	2 5 0	233		
13 ...2121	1 0 0			29 ...1365	25 0 0	234		
Carried forwd.	£83 2 0					Amount previously acknowledged		
						£16 12 7		
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						£49 15 9		
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						£8 0 0		
						Total ...		
						£216 10 8		

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 ros. 6d.

# NORTH AFRICA.

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

*Extracts from an Address by PASTOR W. FULLER GOOCH.*

*(Continued from Page 86.)*



**W**HAT a wonderful thing it is to be a Missionary for God, for we go with a Divine message and a Divine commission; and the result is, wherever we go God is with us. If we are rejected—very well, our Master is rejected; and we will not take it to ourselves, we will think of Him who is thus rejected too. Just go on, and carry Him a little further, and we will hope that in another sphere we shall be more blessed, and that He will be more honoured. We can leave it all with Him. This dispensation which is just going on, and on, may, and will end, very, very soon; and the faithful worker will then find that his work will have been blessed far beyond what he knows anything about here, for the results that he has seen are not a rule of his success at all, nor will they be the rule of his judgment as a steward when the Lord comes. The one thing will be, "Have you done what you were sent to do? Have you carried out your commission with an honest, loving, trustful, and obedient heart?" Go on, Christian worker, labour in expectation of His return, and as unto Him sowing the seed, and doing the work—whether it be at home or abroad—among the little handful of people or among growing thousands!

There is another thought when you look at Mission work in the light of the Lord's Coming. You will see that it is of the most urgent and pressing importance. There is nothing in the world that is so important as the work of God's people in it. The work of politicians has its place, but it is nothing compared with the work of the soul-winner. The work of the man who is simply a philanthropist has its value and place, but it is nowhere compared with the work of the man who is earnest in seeking to bring souls to Christ. The Mission work, the carrying of God's message to penitent souls, the telling of the only way of Salvation from wrath and hell by the blood of Christ; this is the first and chiefest thing of importance and urgency in the world to-day. There is nothing will save men but the blood of Christ, there is nothing will deliver men from the wrath to come but the blood of Christ—and you are the sent ones to tell of it. There is only one way to heaven—and you are the heralds sent to point it out.

But what of the Lord's coming? I often feel that this subject has never yet found its proper place in the evangelistic work of the Church of Christ. It is far too much given over to controversies, discussions, and so on. Now, I believe that when a man or woman carries the Gospel to a soul, and shows that soul that at any moment Christ may come for His people, and the dispensation may be speedily wound up: I believe they are then using an argument that God intended to have a very prominent place in the Gospel message He has given us to deliver. People often say, "Well, yes; but there is plenty of time. Things will go on as they have been, and the Gospel will continue to be preached; there is plenty of time!" I do not read so in the Word of God. Often, when I am preaching, I have my mind's eye on that solemn scene described in the tenth chapter of the Book of Revelation, where the angel places one foot on the sea and the other on the land, and he swears—by the God that liveth for ever and ever—that there shall be *delay* no longer. That is what we are coming to. "Delay no longer." If you look at the last chapter of the second Epistle of Peter, you will find that the Apostle says that the delay of the Lord in coming again—even in his time—was leading people to say, "The Lord is slack concerning His promise"; and so people say now! But what does Peter say? He says, "The Lord is not slack, as some men count slackness; but is long-suffering." We account that the delay of the Lord means salvation. God is unwilling to strike; He is waiting till the very last moment, because He would fain have this Gospel message carried far and wide; and so long as

Justice can withhold the coming stroke, Mercy keeps back the arm. But at any moment the arm may be stretched out in its coming terror, at any moment the long-suffering may come to an end; and we have but little time in which to do a great work.

Dear friends, I feel that when we look at our work in the light of the Lord's Coming, we cannot afford to take it too easy. If a soul is really looking for the Lord, and really understanding how short the time is, then I think we shall be up and doing! We shall understand what the Master meant when He said, "Work while it is called to-day, for the night cometh when no man can work." My dear friends, there are a hundred things that are of importance for you to do in the different positions which you who are here to-night are called to fill; but there is nothing so important as to commend the Gospel that saved you to your next-door neighbour, and to all with whom you come in contact. You may say, "The first thing is my business." No, it is not! You have a responsibility to the Lord about your business, that you must carry out honestly in His sight, but that is not the first responsibility. The first thing is to be telling out Christ, and to make every one with whom they have to do feel that their one purpose is to bring their friends to God.

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But I must hasten to a close. Mission work in the Light of the Lord's Coming will be seen to be full of blessed anticipation and prospect. That is why I like it. Oh, I sometimes read those passages in the New Testament where the Apostle Paul asks, "What is our joy? What is our crown of rejoicing?" Well, as he looked around him he could not see a crown of rejoicing on earth. He had stripes and imprisonments, and the loss of friends, and disappointments of every kind. But, nevertheless, he had the answer ready to his own question, "Are not even ye in the presence of our Lord Jesus Christ at His Coming?" Are you soul-winner? Just think what it will be when you see the Lord, to go before Him, not empty-handed, but with others who, through you, have been led to His feet. Think of what it will be to stand before Him as a servant, who humbly but honestly has been trying to do His will, trying to carry out the work which He has sent you to do.

The Lord, in this commission to His apostles, entreated them to endure; He tells them about the trials they would have in His service. And they had a great many trials which you and I know nothing about, and He told them they would have to face them; but He tells them also that He is coming again, and exhorts them to bear it all. He assures them that at the end it will be very glorious for those who have endured it all! His Coming means reward for faithful service; it means commendation from His own loving lips. Oh, how sweet it would be to hear Jesus say, "Well done!" I think some of us would be very astonished to hear it. I should, I am sure. And if so, and He would say it, it will be all the sweeter for that.

The grandest thing, however, is to let all circumstances just conduce, in the light of the Lord's Coming, to keep us true to Him. If you look in the twenty-first chapter of Luke, you will find He gives all the signs of the end just before His Coming, and dark signs they are! But what does He say? "When ye see these things begin to come to pass"—men's hearts failing them for fear of what is coming, etc., which is so even now!—"when ye see distress of nations with perplexity," and so on; what are we then to do? "Then look up." That is the Master's command. Do not hang down your heads, and go about and say, "It is all up; everything is against us; the devil is triumphant; all is dark and bad." No, a thousand times. Dark enough and bad enough, to be sure, but *because* of this, "Lift up your heads." Why does He say this? "For your redemption draweth nigh." That is Mission-work in the light of the Lord's Coming—being all the more anxious because the Devil is in earnest; all the more faithful because the trials are greater; all the more hopeful because when the darkest hour of the night comes, the dawn of the day is bound speedily to follow.

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## ANNUAL FAREWELL MEETINGS

WILL (D.V.) BE HELD AS UNDER:—

East London	..	Saturday, October 2nd	..	Stratford Conference Hall.
West London	..	Wednesday, October 6th	..	Trinity Presbyterian Church, Notting Hill.
South London	..	Monday, October 11th	..	Lansdowne Hall, West Norwood.
North London	..	Wednesday, October 13th	..	Highgate Road Chapel.

## 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.

THE work in Tripoli just now is both encouraging and hopeful. Mr. Reed mentions the case of a young Sheikh who has been frequently to his book shop to see him, and for whom much prayer has been offered. He reads the Scriptures, and there is hope that he is being led step by step into the light.

A boy was looking at the books in the cases one day when the Bash Mufti passed; he stopped until the boy looked round, when he administered a few words of reproof and walked on. On the following day the Bash Mufti was again passing. On this occasion a young man was standing inside the shop reading; the Mufti frowned upon him; the young man blushed, but went on reading.

THE Medical Mission is open on the mornings of Monday, Wednesday, and Saturday, each week. The attendance during the months of April and May was good. On each occasion the way of Salvation is set forth, and afterwards conversation is held with one and another as opportunity offers.

EGYPT is in need of Evangelists, and offers a wide field for service. Men possessing a good command of the language (Arabic) would have an open door to go up and down the country freely proclaiming the good news.

THE Rev. D. L. Brayton is the oldest Missionary in Burmah. He has been seventy years in the country, and is now in his ninetieth year. He was for thirteen years a companion to Judson, the first Missionary to Burmah; yet he is bright and active, rising at four o'clock every morning of his life. Amongst other works he has translated the entire Bible into the Pwo Karen language.

NEVER has there been a time in England when our people have so hungered for riches and comfort, for luxury and pleasure. Never have they been so terrified at labour and sacrifice, at risk and suffering. The heroic ends of the past no longer move the imagination; prosperity seems to be eating out our heart. We have grown soft through abundance; we are timid through the love of our possessions; we have lost the spirit for high enterprise. Is it wonderful, in such circumstances, that Christ calls in vain and offers His Cross, only to have it returned on His hand? If the country lad, bred to simplicity and hardness, too often yields to the seductions of the bright, sensuous world into which he is plunged, what can be expected of the city lad, reared in its steaming atmosphere? One has to live in a commercial city to realise how hostile to the austere ideals of the Gospel is that habit of mind which is ever busy with buying and selling, with profit and loss, which awards the crown to material success, which regards with contempt material failure. The irresistible attraction of our Master

may affect a boy when his heart is still fresh and unworldly, and it may be laid on him to serve God in the work of the Evangel; but as he breathes an air charged with the subtle appreciation of riches, and sees on every hand opportunities of their possession, his spiritual vision is dimmed, and his religious ambition is weakened.  
—Rev. JOHN WATSON, D.D.

IN one of the Greek cities there stood, long ago, a statue. Every trace of it has vanished now, as is the case with most of these old masterpieces of genius; but there is still in existence an epigram which gives us an excellent description of it, and as we read the words we can surely discover the lesson which those wise old Greeks meant that the statue should teach to every passer-by.

The epigram is in the form of a conversation between a traveller and a statue.

"What is thy name, O Statue?"

"I am called Opportunity."

"Who made thee?"

"Lysippus."

"Why art thou standing on thy toes?"

"To show that I stand but for a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why then is thy hair so bald behind?"

"To show that when I have once passed, I cannot be caught."

We do not see statues standing on the highways to remind us of our opportunities for doing good and being of service to others, but we know that opportunities do come to us. They are ours but for a moment. If we let them pass, they are gone for ever.

The present opportunity of making known the Gospel in lands both near and remote, exceeds for grandeur any crisis of previous history. Shall we seize it? or will the perishing millions of Mohammedans and heathen have to bear record to our unfaithfulness?

DR. A. SCHREIBER of the Barmen Mission writes us regarding the article in the July number of NORTH AFRICA on "The Spread of Islam in the Dutch East Indies." He draws our attention to the fact that the information there given was not of recent date. The Missionary Journal, however, from which we quoted, did not state this. Dr. Schreiber says:—"Thank God! what was true at that time is not all true now. There has been a marked change in the attitude the Dutch Government takes towards Islam. It seems that it has become fully aware of the fact that Islam is the greatest enemy it has in India, and therefore is glad if by any means this foe can be checked in its progress. There are now many regions, for instance on Sumatra, and on the island of Nias, west of Sumatra, where the Dutch Government has been established for a long time, but where nevertheless Islam does not make any progress at all.

"But even more than that must be said. There are some places, for instance Sipirok and the Padang Lawas, where the Gospel has begun to make considerable progress amongst the Mohammedans."

We are glad to have this correction, and to know that there has been a considerable improvement in regard to the facts stated.



TO THE FRIENDS OF THE NORTH AFRICA  
MISSION.

August 13th, 1897.

DEAR FELLOW-HELPERS,

Notwithstanding the great heat, Miss Herdman and Miss Greathead have had an interesting journey into the mountains in the neighbourhood of Fez, and have been much encouraged by the evidences they have seen of the people's willingness to hear and receive the Gospel. The newspapers are just reporting two English missionaries as having been turned back in a journey in the interior. It is probable that the persons referred to are two American brethren of the Gospel Union of Kansas, U.S.A., but it is too early yet for us to receive particulars by letter. Mr. Bolton tells us of interesting itineration in the neighbourhood of Tetuan, and though the soil there is hard and stony, we believe that in due season it will bring forth fruit. The new workers who have gone to Casablanca seem to be making satisfactory progress with the language, and the health of the workers at these stations appears to be good. At Tangier Dr. Roberts is taking up some of the medical work during Dr. Terry's absence. Miss Jennings has been out visiting the villages, and the other work is going on about as usual, considering the time of year and that several of the workers are at home on furlough.

We are thankful that this year we have not had so much difficulty with the French authorities in Algeria as on previous occasions, but it is still necessary to be very careful in all departments. In Tunis also we have had no further interference during the last few months.

The meetings in Alexandria are generally kept up till about this month, when, on account of the heat, meetings there, as well as in many other parts, are given over for a time while the missionaries are seeking a little rest.

Funds have not come in very rapidly during the last month, though this is usually the case at this season of the year. We are hoping to receive several new probationers here at the beginning of September to commence a course of Arabic. At the beginning of October we hope to have a number of farewell meetings in connection with the workers returning to their various fields of service and two new workers going out for the first time. Our new workers are less numerous than usual, so that we need to pray God to lay it upon the hearts of those who are qualified for the work to devote themselves to it, and for those who are unable to go forth, that they may help as God has prospered them by their money. Above all things, we need an intense consecration, a true faith, and a more ardent love. For as we have often said before, we say again now, the success of the Mission will ever be determined, not by the largeness of its funds, but by the Christlike spirituality and faith of those who compose it.

I remain,

Yours faithfully in the Lord's service,

EDWARD H. GLENNY.

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.).

WE ought not to wish for deliverance from trial until the trial has done its office. Shall the gold be taken out of the furnace before the dross has been consumed?

THE SPIRITUAL MOVEMENTS OF THE  
CENTURY.

"THE FAITH-WORK."

By ARTHUR T. PIERSON, D.D.

(Continued from page 89.)

JOHANNES EVANGELISTA GOSSNER, born at Hausen, near Augsburg, in 1773, and dying in Berlin in 1858, at the age of 85, has been called "the father of faith-missions." This humble pastor of the little Bethlehem church in Berlin had no thought of being a leader in a new movement, or, above all, a "Missionary founder." He simply walked, a step at a time, after the Divine Leader, venturing to put faith in the words of God, and not discount his promises by unbelief, or by limiting them to the apostolic period, or some remoter time. The story is fascinating in its successive steps, showing how marvellously God leads a willing soul who is courageous enough to follow. Three or four artisans sought him for advice, when they felt the burning fire shut up in their bones, and were weary with forbearing; they felt that they must preach the Gospel in the regions beyond. But when he would not give them aid or approval, they begged at least what he could not withhold—a partnership in prayer that God would guide them. He consented, but it was perilous for unbelief, for he found himself praying sympathetically and, at last, fervently, until the symphony of prayer became a symphony of service. Then he went another step, and began to give them positive help. They came to him when their day's work was over, and Gossner became to them an educator, training them in such knowledge of the Word of God, and the truth according to godliness, as he found lacking. He had suddenly and unconsciously established a training school.

Now comes the next step. To encourage men to go forth to the world-field without first running the round of the regular curriculum of classical and theological training was ecclesiastical heresy which subjected Gossner to a fire of criticism. Yet he was so sure that he had followed, though at first reluctantly, the leading of God, that the assaults of his accusers only confirmed him in his course. He shut himself in with God for prolonged prayer, and he found the shield of Faith still able to quench the fiery darts hurled at him as an innovator, introducing customs not lawful for his brethren to receive, neither to observe, being Germans. But he could not act independently of the approval of his brethren, without also cutting loose from their pecuniary aid. And so Gossner thrust his self-trained workmen forth in simple dependence on God for all needful supplies. We emphasize this, for it was the distinctive characteristic of the Gossner Mission, and it was this which God ordained should be an example to others who should afterwards dare to trust God after the same sort. Gossner remembered our Lord's solitary injunction when he showed his disciples the fields that were white for the sickle: "Pray ye, therefore, the Lord of the harvest that He will thrust forth labourers into His harvest," and he remembered the singular illustration of the working of this principle in the Antiochan Church, when the Holy Ghost called by name and sent forth Barnabas and Saul. This precept and practice were to him sufficient warrant for both looking directly to the Lord for such labourers and for asking for such money as were needed.

Gossner was already sixty-three years old when he broke off connection with the Berlin Missionary Society, and began to work on independent lines. At that age, when the ninth heptade is complete, few men ever think of becoming pioneers, and rather begin to withdraw from active labours. Yet Gossner was permitted to put into the field two hundred men and women, and for the outfit and support of this mission band he

was simply in partnership with God. And so sacred did he consider this divine partnership, that he regarded it an act of unbelief to ask of men any longer, since he was permitted and authorised to ask of God in faith nothing wavering. Faith made him bold, and as he quaintly phrased it, he counted it his business to be employed in "ringing the prayer-bell rather than the beggar's door-bell." Did God honour the partnership of faith? Let the sufficient witness be the words spoken over Gossner's open grave: "He prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands."

As Dr. A. J. Gordon says, "Gossner believed in the Holy Ghost, whom he regarded as the administrator of missions. Therefore he relied on prayer more than on organisation." Having done all in his power, he would sit in his little room and commit the distant work to his Divine Executor, and "beg Him to direct it all and order it all after His own will."

It would be a long chapter that should trace the apostolic succession from this missionary founder and trainer. Louis Harms is one example—in Hermansburg, daring to undertake missions on a scale unparalleled in history. Think of this pastor, who now almost fifty years ago (1849) inaugurated in his own church—a church of poor farmers, artisans, peasants, and mechanics—a missionary society, which came to have shortly not only its missions and missionaries, but its own ship, its own magazine, its own training-college, its own complete equipment. At the end of thirty-one years, Louis Harms had put into the field and kept there, over 350 missionaries, and in ten years more, could praise God for 13,000 converts in the mission churches, while the church at home had grown to unprecedented proportions, and was the largest in the world. Let us look into his simple diary: "I prayed to the Lord Jesus that he would provide the needed sum of ——. Last year, 1857, I needed 1,500 crowns, and the Lord gave me sixty over. This year I needed double, and He has given me double, and one hundred and forty over."

There are other and more recent enterprises, founded and conducted on the same essential basis as Franke's, Muller's, Gossner's, Harms'—but they must have, if at all, separate treatment. Their one essential principle is that they treat the work as God's, and Him as the responsible founder and administrator, and they lay great stress on two subordinate laws of conduct: First that, as the Scriptures are the express revelation of His will, no methods or measures should be omitted or permitted in His work that are not according to His word; and secondly, that the throne of grace is the eternal storehouse of supplies, all appeal for help is to be primarily to God; and that all dependence on man for aid, and especially on direct appeal to man, is practically a departure from the simple divinely ordained channel of supplies.

### DEALING WITH INDIVIDUAL SOULS.

THE *Intelligencer* for March, 1896, contained an able paper on this subject by Rev. G. D. Pole, M.A., read before a conference in Japan. The subject is, however, worthy of our deepest consideration also, for there is no more important work to which we can put our hands, whether in the home or foreign fields, than that of personal contact with human souls. Preaching has its place, and is all-important, but there are oftentimes circumstances which preclude the gathering together of numbers for a public service. Moreover, preaching is a work in which not all can engage, but there is nothing to prevent any servant of God in any land entering upon the work of dealing with individuals, and thus seeking to bring the truths of God's Word to bear upon the heart and conscience of their fellow men and women.

As an example to us in this respect, the Lord Jesus stands in the forefront. He was ever "buying up opportunities," "in season, out of season," and many are the recorded interviews we have given us where this personal dealing with individuals took a prominent place.

There was one advantage, however, which He possessed which does not belong to us—viz., He was divine as well as human. We read in John ii. 24-25, "but Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man." When men sought Him He was able at once to read their motives for doing so; their desires, conflicts, hopes, and fears were in no wise hidden from His knowledge. "Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do," and no cloak of falsehood or deceit could hide from His omniscient gaze.

But the question arises, Have we nothing to counter-balance this great disadvantage? I think we have, in the Spirit of God. "Greater works than these shall ye do, because I go unto My Father." So spake the Divine Son on one occasion after putting forth His miraculous power, and the going to the Father was but the prelude to the coming of the other Comforter, through whose divine illumination, wisdom, and guidance we may be "marvellously helped" in dealing with individual souls. I do not say we can in any measure approach to Him—a great gulf must ever separate the finite from the infinite—but if we are living "the life of faith upon the Son of God," and our souls are in abiding fellowship with Him, we are warranted in asking from God that the Holy Spirit may so teach and enlighten us that we shall be able to be a help to our fellow-men in a way we could not otherwise be.

Mr. Pole mentions a difficulty of another kind. It arises from the impossibility of laying down any strict rules as to methods of dealing with souls, and this, after a careful examination of our Lord's example in this particular. We have the record of some thirty instances of Christ's conversation with individuals on their spiritual condition, and with reference to their eternal welfare, but in scarcely any two of those instances does He follow the same method. And this diversity in the methods of His dealing with individuals is only what we should naturally expect, for two reasons. First, from the nature of Christianity. Christ's religion is one of great and broad principles rather than of strict and rigid rules; and one and the same principle can be carried out in an almost infinite variety of ways. Secondly, from the well-known fact that no two individuals in the human race are alike. "Each of us has a separate and distinct individuality, fostered, trained, and developed by an infinite variety of circumstances, making us what we are; and it is this fact which forbids our making any hard and fast rules as to how we shall approach, or how deal with, those individuals with whom we are as yet unacquainted. We might plan some excellent method, and determine on some admirable speech, which the first glance at the individual we have to deal with would scatter to the winds, and show us that it would not answer at all. We are thus again thrown back upon dependence on Divine guidance and prompting in the moment of our need."

After glancing at several instances recorded in the Scriptures of individual dealing on the part of our Lord with men and women, and endeavouring to discriminate between those cases where purely temporal and bodily cures were effected, and those in which more direct spiritual results were sought, the author passes on to notice in detail five broad principles of action which were observable in our Lord's dealings with individuals.

The first and only one of these which we shall notice has reference to the object which was ever kept before Him, viz., to present Himself to the one with whom He was dealing, in some special aspect of His person, character, or work, suitable either to the peculiar circumstances of the case, or to the state of His hearer's soul, in some way which He knew would strike conviction, and compel either acceptance or rejection of Himself and His claims.

In connection with this a list is given of some thirty-five instances recorded in the Scriptures of our Lord's dealings with individuals, and showing in each case the especial aspect in which He presents Himself. For instance, to the man born blind, as the Light of the World; to Pilate, as The Truth; to Nicodemus, as the One who must be lifted up to bear the penalties of man's sin; to Martha, as the Resurrection; to the Woman of Samaria, as the Water of Life; to Nathanael, as the omniscient heart-searcher; to Zaccheus, as the self-invited guest, etc., etc. There are scarcely two cases in which the same representation is made.

"Now it would be improper for us to imitate our Lord Jesus in carrying out this principle, by presenting *self* to the contemplation of those with whom we deal. Assuredly the more of self there is in our message, the less there will be of Christ. But thank God, 'We preach *not ourselves* but Christ Jesus as Lord,' and ourselves as servants for Jesus' sake. Yes, if we would be successful workers in God's vineyard we must imitate our Lord's principle so far as to make it our aim and object to present *Him* before the soul and conscience of each one whom we would benefit eternally . . . and in some special aspect of His grand and glorious personality, with a view to His acceptance by the soul for its spiritual healing, sustaining, or quickening."

## EXTRACTS FROM AN ADDRESS BY MR. MÜLLER

On Phil. iv. 6, 7.

"BE CAREFUL FOR NOTHING; that is, "BE ANXIOUS ABOUT NOTHING," no anxiety ought to be found in the believer. Great, many, and varied may be our trials, our afflictions, our difficulties, and yet there should be no anxiety under any circumstances, because we have a Father in heaven who is almighty, who can do everything, who loves His children as He loves His only begotten Son, and whose very joy and delight it is to succour and help them at all times and under all circumstances.

Therefore anxiety should not be found in the children of God, but we should attend to the exhortation given us in this verse, "BE ANXIOUS ABOUT NOTHING; BUT IN EVERYTHING BY PRAYER AND SUPPLICATION WITH THANKSGIVING LET YOUR REQUESTS BE MADE KNOWN UNTO GOD."

Here notice particularly the following points:—

(1.) "IN EVERYTHING," that is, not merely when the house is on fire, not merely when the beloved wife is dying, not merely when six out of our seven children are on the brink of the grave, but in the smallest matters of life, bring EVERYTHING before God, the little things, the very little things, what the world calls trifling things. EVERYTHING—living in holy communion with our heavenly Father, and with our precious Lord Jesus Christ all day long. And when we awake at night, by a kind of spiritual instinct again turning to Him, and speaking to Him, and bringing our various little matters before Him in the sleepless night—the difficulties in connection with our family, our servants, our trade, our profession, whatever tries us in any way, speak to the Lord about it. And in like manner,

our joys, our easy days, speak to the Lord about them and ask Him to help. Ask Him to help regarding EVERYTHING.

(2.) "BY PRAYER AND SUPPLICATION," taking the place of beggars, with earnestness, with perseverance, going on, and waiting, waiting, waiting on God.

(3.) "WITH THANKSGIVING." We should at all times lay a good foundation with thanksgiving. If everything else were wanting, this is always present, that He has saved us from hell. Then that He has given us His Holy Word—His only begotten Son, His choicest Gift—and the Holy Spirit. And therefore we have always abundant reason for thanksgiving. Oh, let us aim at this!

What is the result of this?

"AND THE PEACE OF GOD WHICH PASSETH ALL UNDERSTANDING, SHALL KEEP YOUR HEARTS AND MINDS IN CHRIST JESUS." We shall have the peace of God. And this is so great a blessing, so real a blessing, so precious a blessing, that it must be known EXPERIMENTALLY to be entered into, for it passeth understanding. Oh, the peace of God, how EXCEEDINGLY precious this blessing!

See therefore how we get this peace of God, through attending to this exhortation, that in EVERYTHING, in the most minute affairs of life, we let our requests by prayer and supplication with thanksgiving, be known unto God. And further, that we seek to the utmost to avoid anxiety. Oh, let us lay these things to heart, and the result will be, if we habitually walk in this spirit, we shall far more abundantly during the year 1897 glorify God, than as yet we have done.

## LESSONS ON MEMORY.

THE Rev. J. D. Kilburn's lessons on Memory which appeared in *The Christian* and *The Life of Faith* during the early part of this year have awakened a widespread interest. With a view to specially helping those who are engaged in missionary work, Mr. Kilburn will commence a new series of lessons in the October number of *China's Millions*, the magazine of the China Inland Mission. The course of lessons will be specially adapted to the needs of students and teachers. *China's Millions* can be obtained from the publishers, Messrs. Morgan and Scott, or from the China Inland Mission, Newington Green, London, N.

A number of missionaries connected with different societies write:—"We have been pleased and surprised by the results that we can attain by the Rev. J. D. Kilburn's instruction. We would advise all who can to avail themselves of Mr. Kilburn's help."

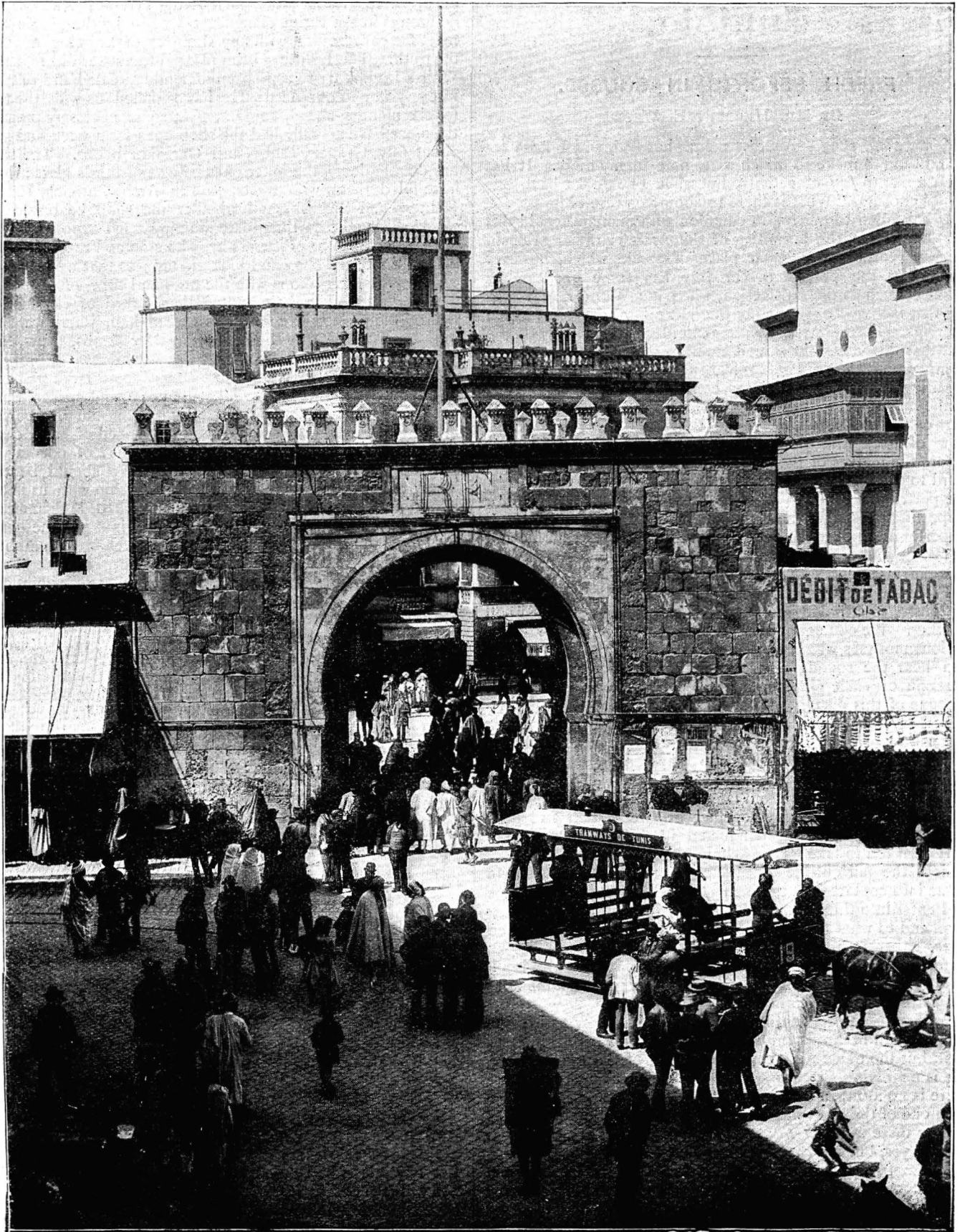
## THE MARINE GATE, TUNIS.

THE City of Tunis stands on an isthmus separating two salt lakes. In one of these, called the Bahira, an extensive but extremely shallow lake, a harbour has been made which is connected with the sea by a canal wide enough to allow the steamers of the Mediterranean to come up to Tunis.

The city was originally surrounded by a wall, but a portion of this has now disappeared. This wall was pierced with seven gates, of which the Sea or Marine Gate is one. This gate is now partially isolated, and the wall on one side only exists in the name of the street, viz., the Rue des Ramparts.

Within the last few years quite a new city has been springing up between this gate and the lake. The traveller, on landing from the steamer, soon comes to a beautiful promenade, called the Avenue de la Marine, having four rows of fig-trees, and leading to the Marine Gate. The population of the City is about 150,000, of which probably 80,000 are Mohammedans.





"THE MARINE GATE," TUNIS.

## Tunisia.

### FRESH EFFORTS IN SOUSSE.

BY MR. HERBERT E. WEBB.

June 28th, 1897.—Another month has fled, and I have not found time to make so much as a note in my diary. It has been a month full of activity, but when one looks back one has to exclaim, "What is there to show as a result?"

It has fallen to our lot, in common with many others in this country, at this, the beginning of the Arab, or rather Mohammedan, year, to change our place of abode, which, however unpleasant the process is, certainly has some good points about it, such as the satisfaction, when it is all over, of realizing that fact, and appreciating the cleanliness and rest which it brings. Furthermore, we are reminded most vividly of the fact that this is not our settled dwelling place, but that we are pilgrims and citizens of the heavenly country. House-repairing, carpentering, painting, etc., does not seem to be much in the line of preaching the Gospel, and yet it is a necessary part of the missionary's work at times, and it is remarkable how oftentimes the doing of these things is a real witness before the natives of the Gospel we seek to make known. A word to the man who looks after the whitewashing, a talk with the porter who removes your furniture, explanations asked for respecting this, that, and the other thing, are all precious opportunities not to be let slip. And so the days go by, and at last we find ourselves somewhat settled in a real Arab house in a narrow street, with Arabs all round us.

From the roof of our house we have a fine view of the town of Sousse, so crowded and cramped as the houses are one upon another. We can count over a dozen towers and minarets of various mosques within a stone's throw of us, and as I write I can hear the sounds of the evening call to prayer, as the muezzin of each place follows the cry from the principal mosque of this district. They are hardly silenced before the bell from the large Roman Catholic Church is sounding through the evening air and we find ourselves comparing the different methods of calling the respective "worshippers." There is something in the tone and cadence of the human voice that appeals to the soul far more than the striking of a bell. Then the gathering together of Arabs, rich and poor alike, the simple service conducted in the mosque, and the part each has to take for himself in the collective "worship." This is the fair outside appearance as one looks on. But to come into contact with these men, to get beneath the surface and enter into their thoughts and ideas, and to see in what form and to what extent their religious devotions affect their lives, either in the business or the family, and you get an awful revelation of the utter hollowness and mockery of it all. Truly the Lord might say of them, "They worship me with their lips, but their hearts are far from Me."

Mohammedanism can never meet the needs nor satisfy the soul of man because *there is no Christ in it*. There is a Jesus in it, but the name Aisa conveys no idea of Saviour to them. He is no divine personage, He was not crucified, therefore there is no atoning sacrifice, and, in fact, He is nothing more than one of the most prominent of the prophets of whom they reckon there were *ten thousand five hundred*. They believe in Jesus? yes, but not *our* Jesus, Saviour, Emmanuel.

These things and their fearful results of sin in its worst forms compel us to cry to the Lord that He may have mercy on them and open their blind eyes to the truth; and in order that increased opportunity might be given to them, we have asked the Lord to give us a shop in the centre of the

town, where without any breach of the French law we can sell Scriptures in the various languages spoken by the people and meet for conversation with any desirous of knowing more of the truth. The Lord has been pleased to answer our requests. Whilst leading us to a shop prominently situated and suitable in every way to our needs, He has supplied us with the rent for six months ahead, so that, after some necessary preparations, we have actually had the shop open for a week, and sold about fifty Gospels, Bibles, and Christian books. The shop has double doors, the outer ones being two-thirds glass; so we have filled them with tracts, etc., in Arabic, French, Italian, Hebrew, and Spanish, and whether the shop be opened or closed during the daytime these are always left exposed. They often attract groups of passers-by, who stop and read, and from this walk into the shop and look around; so that we have had very many conversations with the ones and twos, often reading the Word of God to them and offering a word of explanation. Behind the shop is a conveniently-sized hall, where we hope (the Lord willing) to hold meetings for Arabs, Jews, and Europeans respectively, as we see the way clear.

We are very much in need just now of some large wall-texts in the different languages to fill some prominent spaces. Some books about the Bible, Gospel stories, etc., would also be very useful to us. And then we are badly in need of some chairs and one or two benches, which in the expense of opening we have not as yet been able to procure. We should be most happy to know that some of you had fellowship with us in this important testimony for Christ in this wicked Mohammedan town. The situation of our shop is in the main street leading to the Arab market, and, about a hundred yards from it, half-way between the European and native quarters; so that we are within easy reach of each, and I have been surprised to find such numbers continually going to and fro of every class. I counted one morning no less than fifty people who came into the shop quite voluntarily to examine the books, read, talk, etc., and this has kept up each day since we opened. Considering the various efforts lately put forth to stay the distribution of God's Word in Tunisia, we look upon this as a real intervention of the Lord, and whilst zealously striving to keep well within the laws of the country, we look forward to some practical work being done and some souls led to the Lord through its instrumentality. Should any feel led to supply us with books, Scripture texts, tracts, or help for furniture, they can be addressed to *Depôt Biblique, 37, Rue de L'Angleterre, Sousse, Tunisia*.

### BIBLE READING.

#### I WILL.

Answer me when I call (Ps. iv. 1).

I will (Ps. xci. 15).

Hold Thou me up (Ps. cxix. 117).

I will (Isa. xli. 10).

Order my steps (Ps. cxix. 133).

I will (Isa. xlv. 13).

Teach me Thy ways (Ps. xxv. 4).

I will (Ps. xxxii. 8).

Deliver me from mine enemies (Ps. lix. 1).

I will (Ps. xci. 14).

O satisfy us early (Ps. xc. 14).

I will (Ps. cxxxii. 15).

Let Thy priests be clothed with righteousness (Ps. cxxxii. 9).

I will (Ps. cxxxii. 16).

Give strength unto Thy servant (Ps. lxxxvi. 16).

I will (Isa. xli. 10).

E. A. H.

## Morocco.

### IN CAMP AMONGST THE TETUAN MOUNTAINS.

By MR. W. T. BOLTON.

June, 1897.—In the early part of this month I received a letter from my sister at Tetuan, saying she much needed a change, and also wanted to get amongst the villagers living round about Tetuan, yet could not do so, as it would be unwise for two ladies to tent out without a man, and asked me to come over and join them. After praying and consulting friends about the matter, I felt it to be the right thing to go, so at once made preparations. I left Tangier early on the morning of the 12th, reaching my destination the same night.

15th.—My sister, Miss Hubbard, and I started off with baggage to Beni Masalah, intending to pitch our tents on the slope of a hill overlooking this pretty little village. The villagers seemed very pleased with the idea of our staying amongst them. Men came round and wanted to appear to be doing something to help us get our tents fixed up. We felt quite at home, and expected the blessing of God.

16th.—This morning a lad brought us a rabbit, for which we gave him a penny farthing; this, with a few potatoes and onions, made a good stew. The people came gradually to the tents, women for medical treatment, and girls and lads out of curiosity, though all seemed pleased to see us.

A young fellow who guards us by night fully appreciates our stay. He seems so surprised to see me read Arabic, and yet unable to talk much. I gave him a copy of John's Gospel, which he appears to like much, and whenever he sees me reading the New Testament, asks if he may read to me; this he does very well.

We have lost a good deal of English fastidiousness since being out as regarding food, for we get tired of scolding the dog for licking our water which we are to drink, and last night he tasted the milk, but we only looked at each other and smiled; we each understood.

18th.—While out alone, hoping to get into conversation with some Moor, I came across a shepherd lad who was sitting under a huge rock smoking kief. This gave me an opportunity of telling him how bad it was and what harm it would do to him. He seemed to understand, but did not like it; however, he was most amiable, and showed me about the place. There in front of us was a mountain gorge arrayed in pink, for the river bed was just a mass of oleanders in bloom from top to bottom; wild broken rocks marked the course of the winter torrent, whilst the high walls in front and on either side made a kind of natural amphitheatre. As I stood enjoying it all, I just longed that friends at home might share the gorgeous sight. Giving him a small coin, his face became suddenly bright, and, handing the care of his goats to another, he bade me follow him. Presently we came into an orchard, and, seating me under a tree, he climbed up as nimbly as a monkey, and very soon supplied me with figs and pears *ad lib.* Next morning he brought us cucumbers.

19th.—To-day Miss Hubbard had a very interesting class of girls stitching their garments. It was nice to hear them learning to sing "Jesus loves me, this I know," "What can wash away my sin?" etc. When she had finished with them I showed them and some boys who were sitting near a looking-glass. Evidently they had not seen one before. On letting a woman look at herself, she became frightened, and, burying her face in her hands, said, "Oh, I shall dream about the ghost to-night."

27th.—It is very nice to see the children in their new garments. They seem so pleased, and are as proud of them as English girls are of their new summer dresses. They have created quite a favourable impression on the parents, who like us, our medicines, and in fact everything but the Gospel. I feel more and more persuaded that it *is the life* of the Christian which preaches the Gospel as much as his tongue.

29th.—Had a very rough night. The wind blew heavily, and seemed bent on uprooting our tents. I dressed and waited for results, as my tent was not very strong, having been made larger with calico; was thankful that nothing serious happened. The next morning I found the ladies had had a very bad night. The dog had crept into their tent full of fear, so much so that when Miss Hubbard trampled on his tail he did not utter a sound for fear of being discovered. We felt very thankful our Heavenly Father permitted us to suffer no hurt, only a little inconvenience.

July 1st.—Yesterday a little girl was buried, and this morning I was awakened by the wailing of the same family and the neighbours over the death of the eldest son, a lad of fifteen or sixteen years. In that morning hour the sound of the mourning was melancholy in the extreme, and later on, when the man from the mosque announced it at the top of his voice, it seemed to send a shudder through me. The poor mother is dreadfully distracted, and does nothing but cry all day. Miss Hubbard and my sister have tried to be a help, but oh! it's so difficult to get at their hearts.

2nd.—We tried to get into a neighbouring village, hoping to be able to do good there, but found disappointment and discouragement on every hand, as the people, not knowing us, were inhospitable, men rude, and no one wanted us. One woman would not even show us the way out, even though we offered her money; another began to beg as soon as she saw us. So my sister commenced preaching, telling them what their *real* need was. Another woman, seeing her carrying a nice pear that had been given her, wanted to know where she got it from. Altogether we were in a very unpleasant situation indeed, as we could not get out easily, the road being so circuitous and the people so indifferent and disagreeable.

11th.—I was to-day meditating on Genesis xxiv. 1, "The Lord had blessed Abraham in ALL THINGS." How apt we are to get into the way of expecting only *spiritual* blessings from God! One thing I am experimentally proving out here is, that He blesses me in "all things"—don't know one thing in which I am less blessed than when at home, before I obeyed His call. It seems as if there I tried God and here I prove Him.

17th.—Visited the neighbouring village, taking medicines and little things for the children. We found our way through the village to a lovely pool of water as clear as crystal. Over the sloping banks were hanging the boughs of some large trees. Dark-skinned men in white garments were reclining in all positions, goats drinking and kids skipping about, whilst pretty Moorish girls stood filling their water-pots, and women carrying their babies on their backs, made altogether quite a fairy show. We spent most of our time here, the sisters speaking to the women and giving them medicines. I longed so much to get hold of the men, who seemed most friendly. At last we decided to go into the village, where very soon a good number of women gathered round the lady missionaries, with whom they stayed talking until it was time to retire. We all felt it had been a good day, for another opening had been made, and it would be much easier the next time they came.

18th.—The heat being almost beyond endurance, we decided to pack up our things on the morrow and return home, thankful for the month's experience and the opportunities for sowing precious seed.



## THE DIAMOND JUBILEE IN TANGIER.

By MISS B. G. VINING.

THROUGH the kindness of a friend in England, who sent a sum of money to be divided among the poor of Tangier on Jubilee Day, we were able to distribute over 100 tickets to the poor women in this part of the town. I gave tickets to twenty out of the thirty women composing my sewing class; the others did not claim any after I explained we were only giving bread away to the very poor.

Ticket holders were told to come on the morning of the 22nd at 8.30, but long before that hour the road outside the house was lined with groups of women and children, resting in the shade of the hedge, some sleeping, some talking, and all waiting for the time of admittance. Miss Jennings had only come in from village work the day before, and had, unfortunately, left her voice behind her! So the privilege of giving a short address to the assembled multitude fell to my share. We let them in—ticket holders first, and then the other poor things who, having heard that there was bread to be given away, had come to try and get a share, minus tickets—and took them round to the yard behind the house, where we got them all seated, mostly in the shade, for it was very hot with a strong wind blowing. There were over a hundred and sixty women and children present.



DISTRIBUTION OF BREAD IN TANGIER.

Taking my stand in the midst of the group, I explained to them the reason for our gathering them together, and then from the words "Now is the day of salvation," I gave again the invitation to "believe in the Lord Jesus Christ" and be saved.

They were, on the whole, very quiet and attentive, and the long reed I had in my hand was only used once or twice to touch a woman on the outside of the assembly, whose tongue had got the better of her. As soon as I finished speaking, we passed them out a few at a time, and Miss Jennings, Mr. Barnard (who is seen on the outside of the group), and other helpers gave to each applicant a large native loaf and a "sfnge" (the oily native cakes of which they are very fond). Some were grateful and satisfied, others tucked away quickly what they had received, and applied for a second supply, and one or two boldly returned a third, and even a fourth time saying they had not got anything, and were very difficult to get rid of. Still, poor things, there was in most cases a good

excuse for their eagerness to obtain a second portion, and it is very hard to make them see that there is any great sin in such deceit.

I think they all wished someone would have a jubilee, of which they might reap the benefit, every week at least.

## OPENING UP NEW WORK IN CASABLANCA.

By MISS LILIAN SEXTON.

*June 2nd, 1897.*—This afternoon Mrs. Grieve and I visited some of the unwallas (huts) just outside our new house, to make friends with and invite the women to our sewing class that we hope to commence next week.

We were heartily welcomed, and they made a great fuss over me, and, as usual, evinced great curiosity about my private concerns. A man (a very learned and important personage in his own estimation) was sitting outside his hut. He invited us in, told his wife to get us some tea, and made himself very agreeable. His name, he said, was Hadj Mohammed, and that he was a great traveller, also physician, also a worker of charms, etc. At first he refused to allow his wife to come to our class, saying it was "haram" (forbidden); but we explained that our house was so near—just a few steps away—that she could cover herself up, except just one eye, and there would only be Mrs. Grieve and myself there, beside her own friends, all women, not a man to be seen. So he at last gave way, and said she might come.

I am so glad that El Hassan (my servant's husband) has been telling the people around who I am, what I am come for, and why I am living here alone. "To show them the way to heaven," he has told them, and it has made it so much easier for me. I was wondering how I could begin, and the ice is already broken—another lesson to me not to take anxious thought for anything!

After we left the unwallas we paid a visit to a woman belonging to the "upper ten." It was no use to ask her to come to our class, for she never goes out. Such a nice-looking woman; in her Eastern dress she looked just like the pictures of the women of the Scriptures. She has never seen the sea, and yet Casablanca is a coast town. It shows how closely women are secluded. The only way of influencing such as these is by visiting them.

*9th.*—Mrs. Grieve and I had our sewing-class this afternoon. Five women came and several girls, but much to our disappointment the wife of El Hadj Mohammed (my illustrious neighbour) did not put in an appearance. It seemed that El Hadj had gone to the *sök* (market), and she dared not come out without the permission of her lord and master. We showed them the wordless book and explained it to them. We would much like to read a chapter from one of the Gospels at these classes, but the poor things are so ignorant that it is best to confine ourselves to a few simple words or a text, and drill that into them.

*Wednesday, 16th.*—Sixteen women and girls came this afternoon to our sewing-class, a great advance on last week. Fatima set the matting out in the patio, and made them all sit there. It is much cooler in the fresh air than in one of the rooms. In consequence of the numbers, we had not enough stuff to give each one a garment to make. At the close of the class, Mrs. Grieve addressed them so nicely and simply, and in a manner just suited to their understanding.

LET us turn every circumstance of the day into an occasion of communion with God. Things of small moment will then bring us great blessings.

**A BRIEF EXPERIENCE OF CAMP LIFE.**

BY MISS F. K. TREGILLUS.

July 20th, 1897.—I came back last evening from Segidla, a hut village three or four hours' donkey-ride from Tangier, where I have been staying a few days with Miss Jennings, who has been tenting for some time. It was my first experience of tent life, and it was much more comfortable than I had imagined. The heat was rather trying; at times the wind seemed like the breath of a furnace; the early morning and evening were the only times it was possible to move about in comfort.

I was so glad to have this opportunity of being thus among the people and seeing their every-day lives. They are dreadfully dirty; the sight and odour of the garments of some are beyond description, probably white originally, but now the colour of the ground on which they sit. One feels most sorry for the women, they are so degraded and burdened, poor things! It is surprising what loads they can carry; I saw one trudging along in the heat of the day with a big baby slung on her back, a large pitcher of water in one hand and another the same size on her shoulder, and with these she had come over an uneven and rocky descent. It was pretty to see the very little girls going to fetch water, toddling after their mothers with their little pitchers on their shoulders; they learn to carry burdens quite young. There was a little girl of about six or seven I often saw with her baby sister, nearly a year old, on her back. Miss Jennings had some medicines with her, and some of the women were very grateful for the relief she was able to give them; it was very touching to see their little offerings of eggs, vegetables, bread, etc. Others were very different; one dreadful-looking woman, dirty in the extreme, and very ragged, with her hair flying in all directions, came, and was very anxious Miss Jennings should buy a chicken she had brought under her arm, but because it was not needed she got so angry and would not listen to anything.

Miss Jennings never seemed tired of telling the "old, old story." At all hours of the day she would have little groups of men or women and children, or perhaps individuals, sitting on the ground near her. They mostly came for medicine, but they did not get it without first hearing the Gospel.

Two or three evenings I took my violin outside the tent, and Miss Jennings and I sang some hymns to them; they are fond of music, and were very delighted. Two nights out of the five I was there we were entertained until nearly dawn by their music, consisting of drums, gimbries, hand-clapping, and hoarse shouting; they were quite near the tent, so we had full benefit of the anything but soothing strains. It seemed useless for Miss Jennings to tell them that God made the night for us to sleep in; they thought otherwise, judging from their actions, which spoke very loudly.

We had a disturbance of another kind one night. A friendly frog made its way into the tent—an immense creature; they are very much larger than English ones. I was first aware of its presence by a rattling among the plates, etc.; it then hopped on to my bed, at which I immediately gave up possession. After considerable effort, accompanied with much laughter, we managed to get the intruder outside.

It was very interesting to watch the men threshing the corn, the horse going round and round to tread it out, after which it was tossed up on shovels for the wind to carry off the chaff.

While riding back I endeavoured to talk a little with the man. He has been amongst one and another of the missionaries for years, but could not tell me how many. He apparently knows the way of Salvation, and was able to tell me about the two roads—the broad and the narrow—and other things, but there is no reason to believe that he himself is on the narrow.

**The Work of Others.**

**THE ARABIAN MISSION.**

REPORT BY REV. S. M. ZWEMER (*Bahrain*).

MINDFUL of God's word in Exodus, "Thou shalt not raise a false report," it is necessary that we begin the account of work at this station in a minor key. Not only were we delayed in coming to the station after so long an absence, but we did not find matters in such a condition as we had hoped. Ibrahim Saeed had decided to leave our Mission, and his dismissal was attended with trouble. A new colporteur to take his place was not found until December 10th, when Daniel came from Busrah. Although, in our absence, the dispensary was open, and some books and Scriptures were sold, neither in quality or quantity was the work what it ought to have been. Even the landlord of our house had delayed putting in windows and plastering until we landed on the islands. All this together made it necessary to reverse Solomon's missionary programme: "Prepare thy work without, and make it fit for thyself in the field, and afterwards build thine house."

A week after our arrival the new mission house began to look homelike, and our doors were open to those that came.

The book-shop in the bazaar was re-arranged, and the old work of witness continued. Among the interesting visitors to the shop was a Punjaubi derweesh who had received an English education at Lahore, and came to buy an Arabic primer. He had discarded his veneer of learning and taken up the pilgrim-staff, to wander and gossip the wide Moslem world over with his tin basket and tangled hair. Another frequent visitor was a pilot from Lingah, on the Persian coast, who understood logarithms, learned the English alphabet at our shop, and bargained for an Arabic atlas. The sale of Scriptures increased as soon as Daniel arrived, and the accompanying table gives the result for three months.

We can especially note the sale and distribution freely of several controversial books, and many copies of the little tract printed by our Mission at Muscat. There is less prejudice against the words *gospel* and *Son of God* than formerly, and we enjoy entire freedom in preaching Christ.

Except for these visits among the villages, there has been no extensive touring from this station during the quarter. Just as we write this report, we are preparing to cross over to the mainland and once more visit Kateef. Provided with proper passports, we ought to meet with a more cordial reception than last time; and yet, in the present state of affairs, the Turks guard every door into their tottering empire with most jealous care.

BOOK SALES, FOURTH QUARTER, 1896.

	Eibles.	Testa-ments.	Por-tions.	Total Scriptures.	Relig-ious.	Educa-tional.	Total Books.
Busrah ..	13	34	514	561	22	78	661
Bahrain ..	5	7	105	117	23	20	160
Muscat ..	..	..	..	93	..	28	121
				771			942

"I do not like spasmodic efforts in the Lord's work. Dependence on them seems to me like dependence on alcohol in one's work. The stimulant leaves a reaction and a need for a repetition of the dose. Our gifts to God's treasury should be weekly, as God has prospered us; not even a mere tenth, but ever in proportion to the full measure of our ability at the time. That would fill the Mission Treasury."—Rev. D. L. BRAYTON.



## For the Young.

### WORTH WINNING.

EXTRACT FROM LETTER SENT BY DR. T. GILLARD CHURCHER  
TO STOCKWELL ORPHANAGE SUNDAY SCHOOL.

WHEN I was a small boy in a small school, one day the master brought in a beautiful book; he opened it and showed us its finely-coloured pictures, and I recollect the longing which came into my heart when he said, "This will be the prize for the coming year; the boy who gets the most marks shall have it." Why, think you, was our longing so great and sustained? Because we believed the master and reckoned the prize worth winning.

When Jesus called His disciples from their boats and nets He said, "Follow Me and I will make you fishers of men; and they left all and followed Him," because, I think, they believed the Master and thought the prize worth winning.

In Morocco there was a man who interested me much; he was named "Wold el Hammam" (the son of the dove); he had been a lazy, careless boy, and when he grew up, wanting money to spend, but having none, he used to go at night, steal cattle, take them to Tangier, sell them, and spend the money; sometimes the owners fought, and "the son of the dove" had to fly; he was never caught, however, till one day a man, whose cattle he had stolen, tracked him to Tangier, bribed the governor, and "the son of the dove" was caged at last in jail.

After this he repented, so they say, and lived a better life, till the oppression of the local governors became so great that, goaded to desperation, he and others killed them. The tribe then made the dove's son their chief, and he ruled them well, so well that it became a proverb "that a widow woman could leave her cow outside all night and it would not be stolen." When anyone came to him with a complaint, he first satisfied himself that the story was true; but immediately he had done so, he paid the penalty out of his own pocket, and sent a message to the offender, saying that he had paid so much on *his* account and would be glad to have the money at once; the culprit, fearing consequences, always paid immediately. But the government had to be reckoned with, and first they tried to catch "Wold El Hammam" by guile, and under pretence of friendship enticed him to visit the Basha of Tangier. While breakfasting with him, the Basha basely made him prisoner and sent him off in chains to an inland prison. On the way, however, though strongly guarded, "Wold El Hammam" managed to escape, reappeared among his people, and resumed his leadership, even venturing, disguised as a beggar, to come into Tangier and take a beggar's supper from the wicked old Basha, to whom he wrote afterwards, warning him how near he had been to death, and playfully asking that *next* time he called he would give him a better supper. The old Basha, frightened before, now became quite scared, and getting help from various quarters, a general attack was planned on the unfortunate tribe. I recollect well watching the fighting going on across the bay, but I must not stop now to tell you about that, nor of the war which followed; suffice it to say "Wold El Hammam" did wonders, showing great skill and resource against tremendous odds. But why have I referred to him at all? Simply because I think you will agree with me that *such* men are prizes worth winning; they might, instead of trying to take life, be as earnestly engaged trying to save it, and instead of loving the Koran and Mohammed, be loving the Bible and Jesus; instead of being *lost* they might be *saved*. Of another matter, Jesus said if it were *not* so I would have told you, and surely He would have

told us if, when He said preach the Gospel to every creature, He had *excluded* these two hundred million Moslems.

How can we reach these people? I think by becoming more and more their servants for Jesus' sake. I have read of one who even sold himself as a slave that he might get among the people and preach to them, and if we can *show* them that we have a holiness they lack, we shall yet convince them that the Gospel is true and Jesus is the Saviour.

God seems to ask the Question of us, as of the Prophet Isaiah, "Whom shall I send, and who will go for us?" It may be that He will send us, *as He did Isaiah*, to a people who for the present will not hear. But in any case, let our answer be like his, "Here am I, send me," for God's smile and His "Well done, good and faithful servant," are a prize WELL worth winning.

## Poetry.

### SHE CAME AFOREHAND.

WHAT wisdom Mary showed, when she  
Her precious spikenard brought,  
And on her *living* Master poured  
This costly odour, fraught  
With the true love of her glad heart  
Who knew and prized the "better part."

How well was she repaid, when He  
With gracious accents praised the deed:

"She came *aforehand*; she hath wrought  
A good work 'gainst My time of need:  
Through the whole world her fame shall spread,  
Who poured the ointment on My head!"

Another scene:—At early morn,  
With costly spices stored,  
Three women to the sepulchre  
Come, to anoint their Lord.  
Alas! too late for this are they;  
The Lord is risen and gone away.

Hast thou no alabaster box  
In thy affections stored,  
With which, if He were now on earth,  
Thou would'st anoint thy Lord?  
Thine odours pour on some sad brow,  
Anoint thy friends *aforehand*, now.

What matter if no eulogy,  
Nor e'en a wreath of flowers,  
Adorn thy loved one's resting-place,  
*If in life's lonely hours*  
Sweet flowers were given, and kind words spoken  
The box of alabaster broken?

Then wait not till the hand of death  
Shall call thy friends away—  
Vain were kind deed and good words then!

Oh, give them while you may,  
So shall thy fragrant odours rise,  
Accepted in the Master's eyes.

For the same word which long ago  
He spake, 'tis "Inasmuch  
Ye to the feeblest child of Mine  
Have done it, I will such  
Reckon as done to Me." Then haste,  
No longer thy sweet perfumes waste.

M. M. D.

Ivy Bank, Leominster.

## 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.
<b>TANGIER.</b>		Miss A. G. HUBBARD .. Oct., 1891		<b>REGENCY OF TUNIS.</b>		Miss E. T. NORTH .. Oct., 1894	
Mr. C. MENSINK .. Oct., 1888		Miss I. DE LA CAMP .. Jan., 1897		<b>Tunis.</b>		Miss G. L. ADDINSELL Nov., 1895	
Mrs. MENSINK .. May, 1890		<b>Fez.</b>		Mr. G. B. MICHELL .. June, 1887		<b>EGYPT AND NORTH ARABIA.</b>	
Dr. C. L. TERRY, ..		Miss E. HERDMAN .. Jan., 1885		Mrs. MICHELL .. Oct., 1888		<b>Alexandria.</b>	
M.B., C.M.Ed. Nov., 1890		Miss M. COPPING .. June, 1887		Mr. A. V. LILEY .. July, 1885			
Mrs. TERRY ..		Miss M. MELLETT .. Mar., 1892		Mrs. LILEY .. April, 1886			
Mr. W. T. BOLTON .. Feb., 1897		Miss S. M. DENISON .. Nov., 1893		Miss A. M. CASE .. Oct., 1890			
Miss J. JAY .. Nov., 1885		MISS L. GREATHEAD, <i>Mis. Helper.</i>		Miss K. JOHNSTON .. Jan., 1892			
Miss B. VINING .. April, 1886		<b>ALGERIA.</b>		Miss E. TURNER ..			
Miss S. JENNINGS .. Mar., 1887		<b>Cherchel.</b>		Miss L. A. LAMBERT .. Dec., 1893			
Miss M. C. LAMBDEN .. May, 1888		Miss L. READ .. April, 1886		Miss A. HAMMON .. Oct., 1894			
Mrs. BOULTON .. Nov., 1888		Miss H. D. DAY ..		<b>Sousse.</b>			
Miss K. ALDRIDGE .. Dec., 1891		<b>Constantine.</b>		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		<b>Algiers.</b>		Mr. W. G. POPE .. Feb., 1891			
Mrs. PATRICK .. Sept., 1889		Mons. E. CUENDET .. Sept., 1884		Mrs. POPE .. Dec., 1892			
Miss F. R. BROWN .. Oct., 1889		Madame CUENDET .. Sept., 1885		Mr. J. COOKSEY .. Dec., 1896			
MISS VECCHIO, <i>Mis. Helper.</i>		Miss E. SMITH .. Feb., 1891		Mrs. COOKSEY ..			
<b>Casablanca.</b>		Miss A. WELCH .. Dec., 1892		Mr. H. E. WEBB ..			
Mr. J. J. EDWARDS .. Oct., 1888		<b>Oran.</b>		<b>AT HOME.</b>			
Mrs. EDWARDS .. Mar., 1892		Miss R. HODGES .. Feb., 1889		Miss I. L. REED .. May, 1888			
Dr. G. M. GRIEVE ..		Miss A. GILL .. Oct., 1889		Dr. H. SMITH ..			
L.R.C.P. and S.Ed. Oct., 1890		<b>Djemaa Sahridj.</b>		M.R.C.S., L.R.C.P. Jan., 1892			
Mrs. GRIEVE ..		Miss J. COX .. May, 1887		Miss GRISSELL .. Oct., 1888			
Mr. H. NOTT .. Jan., 1897		Miss K. SMITH ..		Miss A. COX .. Oct., 1892			
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Miss L. SEXTON .. Feb., 1897				Miss B. BILL, Miss CRAGGS. ..			
<b>Tetuan.</b>				<i>Tutor.</i>			
Miss F. M. BANKS .. May, 1888				Mr. MILTON H. MARSHALL, ..			
Miss A. BOLTON .. April, 1889				<b>DEPENDENCY OF TRIPOLI.</b>			

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