

MATTHEW XXVIII

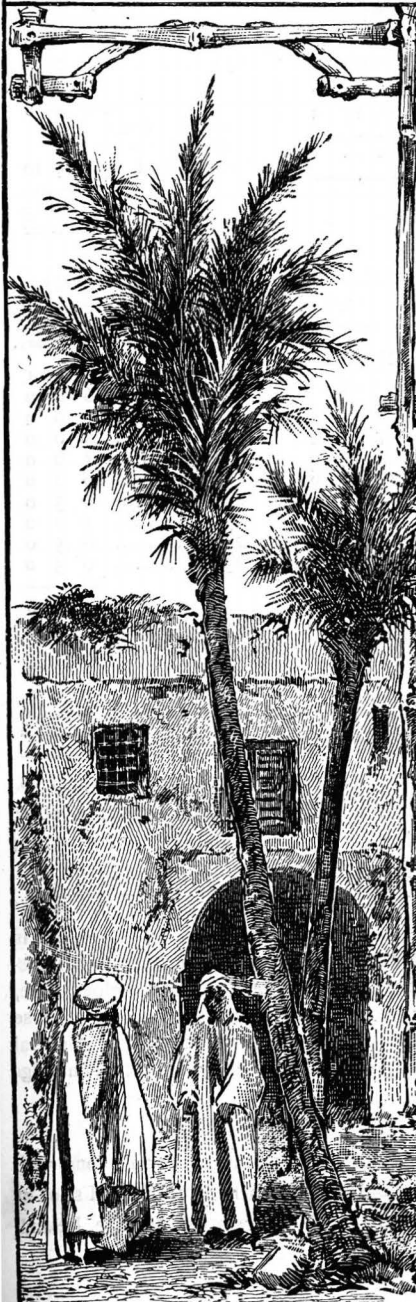
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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.

CONTENTS

	PAGE.
For God	141
Notes and Extracts	142
God my Exceeding Joy	143
To the Friends of the North Africa Mission ..	144
Our New Workers	144
A Delayed Message	144
Spiritual Movements of the Half-Century—Independent Missions	145
Enemies of Christendom	146
Tunisia—Sunshine and Shadow	146
Morocco—The Medical Mission in Fez	147
Our Sisters in Sifroo	148
A Visit to Larache	149
Egypt—Statement of Work done during the Months of August and September	150
Brief Extracts from Workers' Letters and Journals	150
Requests for Praise and Prayer	152
Poetry—Looking	152

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



MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA

LIST OF DONATIONS FROM OCTOBER 1st TO 31st, 1897.

GENERAL AND SPECIAL FUNDS.

Table with columns for General Funds and Special Funds, listing receipts in £ s. d. for various months and categories like 'Readers of The Christian' and 'Shepherd's Bush'.

Amount previously acknowledged £8 0 0
Total £18 3 6

DETAILS OF BATH AUXILIARY. (Special Don. No. 1489.)
Rev. E. L. HAMILTON, Hon. Sec. Carradale, Combe Down.
No. of Receipt. £ s. d.
45 0 17 8
46 1 15 9
47 5 0 0
48 2 0 0
49 0 7 0

Amount previously acknowledged £89 17 10
Total £99 18 3

DETAILS OF BLUNDELLSANDS (LIV & R. PJOL) AUXILIARY. (Special Don. No. 1487.)
Miss E. E. HARRISON, Hon. Sec. News:ead.
No. of Receipt. £ s. d.
35 0 10 0
36 0 1 6
37 0 3 6
38 0 5 0
39 3 0 0
40 0 3 6
41 3 0 0

DETAILS OF DUBLIN AUXILIARY. (Special Don. No. 1499.)
MR. S. S. McCURRY, Hon. Sec. 3, Spencer Villas, Glenageary.
No. of Receipt. £ s. d.
250 6 0 0
251 0 10 0
252 2 0 0
253 1 0 0
254 0 2 6
255 0 5 0
256 1 0 0
257 0 5 0
258 0 5 0

Amount previously acknowledged £72 11 10
Total £83 19 4

GIFTS IN KIND:

Oct 21st, (30s) parcel of babies' clothing.

FORTHCOMING MEETINGS DURING DECEMBER. Table listing dates and times for various church and community meetings.

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.).

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.

SIDEBOARD CLOTHS of white linen, about two yards long, with drawn-thread ends, will be sold for the benefit of this Mission at 6s. 3d. each. Please write to J. I. B., Carramore, Athlone, Ireland.

NORTH AFRICA.

O
that
Ishmael
might
live
before
thee.



A SHOP IN TRIPOLI, BARBARY.

As
for
Ishmael
I
have
heard
thee.

For God.

"To Him are all things."—ROM. XI. 36.

"All things were created by Him and for Him."—COL. I. 16.

"For Thou hast created all things, and for Thy pleasure they are and were created."—REV. IV. 11.

MOST truths have their counter truth, and if we would preserve spiritual equilibrium, we must seek to discover and maintain both the truth and its counterpart, or we shall be one-sided and unbalanced. In presenting the Gospel to the present generation it has been common for the preacher to specially press on the notice of his hearer the great gain to be obtained by believing or receiving the Gospel, gain here and now, and eternally in glory. This is indeed a blessed and most important aspect of the glad tidings, and one which certainly should not be overlooked or relegated to obscurity, but on the other hand it is not the only and hardly the most important aspect of reconciliation with God. If the sinner is blessed in coming to God, God also has His satisfaction and joy. Those who have been rebels now become loyal subjects and devout worshippers, and seek to render to God the glory due to His name.

Has not the almost exclusive presentation of the believer's gain in being reconciled to God had an unfortunate effect upon the Church? Have we not come to look upon the Gospel as a system by which we can get from God the

greatest possible amount of blessing for ourselves, while largely overlooking our responsibility to Him, and has it not thus been made a means of encouraging and developing our selfishness?

In temperance work also there seems to have been special prominence given to the thought of the personal gain to those who might adopt total abstinence principles. The self-interest motive has been rightly but too exclusively appealed to, with the result that not a few of those who have escaped the evils of strong drink have fallen into the snare of selfishness, meanness, and covetousness. Converts to Christianity also have been in danger of seeking their own blessing more than God's glory, and their own pleasure rather than the advancement of the Kingdom of God. Even amongst the spiritual there is sometimes a craving for the *pleasure* of spiritual power which perhaps the suppliant persuades himself he desires only for useful ends.

Ought we not now therefore to seek to give special concern to the other side of the truth, until a true balance is obtained? Ought we not to seek that God may get something out of us instead of almost exclusively trying to get all we can out of Him? But some one will say, what can God get out of me that can be of any use to Him? More, perhaps than we have thought; He can get worship; in fact John iv. tells us that He seeks it; He can get glory, and indeed He will in one way or another. A rich and mighty prince may not need the material gifts of his comparatively poor subjects, but if these poor gifts are tokens of their loyalty and love, they will be priceless to Him as evidences of their affection. So our glorious God has no need of our silver or gold for their own sake; but as an evidence of our love and appreciation of His worthiness even a cup of cold water is of inestimable value.

We sometimes pray that God may save, bless, and honourably employ our children in His service. This is of course natural and right, but is there not something higher? Might we not ask that they might be a joy and an honour to God as well as to ourselves. Might we not desire that God might say of them in some measure as He said of our adorable Lord "In Whom I am well pleased." Christ, as Wisdom, could say, "I was always *His* delight." The Father had joy and delight in Him. Is it not possible that He may have a measure of joy and delight in us?

It is always a pleasure to parents when their children enter heartily into their plans and purposes, in fact when the children make the parents' business or objects their own. The Lord Jesus said, "Wist ye not that I *must* be about my Father's business. So heartily did He enter into the Father's purposes that attention to them was an absolute necessity.

What then is the Father's great business. Is it not to reconcile the world to Himself. To this end He gave His Son to a life of humiliation and a death of shame and expiation; for this purpose He sent His Spirit to convict and convert; with this object He leaves His people here and bids them make known His Salvation; for this reason He waits while the weary centuries pass, that men may repent, believe and live. Have we entered sympathetically into this His absorbing business? If so, His heart is glad, He is delighted. If not, He grieves that we are not in practical fellowship with Him. If we make what are called great sacrifices for this end, counting them rather great privileges He sees we are one with Him after a real fashion and His heart is refreshed. Have we given Him this joy? May we do so more and more, that thus we may be "Something for God."

Notes and Extracts.

PRAYER MEETING.—We gather for prayer at the Mission Centre, 21, Linton Road, Barking, every Friday afternoon at four o'clock, when intercession is made for some portion of the North Africa Mission Field. Any friends able to join us on these occasions will be heartily welcomed. Convenient trains leave Fenchurch Street at 3.28; Liverpool Street, 2.58; Camden Town (North London), at 3.2, changing at Dalston and Bow; and Kentish Town (Midland), *via* South Tottenham, at 3.36.

ARRIVAL.—Mr. J. J. Edwards, of Casablanca, who has been seriously ill, reached London on Monday, 15th November, per P. and O. steamer *Ballaarat*, accompanied by Mrs. Edwards and family.

DEPARTURES.—Miss M. C. Lambden sailed for Gibraltar by the P. and O. steamer *India*, on Friday, October 29th, on her return to Tangier.

Miss E. North left London on the evening of Tuesday, November 2nd, *via* Paris and Marseilles, for Tunis. Miss North will (D.V.) make a brief stay in Sousa, and as soon as arrangements can be made will move on to Kairouan.

Mr. W. T. Fairman sailed on Friday, Nov. 12th, by the Prince Line steamer *Tuscan Prince*, for Alexandria.

WE are not the most useful when we are most wordy, but when we are most prayerful.

DR. T. G. CHURCHER reports 272 visits from patients during the month of September. He says: "The services in the morning at the Medical Mission, also those in the evening at the Baraka, have had their usual interest. It is touching sometimes to have a bright face turned to one, and to hear the tone of interested surprise, as the man says, 'What! did He then really die?' the Gospel truth flashing for the first time upon the mind."

OUR BROTHER since writes: "I received some comfort the other day, when depressed, from Heb. xi. 13: 'These all died.' So death has been the lot of not a few, even excellent men. 'These all died in faith,' so that mine is no absolutely novel experience in having to wait a dozen of years to *see* results.

"What a time of waiting some of these old saints had! But they 'all died in faith, not having received the promises,' so that right on to the end of the chapter it was the same. A few days' tenting in bad weather between Fez and Tangier upset me, but Father Abraham and those who followed him kept it up all the year round for a lifetime.

"And what a glorious example the Captain of our Salvation gave us Himself of Faith whereof He is the perfecter!"

THE Dublin Auxiliary, which last year contributed £211 on behalf of Mr. and Mrs. Edwards, of Casablanca, and Miss Mellett, of Fez, propose, D.V., to have a Sale of Work early in December next. Friends willing to help with articles for sale, etc., are invited to communicate with Mrs. Acaison, 94, Moyne Road, Rathmines, Dublin.

It has been pointed out that "whereas, in the first century of Christian missions, a large portion of the work has been done among the *lowest* tribes, the Church is now face to face with the ancient religions of the East, and has a very different and much more difficult task on hand." True, it is different in *form*, no doubt, but whether more difficult in *fact* may be questioned. The conflict has been with the animalism of men, but now it will be with the sins of the spirit, with subtle theories as to God and man and nature; yet underneath the one and the other lies the obstruction in *the condition of the heart*. The carnal heart, and not mere habits of life or modes of thought, constitutes the supreme hindrance to the truth in every nation. But even taking the intellectual difficulties at their worst, they need cause no anxiety. At the beginning the Gospel grappled with the most rampant sins of the flesh, with the sins of the spirit, and with the ablest pagan thinking the world has ever known—and conquered. What can Benares, or Calcutta, or Peking, or Tokio put forward, that Jerusalem, Athens, Corinth, and Antioch did not also oppose to Jesus Christ? Yet they opposed in vain.

MICROSCOPIC OBJECTS.—We have received from a kind friend of the Mission some beautifully prepared microscopic slides for sale at prices varying from 1s. to 3s. each. They are suitable for all kinds of students of nature, ranging in size from whole insects half an inch in length to minute bacilli. A list of fifty different specimens would be sent to intending purchasers. Application to be made to the Hon. Sec., 21, Linton Road, Barking.

In the strong appeals which are going out for special contributions to save home and foreign missions from crushing debts, should not more emphasis be put on faith in the good hand of our God? Our efforts may degenerate into confidence in the arm of flesh. Dependence upon human expedients and alliances almost ruined Hezekiah of old in presence of Sennacherib. While using the proper means at command would it not be the wisest thing to go first into the house of the Lord and, Hezekiah-like, lay the whole matter before God in agonizing prayer?—*North and West*.

MR. W. SUMMERS (from Egypt), who is now home on furlough, will, D.V., be visiting Scotland in the month of January. Friends able to help forward this work by arranging meetings in Churches, Halls, etc., will please communicate at once with the Hon. Sec., N.A.M., Linton Road, Barking.

THE statement that Mohammedans never drink will scarcely bear investigation. A well-known French traveller, a great supporter of Mohammedanism, recently wrote as follows about the Foulahs, who live in the Western Soudan: "All are Mohammedans without exception, and all are drunken in the fullest acceptance of the word, Towards five o'clock in the evening it is no longer possible to have serious conversation with them.

"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.

GOD MY EXCEEDING JOY.

THAT means in other words, "I am so happy in God, I cannot describe it, it passes everything, my cup is running over." Let us seek to lay hold on this, and to knock, knock, knock at this verse, in the way of prayer, in the way of meditation, in the way of careful, prayerful consideration, until we get an abundant blessing out of this word.

This was spoken and written by an Israelite, who had only learned of Christ in the way of prophecy, who had no minute, particular instruction as we have through the instrumentality of the apostles and evangelists. The Spirit was not given to him as it is given to the church at large now. The whole revelation which God has been pleased to put into our hands, so that in a small volume we may carry it all, and read it as often as we like, and whenever and wherever we like, was not in the possession of the Psalmist. And yet he says regarding God, "GOD MY EXCEEDING JOY."

Oh, that this might be the experience of every one of us, and, if it is not our experience, why is it not? And shall we not come to the holy, godly determination, that we will seek after it, we will pray for it, we will wrestle with God on account of this, that we too may be able to say, "GOD MY EXCEEDING JOY."

We should never be satisfied except we are able to say from the heart at all times, and under all circumstances, "GOD IS AN INFINITELY LOVELY BEING."

But when we are brought to this, let us go on further, till with the Psalmist we are able to say, "GOD MY EXCEEDING JOY." It is to be obtained in this manner, it is to be obtained in this life, by the weakest and feeblest of the children of God, it is to be obtained BY YOU AND BY ME, beloved brethren and sisters in Christ.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

November 19th, 1897.

DEAR FELLOW-HELPERS,

In my last letter I mentioned the illness of Mr. Edwards of Casablanca. He went up to Tangier for a little change, but had a rather bad attack of fever there, so after a few days in the hospital at Gibraltar, he has come on with his wife and children to England to recruit; we are thankful to say he is already much better, though still decidedly weak. Some of the workers in Tangier have also been suffering from fever. It is extremely disappointing to workers to have to come home for a time, but though the climate of North Africa is very good compared with the Congo, it is decidedly trying, especially to some constitutions. We have mercifully been preserved from any large number of deaths, in fact, only one missionary of our Mission has been carried off by disease in North Africa, though two others have died at home; still there is a good deal of malaria at times and enervation. We would therefore ask that our friends may be borne up in times of weakness and illness.

Miss Herdman has had some interesting journeys in the neighbourhood of Fez, while Miss Copping has worked away at the Medical Mission, at which large numbers have attended. Miss Mellett and Miss Denison have also visited Sifroo.

In addition to the Kabyle lads who have professed conversion at Djemâa Sahridj, referred to last month, several boys also have professed to be brought to Christ in Mr. Cuendet's meetings. As to whether these professions in all cases are genuine it is perhaps too early to speak positively, but the very fact that these Moslem lads should dare to confess themselves as Christians is most encouraging.

Mr. and Mrs. Michell have paid a short visit to Constantine which was much enjoyed by the friends there.

In Tunis and Sousa the work is going on as usual. Kirouan is now definitely occupied by Mr. and Mrs. Cooksey, who will shortly be joined by Miss North and Miss Addinsell. Dr. Churcher visits the city to heal the sick from time to time, and there are some hopeful cases of those who are interested.

In Tripoli the work is going steadily forward. Those who come to the Mission are watched so that some are afraid to attend.

In Egypt Mr. Hooper, together with the native convert Ayoub, has had an interesting itinerating journey in the Delta. Mrs. Dickins is busy with visiting and classes, in which she is helped by a Christian-Syrian Bible Woman. Miss Van der Molen and Miss Watson are now established at Rosetta and seem to be winning their way, notwithstanding the fanaticism and prejudice which prevail there.

Mr. Summers is staying in England all through the winter in the hope of stirring up increased interest in the spiritual needs of the Mohammedans of North Africa. We shall be pleased if friends who can arrange meetings will kindly communicate with us with this view. Mr. Summers has had very interesting and thrilling experiences both in Morocco and Egypt, in which countries he has spent over ten years.

Mr. Fairman has gone forth. We hope to have two more new workers ready to start early in the New Year.

Funds have not come in rapidly the last few months, still, on the whole, there is considerable improvement over the last year or two.

Please continue to pray that the spiritual life of those occupied in the Lord's work in North Africa may be constantly developed, and that they may increasingly be conformed to the image of Christ; also that they may know more and more of the power of His resurrection.

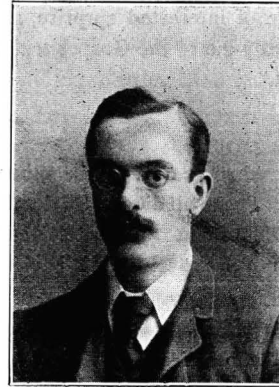
I remain,

Yours faithfully in the Lord's service,

EDWARD H. GLENNY.

OUR NEW WORKERS.

Walter Trotter Fairman, who is twenty-three years of age, comes of Christian parentage, his father having been for



WALTER TROTTER FAIRMAN.

many years a deacon at the York Road Congregational Church, Lambeth. He has attended from his earliest years the Sunday-school connected with Trinity Congregational Church, Brixton, and where he subsequently became a teacher, engaging also in Christian work in a variety of ways, more especially in the open-air and Band of Hope. His conversion, which occurred when he was about the age of eighteen, was, humanly speaking, the result of an earnest conversation with one of the deacons of the church at the close of a Sunday evening

service. He was there and then led to yield himself to God, and to rejoice in His perfect cleansing through the power of the precious blood.

Upon leaving school he became a clerk in a barrister's chambers, where he remained for over six years; but the love for souls and intense desire to lead men to Christ, which developed in a marked degree, led him ultimately to forsake the law for the Gospel. He applied to the North Africa Mission in October, 1894, was accepted, and went to Harley College for training. He has since spent twelve months at Barking, where he has received a thorough grounding in Arabic under Mr. M. H. Marshall, and has now gone forth to reinforce the mission staff in Egypt.

A DELAYED MESSAGE.

On the 7th of April, 1890, a postal card was sent from the office of the Young Men's Christian Association in St. Paul to a person in Minneapolis. On the 17th of September, 1891, the card was returned, with the interesting information that the person was not there. In the meantime the man who wrote the card had been for nine months a foreign missionary.

The Minneapolis post office was about as slow in delivery in this instance as many of the Lord's servants are in delivering the message committed unto them. God's letter to the lost is marked "*post haste*," but over a thousand million to whom the message is sent have failed to receive it, and the document is still in the hands of the unfaithful, indifferent, negligent servants.

Something or somebody was wrong when for nineteen months this epistle was out of sight and out of mind, when it could have been carried in person and been delivered within sixty minutes after the ink was dry. But 1,800 years have rolled around, and the undelivered message to the lost is hidden away in the pockets, trunks, or shelves of the department clerks to whom the Lord God has entrusted it. And if ten thousand men and women should start at once to carry it to its addressed destination, word must come back to the Lord God—"not there—passed away."

In the case of the postcard no great loss was suffered; but in the other case millions of souls have been and continue to be lost, thousands in a day.

THE successful workers are not those who want the place, but whom the place wants.

SPIRITUAL MOVEMENTS OF THE HALF-CENTURY.—INDEPENDENT MISSIONS.

BY ARTHUR T. PIERSON, D.D.

Extracted from the "Missionary Review of the World."

"O GOD, I BELONG TO THEE!"

WENDELL PHILLIPS was recognised as perhaps, in his day, the foremost of American orators. There was especially noticeable about him a marked *ethical momentum*. No other word so well expresses it. Momentum is the product of the mass of matter by the velocity of movement. When he spoke on great moral questions, he carried his auditor with him by an oratorical force, into which entered two grand elements: first, there was a noble, strong, weighty manhood at the back of the speech; and second, there was a rapid, onward movement in forcible argument and intense earnestness of emotion and lofty purpose, all facilitated by simplicity of diction and aptness of illustration.

This American Demosthenes had gone through the temptations, which a rich young man confronts, to early dissipation, and developed a great moral character, which must cause him ever to remain one of the noblest figures in the history of New England.

An interesting fact is related of his early boyhood: One day, after hearing Lyman Beecher preach, he repaired to his room, threw himself on the floor, and cried: "*O God, I belong to Thee!*" Take what is Thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me, and whenever a thing be right it may take no courage to do it."

"And," observed Mr. Phillips in later years, "I have never found anything that impressed me as being wrong, exerting any temptation over me, nor has it required any courage on my part to do whatever I believed to be right."

What a key to a human life! In that supreme hour his higher moral nature, with God's help, subjugated his lower self; and for him, henceforth, there was no compromise with animal passion, carnal ambition, selfishness, cupidity, or any other debasing inclination; they were "suppliants at the feet of his soul."

The supreme motive to world-wide missions is found when any man or woman can say from the heart, "*O God, I belong to Thee!*" and no other impulse is proof against all worldly argument and temporary discouragement.

We are now, in the natural course of these careful tracings of the spiritual movements of our time, to look at some of those undertakings which aim at the rapid evangelisation of the world, and for some reason have cut loose from the ordinary denominational and corporate methods. One of these—and there are many others operating in North Africa, South America, Korea, etc.—the China Inland Mission, stands out conspicuous, and is taken as an example of all, as it is, perhaps, entitled to outrank the rest, both from priority in time and scriptural simplicity of method. Its history has recently been put into a printed record, and we can safely commend its careful perusal to those who would minutely look into one of the most romantic, heroic, and inspiring chapters which modern missions have added to the unfinished "Acts of the Apostles."

The history of this enterprise now spans a little more than a quarter of a century, and already its stations are scattered over an area continental in extent; its missionary force numbers nearly 700, with about 350 native helpers—a total working force of about 1,000—last year reporting about 250 stations and out-stations, over 5,200 communicants, and 18,000 adherents, having added 850 last year; 66 schools, with 880

pupils; and an income for the last reported year of nearly £34,000. Interdenominational from the first, and now international, it has given such ample scope for testing the practicability of the principles which underlie it and the methods which it advocates, that there is a certain obligation on us to examine candidly and carefully into its annals, that we may see if God is not behind it, teaching us all some great lessons.

Its founder, Rev. J. Hudson Taylor, himself asserts that "the firm belief in the plenary and verbal inspiration of God's Word lies behind the whole work. It is assumed that His promises mean exactly what they say, and that His commands are to be obeyed in the confidence that 'all things are possible to him that believeth.'" He adds, "A personal experience of more than forty years has growingly confirmed this confidence, and has shown us ever new directions in which to apply it. We were early led to trust the Lord to supply *pecuniary* needs in answer to prayer, and then to obtain, in the same way, *fellow-workers* and *open doors*; but we did not learn till later what it is to 'abide in Christ,' and to find *spiritual need* all met, and *keeping power* through faith in Him. More recently the infilling and refilling with the Holy Spirit has taken a place among us, as a mission, that it had not before, and we feel that we are still only beginning to apprehend what God can do through little bands of fully yielded, fully trusting, overflowing filled believers.

"Thus we have come to value missionary work, not merely for the sake of the heathen, but also as a spiritual education for the missionary, who in the field learns, as never at home, to find Christ a living, bright reality. Nor is the education confined to the missionary, but blesses also the beloved ones at home, who, having nothing too precious for the Lord Jesus, have given up their dearest and best, and who share in their hundredfold reward. Such prove that it is indeed 'more blessed to give than to receive,' and the whole Church at home is not less blessed than the heathen abroad."

The testimony of the founder of the China Inland Mission we give thus fully, because he is entitled to be heard in explanation of his own course, and in interpretation of the history inseparable from his personal convictions and endeavours. It will thus be seen at the outset, how emphatically the brief sentence which opens this article may be written over this whole work: "O God, I belong to Thee!"

God demands on the part of His true servants a perfect and perpetual surrender unto Him without reservation or limitation. We take Him, as He takes us, once and for all, or not at all. He will not consent to be made a liar by our disbelief, to be dishonoured by our distrustful experiments, or to accept our self-offerings under any conditions as to service, or suffering, sphere of labour, or length of time. We are to give ourselves to Him beyond recall, and bear the covenant in constant remembrance. These conditions are not arbitrary or unreasonable. They are the necessary and indispensable requisites to a true consecration. God cannot receive us, we cannot become His in any other way or on any other terms; and above all must such surrender prepare us for any large, spiritual, successful mission to a dying world.

(To be continued.)

A SCULPTOR may use as much skill in carving a statue from an ordinary stone, as from the finest marble. So whatever thy condition is in this world, thou mayest glorify God in it, and bring praise to His name, and show as excellent grace as in the highest condition. He that grinds at the mill may glorify God, as well as he that sits upon the throne.

ENEMIES OF CHRISTENDOM.

It is sometimes said that the Mohammedans of India are among the most loyal subjects of the Queen. We believe this is a great mistake. It is as impossible for a good Mussulman to be truly loyal to a Christian ruler as for a Papist to be loyal to a Protestant ruler. In one case allegiance is due in the first instance to the Sultan of Turkey, and in the other to the Pope of Rome.

Writing of the Mohammedan riots in Calcutta, Bishop Thoburn says: "My judgment is this. The policy of the Government in regard to Turkey produces an effect exactly opposite to that intended. It is held by most persons that it will conciliate the Mohammedans of India if the Sultan is treated with consideration by the home Government. In my opinion it works just the other way. Nine-tenths of India are made to believe that Queen Victoria is in some sense a vassal to the Sultan, and obliged to come to his assistance whenever called upon. This opinion has been carefully cultivated by crafty Mohammedan leaders in India ever since the Crimean War. The success of the Turks in the Greek War has made the Mohammedans generally throughout India more daring than they have been for years."

In other parts of the world the same menacing spirit is noticeable among the followers of the false prophet. The editor of the official organ of the Barmen Mission, which has had so much success among the Mohammedans in Sumatra, writes: "We have often been forced to observe that the whole Mohammedan world is connected by secret threads, and that a defeat which Islam suffers in any part of the world, or a triumph which she can claim either really or fictitiously, has its reflex action even on the work of our missionaries in the Mohammedan part of Sumatra. Thus the recent massacres in Armenia have filled the Mohammedans in this part of Sumatra with pride. They say to the Christians, 'You see now that the Raja of Stamboul (that is, the Sultan of Constantinople) is the one whom none can withstand; and he will soon come and set Sumatra free and then we shall do with the Christians as the Turks did with the Armenians.' And it is a fact that a considerable number of Mohammedans who were receiving instruction as candidates for baptism have gone back since the receipt of this news."

Such testimonies as these should be to the Christian Church as trumpet calls, stirring us to renewed efforts to evangelize the Mohammedan world. The religion of Mohammed, inspiring its votaries with a spirit of rebellion against all authority except that of Islam, and inciting them to unbridled lust and the most atrocious deeds of blood, is a standing menace to the peace of the world, and is the bitterest enemy of Christendom. Yet in face of this enemy Christian statesmen and Christian missionaries are alike content to maintain for the most part a policy of inaction. Armenians are massacred, slaves are bought and sold and done to death with impunity, great tracts of country groan under the oppressive rule of the Turk, and Christians in many parts of the world live in daily fear of their lives; but the Great Powers, though shocked at the atrocities perpetrated in the Ottoman Empire, are paralysed by jealousy of one another and the fear of a disturbance of the balance of power in Europe. No wonder that the feeling is gaining ground in Mohammedan lands that Islam is invincible, and that the aggressive forces of Christianity have no power to turn the followers of Mohammed from their faith. In our advance against heathenism and idolatry we are leaving an implacable enemy on our flank, and if we do not turn aside now to undermine the foundations of Islam's stronghold, some of us will live to repent the days when we neglected to make any adequate effort to overthrow one of the greatest manifestations of the powers of evil which the world has ever seen.—*Malaysia Message.*

Tunisia.

SUNSHINE AND SHADOW IN TUNIS.

BY MARIAN B. GRISSELL.

My first feeling on putting my foot again on Tunisian soil found words in our familiar Arabic expression, "El Hamdu lillah," or Praise the Lord. It is now the middle of the month of October, and the sun is shining with a power more than equal to the hottest day we have experienced this summer in our English climate; but the pleasure of being here overcame much of the lassitude which the heat and sirocco would naturally have caused; and now I want to bring you, my readers, into some of the sunshine and shadow which has crossed my path in this first week of arrival. They have alternated quickly, but the shadows have been wonderfully brightened by the silver lining of the Father's love.

It is not necessary they should be personal, for our little Christian community is so small, that when one member suffers all the members suffer with it, and the same with our joys, we love to share them too.

Now for the sunshine.

"What do you think we were doing yesterday?" said the kind friend who had met me at the boat landing-place, as we made our way towards home. "We were all down at the sea for a baptism!" Since then I have gathered from one and another an account of the conversion and now the baptism of an Italian convert, who was brought to know Christ at Sousse. When Sunday came round we all met together to remember the Lord's death till He come again, and with us was this new member of His Church, a bright, open-countenanced young man. Please send up a prayer for him, that he may grow in grace and in the knowledge of His Lord and Saviour Jesus Christ.

Talk with another fellow-worker brought out enquiries about our Arab friends, and a young girl was mentioned who had only a fortnight ago passed away in consumption. Hers had been a long illness, and we had all known her, and fears and hopes concerning her had often fluctuated, as the difficulties had been made very great by her relatives; so I asked somewhat anxiously if she had given any sign that she had received "the Truth as it is in Jesus." The reply was this—"We feel we have a good hope of her, though we could not say more. When we found her weakness was increasing, we persistently worked for an opportunity to see her alone, and then drew her gently to tell of her faith. She expressed herself clearly that her hope was in Christ, who had died for her sins, and on being asked if she had spoken to her people about it, she explained, 'After you have left I have sometimes tried to tell them, but they would not hear, and then I have heard them saying that I was demented and did not know what I was talking about, but I have put the sheet over my head and smiled to myself, thinking how little they knew about it.'" We cannot judge of such a case, but we look up hopefully, believing the golden gate swings open to very simple faith.

I would like to take you aside into the shadow now, and I think you would learn a lesson, as I did the next morning, when I stood by a little cot, where a European child lay sleeping in the arms of Jesus. But it was too private, too sacred a scene that I witnessed to write about; so suffice it to say, that He who had bereaved was already there to comfort, and tokens of His love were pointed out, leading us to weep and praise together.

There is a deeper shadow fallen than that of such a bereavement; but it is one in which we have the close sympathy of the Lord—one which He must have felt when those who pro-

fessed discipleship went back and walked no more with Him. Do you remember hearing of the Jewish girl Alligra, of whom we had such a happy hope? I can recall her now as a young mother, praying over her sick child in the name of Him who had blessed the little ones, and many other proofs she gave of apparently living faith in Him; but something has now drawn her aside, and her love and trust have grown cold. Someone says cheerfully, "It is just a phase in her life; she will be brought back again." God grant it; but I cannot but recognise with sorrow that the veil seems lowered again over her heart, and instead of the encouraging answers to prayer which she loved to tell of there is many a sad story to hear and untruthfulness to discover. Do pray for her. She is very much out of our reach just now, for she is living at a distance; but the Gospel she knows, and the Lord *can* bring it all back to her heart and conscience. Another shadow, and a deeper one still. To-day I have stood by the bed of a dying woman, one who twelve days ago was evidently struck with paralysis. She is unconscious now, but it is terrible to think that she has never heard the way of salvation. Would she not have a right in the Day of Judgment to ask the question of Christians living only four days' journey from her door, "Why did you not tell me of Him who had brought salvation to you?"

Let me conclude now with a ray of sunshine again. The lantern services are well attended. Last Friday night the room was crowded out, leaving some ten or a dozen men peering in over each other's shoulders at the open door. On the sheet were thrown not only pictures, representing different Bible stories (the explanations to which were quietly listened to), but hymns and texts were displayed—such as 1 Tim. ii. 5: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Such a word is precious seed, and falling into a heart with whom the Spirit is striving, though unrecognised (for He undoubtedly does strive with all), would surely open the eyes to see where to turn for the need to be met. One is inclined to think that a Mohammedan led to desire a better life (we have instances showing that they are so led), and naturally not understanding the need of atonement for sin, seeks for power to overcome his evil inclinations, and in such a verse as that quoted would find it in the person of the Saviour. This gathering for the lantern is also a means of attracting afresh enquirers of past days. There are many who have received the truth intellectually, but have gone back into indifference. One of these, a man some of us have never forgotten to pray for, I recognised, and spoke to afterwards, praying that the words of life might be revived in his heart by the power of the Spirit.

Dear friends, if the God who commanded the light to come out of darkness hath shined in your hearts, making sunshine there by His presence, come and help us to bring Him to these poor dark ones, sitting in ignorance and the shadow of death.

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.

Morocco.

THE MEDICAL MISSION IN FEZ.

BY MISS M. COPPING.

THE morning was very quiet—only forty-six patients, men and boys. At mid-day a young native Christian man brought his wife and two little ones to dine with us, also his mother-in-law—she is by no means a Christian. Dinner was served in native style on the floor, and we all ate without forks from one dish. We spent a pleasant time, and just before they left Miss Herdman and Miss Denison returned from their long journey.

One Friday a large company of women came as usual, and amongst them some very interesting country women; they called themselves the children of Ezra. I was astonished to find tattooed on their bodies the "Story of the Cross of Christ"—each detail of our Lord's humiliation for us. The most perfect picture was one representing a cross in the centre, and a smaller cross on each side. THE CENTRE CROSS had footstones, and three marks above it representing the three inscriptions, and the Trinity; even the spear that pierced the side and the lots cast for the garment were wonderfully marked. I so wished I could send you a sketch of it. On the back of each leg was a perfect fine straight mark representing the narrow path of the Christian faith. Then on each side of the line were set Maltese crosses representing the twelve apostles. This woman had some words on her right shoulder in Hebrew. They probably belong to some Jewish tribe, whose ancestors accepted the Lord Jesus as their Saviour, and when forced to call themselves Moslems have thus tattooed the children of each generation in the hope that someone seeing them might teach them of their crucified Lord, and lead them into the way of life.

On the Medical Mission mornings I do not, as a rule, attempt to teach. The Gospel service is carried on at the other side of the court by one of the missionaries. The opportunity came, however, sooner than I had expected. A few days after I had seen the woman previously mentioned, a young woman came in after the time was up; but as she was suffering from fever I treated her. I have known her ever since we first came to Fez, and yet had never noticed that she had the "Story of the Cross" tattooed on her arm. She herself did not know anything about its meaning, and says she supposes her mother or grandmother, whom she never knew, must have marked her. She was in tears as I told her of all the Saviour suffered for her as well as for us. She cannot read, and only knows a few sentences from the Koran. I tried to persuade her that she was no Moslem, and that her people must have prayed for her, and that if she only asked in Jesu's name, God would accept her and forgive her all her past sins.

To-day I have had a very busy day's work. Went directly after breakfast to see a baby who has fever. Yesterday his temperature was 105, it is 101 this morning. He is the only boy and very precious to his people, they are old friends of mine. I spent an hour with them sponging baby and rubbing in the quinine which he could not take. While there I heard a very sad story of a slave girl. It was the subject of conversation all the time, for the mistress is going to call the baby hers. This slave had a baby only a few weeks old, and her master had taken away the baby and sold the mother. This is not lawful even in *their* religion. I daresay this often happens, but we do not hear everything. While I was still with them a man came for me; he had brought his wife from New Fez to consult me about her eyes, and although it was not the proper day they had to be seen. These poor people had had more than an hour's walk, the woman with the child on her back, suffering from acute ophthalmia: it had

been really warm for days; the temperature in the shade had gone up from 100 to 105, and the sun was very bright.

Before I had dismissed them, an old woman came in. She wanted me to perform an operation on her eyelid; she had heard that I could and will not be persuaded to wait. My instruments are so bad that it seemed cruel to try; however I did as she wished with the kind assistance of two of the sisters, using cocaine that she might not feel all the pain. While I was yet at work I received a note asking me to come and see another patient. I afterwards took tea with some kind friends, and spent a quiet hour or so. On the way home I called again upon the sick baby and found him decidedly better, his father was very thankful. My day's work is not finished, for two gentlemen are awaiting me. A boy of one of them is dying, he has been ill for ten days, and they have used everything they have been told by their neighbours and now, when there is so little hope of his life, they come at night and cry to me. I just put up a few things, my friends' pony is still at the door, and I start, with our faithful man following. After a time I had to dismount, for the city gates were closed; our man tied up the pony, and I went on foot the rest of the way. It was quite dark ere I returned. Both these children recovered.

OUR SISTERS IN SIFROO.

By MISS M. MELLETT.

MISS DENISON and I have been here for the past two months, and were delighted with the reception we received when we came. The people seemed very pleased at having us here, and many are the enquiries to know if we have come to stay with them this time. They think they are very badly treated when we only stay with them a few months, and spend all the remainder of the year in Fez. They say, if we have to divide our time, that we ought to do it fairly, and spend half of the year with them.

We are having a right good time amongst the people, and all seem most attentive and willing to listen—I might even say, anxious to hear, for in some houses we visited they said, "Do tell us those words of yours again; we would like to hear them once more." And in visiting a sherifa the other day, she asked us to sing her one of the hymns, saying, "I was longing to hear them again."

I think we could visit every house in Sifroo, without exception, if we only had the time. But there are only two of us, and we cannot manage to do all we would like to. While passing from house to house many follow us, asking when we mean to visit them, and seem quite offended when we cannot name a day. Many houses we have visited for the first time, and as the people seemed interested, we would like to revisit them, and even promised to, but we have not yet succeeded in doing so. We are called "the people of our word," so we try to keep our promise. We were very much amused the other day when someone knocked at the door, and when the servant answered her, she said she could not let her in, as it was not the time; but she begged to be let in, so the servant said, "Oh! my darling, they are not like us, of many words; they have only one." That argument seemed quite enough, for she went away.

We have a splendid time with the people in our own house four mornings of each week, and many of them seem very attentive to what is said. May our Lord bring home to their hearts the word spoken. We get many Berbers attending, especially on market day (Thursday), but, unfortunately, some of them do not know Arabic, so someone has to interpret, as we do not know Shilha. A few mornings ago we had such an interesting group of Berbers in (eleven). They came with a friend who knew both Arabic and Shilha, and he inter-

preted for us. He being a Christian, spoke to them of the love of Christ, and it was quite touching to watch their attentive faces. One woman said in Arabic, "Wonderful!" I fancy it was the only word she knew.

We have the boys one afternoon in the week, and the girls on Sunday. Both boys and girls are very bright, and we know that some of them carry home what they learn, for one Sunday night we were on our roof and heard a conversation being carried on in the house of our next-door neighbours. We recognised the voice of one of our girls, but could only catch a word here and there, but from what we heard we knew she was telling her parents what she had learned that day at Sunday-school. She then finished up by singing "El, Hum, du, le, lah" (Praise God), in which the other children joined. Next morning her mother was in our house, and she said, "My Fatima has a wonderful memory, for she told us last night what you taught her at your class." We were greatly encouraged by this, for sometimes, when teaching the children, we wonder how much they take in or understand of what we teach them. Please remember the boys and girls of this land in your prayers.

There are some very pretty places round Sifroo, and all within reach of us; but the country is not counted very safe just now, as some of the tribes are fighting quite close to us, so we have not ventured to go to them much, as we would like to. But the people of one of those places ventured to come for us, and we gladly went with them. When we got inside its walls, we were rather surprised to hear the people on either side of us bidding us welcome, and on entering one house a woman met us at the door and said, "A blessing has come to us to-day," this being a very polite saying amongst them. We had a very good time in this house, as a number of people had followed us in. We sat on sheep-skins in the open court, and all the people sat round about us. We sang and spoke to them for some time, and they seemed deeply interested.

While Miss Denison was speaking, a woman said to a boy who was sitting next her, "Oh, my brother, run and call our sister, that she might hear them." Evidently she was so pleased with what she had heard that she wanted her sister also to hear. In passing through the village, a little boy called after us, "Look at the Nazarenes!" but he was immediately stopped by some men who were near him. We have promised to go again to this village, if we can manage it, before we return to Fez.

Now I have told you the bright side of the picture, but, alas! there is a dark side, and many of these women who seem so interested in what we tell them are very bigoted and superstitious, and when we think they have taken something in, some word or act will show how little has really entered their hearts. For instance, one of our neighbours who has heard of Christ again and again, and always seems to like hearing, if in any trouble is sure to visit the tomb of some so-called saint, or dress in a colour to please some spirit (one spirit being supposed to like blue, another yellow, etc., etc.), or try some other form of sorcery. Just now her husband is ill, and she came in two or three days ago, and had a talk with our old servant as to what she could do more for him. "I went down with two other women to the river late last night, and we took up a stone from the water and put it under his head. One of the women" (mentioning her name) "knew the words to say, but I did not, so she said them; yet he is no better. What more can I do? I also mixed the 'son of a chicken'" (an egg) "with cumin and put it on his finger-nails; but he is still as he was."

This is only one instance out of many of the women here, and for whom we ask your prayers, that the Lord would open their hearts that they might receive His Word, and then both bigotry and superstition will be done away.

A VISIT TO LARACHE.

EXTRACTS FROM JOURNAL OF MISS C. S. JENNINGS.

AFTER a week of very happy work with Mr. and Mrs. Hammer, of the Gospel Union, among the villagers in *Roouef*, about three hours' distance from Tangier, I came into town on September 14th, and on Thursday, 16th, started with Miss Brown and her little Spanish maid Antonia for Larache, *via* Alcazar. The first night we encamped at Segidla, where I was evangelizing for nearly five weeks this summer.

Next day, a long hot ride brought us before sunset to *Oulad Mousa*, a dry and thirsty land where water was so scarce we could hardly buy enough for our own needs. I bought of an old woman just sufficient sweet water to make our tea night and morning for three halfpence, and another gave us sufficient muddy thick water to wash our faces and hands in—a tea-cup for each one!

My heart was grieved on behalf of the poor mules, for whom there was no water except at a good distance, and being evening, and dark, our men could not take them down to the well. I gave one mule with a sore mouth a little water out of our hand basin.

Saturday afternoon, soon after three, we reached Alcazar and had a warm welcome from the two American brethren there. We encamped outside the town, but the odour from the putrefying carcass of a mule about forty yards from our tent alarmed us during the night. We treated our nasal organs freely with carbolic and eucalyptus oil, and looked to God to keep us from diphtheria or typhoid. We could not attempt the tremendous difficulty of getting it removed officially, and the Moors will seldom bury their four-footed dead. The next day we moved into a large empty room in the house we occupied last year.

We enjoyed two days of happy fellowship over the Word of God and in prayer with Messrs. Reed and Elson, and on Monday morning visited Spaniards, Jews, and Moors in the town, preaching the Gospel to them and meeting with a warm welcome, and then

On *Tuesday, 21st*, we mounted our mules again and made the journey to Larache by good time in the afternoon. We are comfortably ensconced in the large store-room of a Jew's fundak just outside the city gates. We rent this room at one peseta (tenpence) a day, which is dear, but then it is very large (28 ft. by 15 ft.), on the high road into Tangier, and overlooks the backwater close to the port. By curtains we have divided this apartment into three divisions, and as we have no roof-terrace or yard, all kitchen operations have to be done inside, and we sleep, eat, dress, dispense simple drugs, receive people, and pray, in our rough brick-floored room. We thank God it is so spacious and quiet, far preferable to a dirty little house offered us in the town by Jews.

Doors are open on all hands, and we have opportunities of visiting every time we go into town. Miss Brown has found several Spanish families, and also many Jewish ones who speak Spanish and who want us to visit them. Jewish lads follow us whenever we walk out, clamouring for boobes (small coins), and I am greeted daily by those who knew me nine years ago when here with Misses Herdman and Caley, and also several from Tangier.

Thursday, 30th.—We have now been here nine days, and have but a week left before we leave for Arzila. Daily new doors are opening to us, and we could spend eight or ten hours each day visiting among the people did strength allow. Miss Brown has found a Spanish family here from Tangier who used to attend our services, and she has had good talks in that house with them, and with a second family there. A poor woman from Arzila, who recognised me in the *sök*, called to see me, and I gave her medicine. Also one of our old hospital

patients has been to see me two or three times, asking to hear the words of Jesus.

This town has been visited almost yearly by either Mr. Mackintosh, Mr. Miller, or Mr. Mensink; and this summer Mr. Reed, of Alcazar, was staying here a month. Therefore all readers here have had the opportunity of buying or receiving portions of the Scriptures, yet I am daily asked for books; the Psalms bound up with a Gospel seem to please them much.

One day two Moorish officials near the port, seated at their desks, beckoned me as I passed, and offering me a seat, I soon began chatting. I found one of them had been to our hospital, and it was amusing to hear him relate to his white-haired friend, Si Hamed, all we did there in *cleaning, feeding, and doctoring* the patients, and that our Sultana sent us and paid us for the work! which statement we invariably contradict. Of course there are several who knew me nine years ago, when I was here with Miss H. and Miss Caley, and in the house of one, Florihó, we have received a warm welcome; and as he and his boys speak some Spanish, Miss Brown and her maid are able to talk and sing with them in Spanish. There is a Roman Catholic Church and School here, and four Spanish priests.

A few women and girls come to see me and ask for medicine,



STREET IN LARACHE, JEWISH QUARTER.

but not many—indeed, it would be very difficult to have many patients here, as we have but one apartment.

One day we visited the prison and got a peep of a few of the forty-six white-faced, eager-eyed prisoners there. We were not allowed to enter, but through the window I spoke to them a few words about the Lord Jesus, the Deliverer of our souls from Satan's prison-house of sin. I left a Gospel, and we bought a few of the baskets they make, and promised to go again with bread.

There is a large shed quite close to this fundak, where a band of workmen are building a native boat. I have had several talks with these carpenters, and read the Scriptures with some who are talebs. On two occasions I have been down at 6.30 and talked to them ere they started the day's work.

We much regret we shall so soon be leaving this place, as on all hands there are opportunities of preaching the Gospel to Moors, Jews, and Spaniards.

We have visits from a nice family of fatherless girls whom we used to know nine years ago, and who were then constantly with us; but I have not as yet come across anyone in whose heart the seed sown so long ago and with such faithful earnestness by our two dear sisters, has brought forth fruit to life everlasting. We trust and pray that still many of those living seeds are germinating in hearts and will be found unto praise and glory when Jesus comes.

Egypt.

STATEMENT OF WORK DONE DURING THE MONTHS OF AUGUST AND SEPTEMBER.

By *AYOUB ABDALLAH (a native convert).*

MR. W. SUMMERS, who speaks in high terms of the consistency and earnestness of his native helper Ayoub, has kindly translated the following report for the benefit of our readers:—

"I have spent these two months in Alexandria, Cairo, and Tanta, and while in these large towns I did what I could to spread the knowledge of the Gospel, but especially in the town of Tanta. While in that place I visited the principal mosques, and notably that of Sayed Ahmed el Badawee, which is the largest and most important of all. There I had dealings with the principal sheikhs and teachers, and took the fullest advantage of such precious opportunities for declaring the Gospel. While there I sought to follow the example of Paul the Apostle when he said, 'To the Jews I became as a Jew, in order to gain some,' etc., that is, I went into their mosques incognito, not showing I was a Christian at first, and I began my conversation by a few Koranic verses which have reference to our Lord Jesus Christ and His work. The sheikhs of all grades crowded upon me and I gave them many tracts. This led to intense excitement and interest and their whole demeanour and conduct said, O that this person might stay with us always! Even their leaders did not seek to injure me, but promised to write to me concerning the matters I had discussed with them. In the mosques I dealt with almost 100 individuals altogether.

"I visited the cafés also, but had conversation with only about ten men, that being one evening's work.

"While in Cairo, to which I went for a little holiday, I was most often engaged in telling out the good news of salvation. Sometimes I met the people in the house of Rev. Mr. Hollins (C.M.S.), whither I had invited them to come; at other times, I would walk about with that gentleman in the streets and cafés, and frequently I would engage in a similar work alone, indeed I used every method I could think of to reach the people. Some listened to the Word gladly; others, who had heard it before, were pleased to hear it again. Others, again, wished to correspond with me about the matter, and others to thoroughly reason the question out with me. About 200 altogether were dealt with in Cairo.

"On my return to Alexandria I was occupied with the usual work—meeting the men in the Mission Home and different places in the town. I am meeting with fewer people now than usual, owing to the Mandarah not being open in the evenings as before. I have put gospels, tracts, and copies of the Acts in the hands of over twenty people.

"I pray God that He will bless the Word and crown our efforts with success."

THE man who fails to fulfil his mission to others, fails to find the end and meaning of his own life; cease to *do* good and you will soon cease to *be* good, and may make shipwreck of your personal hope.

The Jews were witnesses of this. God had separated them, but they became self-centred and exclusive, and shut up their bowels of compassion, in a way that God never intended; hence instead of making all nations love them, and seek to walk in the light of their life as a people, they managed to make all nations hate and persecute them—with a hatred, moreover, that deepened with the ages, and at length wrought their utter ruin.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Miss A. WATSON (Casablanca).

Wednesday, September 15th.—There were twenty-four women and girls at the sewing class this afternoon.

16th, 17th, and 18th.—Visited the dispensary every morning, Miss Sexton and I taking turns in speaking to the people.

Monday, 20th.—Rain this morning, the first since my arrival here. Not so many at dispensary as usual. Those who were there listened quietly while I endeavoured to tell them of sin and the Saviour. One man kept saying, "That is true, that is true," referring to the fact that all are sinners before God; and when Jesus was mentioned he asked, "Who is He? Where is He?" It made me wish for "the tongue of the learned," to make them understand; but, praise the Lord, He can and does use the weak things of the world. This afternoon went, as we had promised, to the village near the sea. A woman there said to some others, "Their words are clean, they have kept their promise." We had the privilege of speaking to several fresh ones.

Wednesday.—Sewing class this afternoon—twenty-eight present; so we were kept very busy looking after them. At the close they listened quietly to the words spoken by Miss Sexton.

Thursday.—Visited some huts where we had been once before.

Monday, 27th.—While speaking in the dispensary this morning a man objected to the fact that Jesus was the only way to heaven. He got up from the floor, and, gathering his loose garments round him, said almsgiving and prayer were enough, and would listen to no more, but walked out and did not return even to see the doctor. Have just come in from visiting. Had a nice time with the mothers of two of our class; they were interested in our words and said they understood.

From Miss L. SEXTON (Casablanca).

September 6th.—Dispensary was opened again this morning. In the absence of anyone else, I addressed the patients in the waiting room as well as I could. A good number of both Moors and Jews were there, but speaking was not very easy on account of frequent interruptions on the part of a Jewish lad. There is still much sickness about.

While visiting this afternoon, there came the melancholy sound of wailing for the dead from the next door neighbours. It gave us an opportunity of speaking of the uncertainty of life, and the need of being ready when death or the Lord shall come. And just now, as I write, the weird terrible sound falls on my ear again. Someone else has passed into eternity!

To-day the wretchedness and helplessness of the women struck us more than ever before. Eight women we saw in the house we visited, and all seemed to have something the matter with them. One had a tumour on her neck, another had a disease in her eyes, the rest seemed to have fever more or less, and one poor old lady lay on the floor groaning feebly. They brightened up a bit while we spoke and sang to them, and one the most intelligent, repeated our words to her companions.

There is a school close to our house, and as we returned this afternoon we came upon the Mualem, a grand-looking old man, in his beautiful white garment, sitting outside in the cool. He accosted us kindly, and noticed the little Gospel I was carrying. I told him it was part of the book of God, the words were very good, and asked him if he would like to have it. He accepted it willingly, and promised to read it daily.

So that makes one more for you dear people at home to join us in praying for, that He who is the Way may be revealed through the Scriptures!

13th.—As we left a house this afternoon, a wild rough-looking man accosted us, saying "Come with me." "Where?" we asked. "To my house, and read," he said. So we followed him to a tiny village near, and going into his hut, soon had an audience of five men and three women. We stayed as long as we dared, talking and singing, and then took our leave, after giving a Gospel to one of the men who could read.

From Mr. H. NOTT (Casablanca).

During the building of the two new rooms Mr. Edwards asked me to give an eye each day to the work, and during that time I had opportunity given me of speaking with the men at work on the building, and I gave away several Gospels. Two Jews, specially, to whom I gave New Testaments, were reading them eagerly during their meal-times. I am helping Mr. Edwards a little with his boys, teaching them to read their New Testaments. They are making progress, I am glad to say, and two of them can write quite well. The work and teaching among these lads is very encouraging, and there are distinct evidences that they are influenced by our lives and words, even to the smallest lad. The moral faculty, at least, seems to be awakening, so that the lad that was used to stealing sees that it is wrong, abstains from it, and dislikes it in others; also these lads are conscious of a spiritual influence which we have upon them. Of course, this only applies to the very young lads; whereas El Zazeed and El Hasan are decided Christians, and testify the same by their life. I was very pleased one day when I was reading with the lads to hear an unsolicited testimony to the keeping power of Jesus over the body from one of these lads, El Marty. We were reading in the unwalla close to their house very busily, when I just happened to turn my head to the doorway, where I saw a very dangerous snake coming in the direction of my little group of lads, who were seated on the ground. I just said, "Look!" and at once the nearest, El Marty, seized a stick (which I had brought with me, I knew not why) and soon made an end of the reptile. After we had gathered again to our books, I said to them I knew not why I had brought that stick, but I found it lying in my way to the hut, so I brought it. "Ah," says El Marty, with his bright, smiling face upturned to heaven, "our Lord Jesus knew why you brought it; He keeps." Several little incidents like this in connection with these lads one could relate.

From Mr. J. COOKSEY (Kairouan).

We left Sousa on Monday morning, amid the prayers and good wishes of the brethren and sisters. I am accompanied by Mr. McAlpin, who has come here because of the dryness of the air, being unable to stand the humid air of Sousse. We hope he may improve here. He certainly could not hope to live long in the former place, but seems better here already.

About a month ago Dr. Churcher asked me to deal with two men from Kairouan, who were well disposed, and good readers. We spent an interesting hour together, in which they allowed me somewhat fully to preach the way of salvation to them. We repaired together to my house for lunch, and before leaving I presented them each with a complete New Testament and one copy of "Sweet First Fruits," and now it is one of these men upon whom I called yesterday who has proved a real friend and help up to the present. He has exerted himself to find us a house, which I have rented under agreement for three months. It is the upstairs portion of an Arab house, there being also, downstairs, another living-room and a large store, which might, with a small outlay, be made into a Medical

Mission Hall. The rooms upstairs are in very good condition—being formerly the residence of the Commissaire de Police—but very small, and before it could be made comfortable the courtyard would need to be turned into a living-room by constructing a glass skylight to keep out rain or dust, which might cost nearly a sovereign. Other expenses, in the matter, of paint, etc., would have to be considered, but as I have secured the upstairs rooms at the rate of £16 per year, and the addition of the downstairs portion would not mean a very large item, I think in the end the house would be very cheap.

The chief value of the house is its excellent situation, it is just *outside* the city wall; is semi-detached, in the highest and healthiest part of the town, away from the authorities as far as it is possible to be, and right amongst the Arabs, fronted by a large open market place, and right in the way of the breezes from the hills, which lie at a distance ranging from thirty to seventy miles.

I found that our Arab friend, whom I have mentioned, had spread most exaggerated reports of our learning, etc. Dr. Churcher was represented as quite a genius as a doctor and a veritable "Savant," myself as a talib, etc., who read the Koran and commentaries, etc., etc., so on Tuesday morning I was taken into a writer's shop and surrounded by a company of wise men (?), I had to listen to a sermon from one of the company in praise of Islam, with a three-headed division to show that God has influenced men by that in which they were most interested.

1. Moses was given the power of a master-magician because the people of his time were greatly influenced by that art.

2. Jesus was given the power of a great healer and even to raise the dead, because the Jews were great doctors and were astounded at the superior skill of Jesus.

3. Mahommed was sent with a masterful gift of the Arabic tongue to make known the will of God in that language because the Arabs were ready to revere the man who excelled in their language;—and then a wind-up against the Divine Sonship. I did not feel the least inclination to reply.

I feel convinced of the need of great carefulness and wisdom and of securing ourselves in the city and of becoming better known before taking up a very opposing attitude.

From Dr. (Miss) G. R. S. BREEZE (Tangier).

November 1st.—There have been patients, Moorish and Spanish, to be visited in their homes or to be seen daily. We have also had four in-patients and now have three, but have to provide bed and food for a fourth who is a slave to one of our in-patients. This lady is a sherifa and great saint from Muley Absalom, a place so holy that if one is too poor to go to Mecca, a visit to Muley Absalom will be accepted instead. The woman, who is not at all well off, is a simple sweet creature, and both she and her slave listen very attentively to the Gospel message. We are praying very earnestly that they may so far accept the message as to be evangelists in their own very bigoted and narrow country. The poor woman is so happy over the removal of a tumour, which had been operated on unsuccessfully by a native doctor who practised horrible cruelties upon it.

She was most trusting over it all and is now so loving and clinging. Last night I told her I longed to meet her in heaven, but it could not be unless she accepted Christ as her Saviour. I then told her it was time to sleep, to which she replied, "I cannot yet, I want to think about all your words." May I ask you to remember her and her slave in prayer. We have also got entry into two or three new houses, in one of which they listen most attentively when I talk or read to them, but there are many others who do not care or even dislike the thought of any one but Mahommed.

From MRS. VENABLES.

Oct. 2nd.—During August the Medical Mission was closed, and we had comparative rest from our work. On September 1st we began again with good numbers, refreshed by the rest and so glad to have the privilege of telling again the old old story.

For some weeks I went constantly to enquire for a little boy who was very ill, and who ultimately died. The parents are well off, and had many doctors. The poor mother, who has lost seven children, has not one left to comfort her. We are praying that this trial may be the means of opening her heart to the influences of the Gospel. I have had many talks with her, at times, and have thought her really anxious to hear, but then, again, she breaks forth into a rapid account of all that their prophet will do for them. We are having many more women at the Medical Mission, praise God for increased liberty in speaking and for good attention on the whole.

Another of my friends has lost her child, the only boy in the family, which causes them the more grief; girls are not nearly so important. I found the mother rocking herself to and fro, murmuring "What shall I do? my boy, my boy, who would soon have been a man."

We always expect a good deal of sickness in the autumn, but during the whole of this summer, a serious small pox epidemic has been amongst the natives, and now the cases are of a still worse nature. It is eighteen years since the last epidemic. We hope this one will soon have run its course. Comparatively few take their children to be vaccinated and no precautions are taken to prevent the disease spreading, consequently most of the children take it at a time like this. The greater part of them recover but there have been a good many deaths.

The hot winds are trying at this time of year, but praise God, our party has been preserved from serious sickness.

REQUESTS FOR PRAISE AND PRAYER.**PRAISE**

FOR partial restoration to health of Mr. J. Edwards and others, who have been seriously ill.

That all the remaining workers of the Mission have been preserved from any serious breakdown in health during the present year.

For encouraging news from Djemaa Sahridj, Algiers, and Fez.

PRAYER

THE young Sheikh in Tripoli prayed for in the August number, page 88, still continues his outward profession. It is feared he is too much given to theories, and knows but little of saving grace in his heart. Please pray that there may be wrought by the Holy Spirit, real and deep conviction of sin.

For the boys and girls in Sifroo, Morocco, under instruction, that many may receive the truth, and become Missionaries in their own homes.

For the women of Morocco, most of whom practise sorcery in some form or other; that the Holy Spirit would bring home the Word with mighty convicting power to their hearts.

THE Book of God is a store of Manna for God's pilgrim children, and we ought to see to it that we do not get sick and loathe the manna. The great cause of our neglecting the Scriptures is not want of time, but want of heart, some idol taking the place of Christ.

LOOKING.

"Go."—Matt. xxviii. 19.

"For My sake."—Mark x. 29.

"I will go in the strength of the Lord."—Ps. lxxi. 16.

Look up to God,
And take the step He shews;
He will make clear the next—
The next He knows.

Look not around;
Think not with fear and dread
Of evils that may come—
Has He not led?

Look not within;
Say not thy strength is small—
Thou hast in Him, thy Lord,
Enough for all.

Look not behind;
Thy loved ones are His care,
And He Himself will fill
The vacant chair.

Look not far on;
Moment by moment rest;
Let Him but choose, and thou
Shalt have His best.

"Look from the top,"
Where thou hast climbed with Him
Look on the fields below,
Far off and dim.

Look with His eyes
Of love, and pity great;
Hark! to His gentle "Go"
For My dear sake.

Look in His face;
Oh! think what He did bear;
Thou wilt not then refuse
His work to share.

Look once again;
Look at His pierced hands;
Then go, His Message take
To other lands.

"Look unto Me";
Tell it to all around
That they may see the Christ
Whom thou hast found.

Looking to Him
Who's ever at thy side,
Working with Him, thou shalt
Be satisfied.

[ORIGINAL]

S. McK.

THE battles of the day are lost or won before we have put forth our hands to a single duty, or seen the faces of our friends. The closet holds the key of the situation. If we truly wait upon God in silent heart-subjection in the morning hour, until His voice is heard, and until the heart is fixed, and the mind stayed on Him, then in very truth His peace shall guard and garrison our souls, and outward trouble and distraction will be fronted with inward calm and rest.

Let it be a fixed rule, admitting of no exception, that we tarry with God, till we carry forth His conscious unclouded presence into the arena of our daily lives.

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 Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Ten workers of this Mission are stationed in the capital. Eleven others are carrying on Medical Mission work in Sousa and surrounding villages. The remainder of the Regency, with its cities and villages, is still unevangelised.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. In 1889, two brethren began to labour for Christ among them, and there are now 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 4½ millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are difficult to reach, and very few of whom have as yet been converted.

THE VAST SAHARA, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

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

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 teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing, amongst these followers of the False Prophet.

No salary being guaranteed by the Mission to the Missionaries, their trust must be directly in God for the supply of all their needs.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

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.

Mission Council.

J. H. BRIDGFORD, Tunbridge Wells.
W. SOLTAU ECCLES, Upper Norwood, S.E.

GEORGE T. EDWARDS, Red Hill.
EDWARD H. GLENNY, Barking.
R. C. MORGAN, 12, Paternoster Buildings, E.C.

HENRY SOLTAU, Hampstead, N.W.
JAMES STEPHENS, Highgate Road, N.W.

Office of the Mission—19, 21, 23, 29, AND 31, LINTON ROAD, BARKING.

Hon. Treasurer, W. SOLTAU ECCLES, 140, Church Road, Norwood, S.E.

Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking.

Hon. Physician, S. H. HABERSHON, Esq., M.D., F.R.C.P.,
70, Brook Street, W.

Hon. Dental Surgeon, CHAS. A. CLARK, Esq.,
"Vega," London Road, Forest Hill, S.E.

Assistant Secretary, WILLIAM T. FLOAT.

Bankers, LONDON AND SOUTH-WESTERN BANK, Barking.

Hon Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO., 1, Finsbury Circus, E.C.

Referees.

REV. WILLIAM ARTHUR, Cannes.
DR. AND MRS. H. GRATTAN GUINNESS, Cliff College, Curbar.
DONALD MATHESON, Esq., 46, Harcourt Terrace, S.W.
J. E. MATHIESON, Esq., 38, Ladbroke Grove, Notting Hill, W.

GEO. PEARSE, Esq., Algiers.
REV. MARK GUY PEARSE, 11, Bedford Street, London, W.G.
LORD POLWARTH, St. Boswell's, N.B.
W. HIND-SMITH, Esq., Exeter Hall, Strand, W.C.

Location of Missionaries.

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

Mission Publications.

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

Contains frequent Articles bearing upon the Spiritual Condition of the Mohammedan Races and Tribes, and the best means of furthering Christian work amongst them. Also interesting extracts from the Missionaries' Diaries and Letters, showing the Progress of the Lord's work in Morocco, Algeria, Tunis, Tripoli, and Egypt.

Illustrated by Woodcuts and Photo-engravings. Price 1d. per Month, or 1s. 6d. per annum, post free.

The Annual Volume for 1896.

Strongly bound in paper boards, Price 1s. 6d.; cloth, 2s. 6d., post free, with large Coloured Map of North Africa, 9 by 15 $\frac{1}{2}$, shewing the Northern half of the Continent, with the Mission stations marked in red. Price 6s., post free. The same Map, mounted on stiff cardboard and varnished, with eyelets, price 1s.

BOOKLETS.

"North Africa Mission."—A Small Booklet containing a Brief Sketch of the Origin and Development of the Mission, suitable for enclosing in letters. Price 6d. per doz.

"Open Doors for the Gospel in Egypt."—By Mrs. F. T. Haig. Price 6d. per doz.

"Come and Deliver Me."—Price 6d. per doz.

"Our King's Command: 'Go ye.'"—By C. H. Spurgeon. Price 1d each.

"Progress of the North Africa Mission."—By Major Mackinlay.

LEAFLETS.

Price 1d. per doz.

No. 1. The Rock of His Sonship. | No. 2. Dark North Africa.
No. 3. A Nation Overboard.