

MATTHEW XXVIII

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

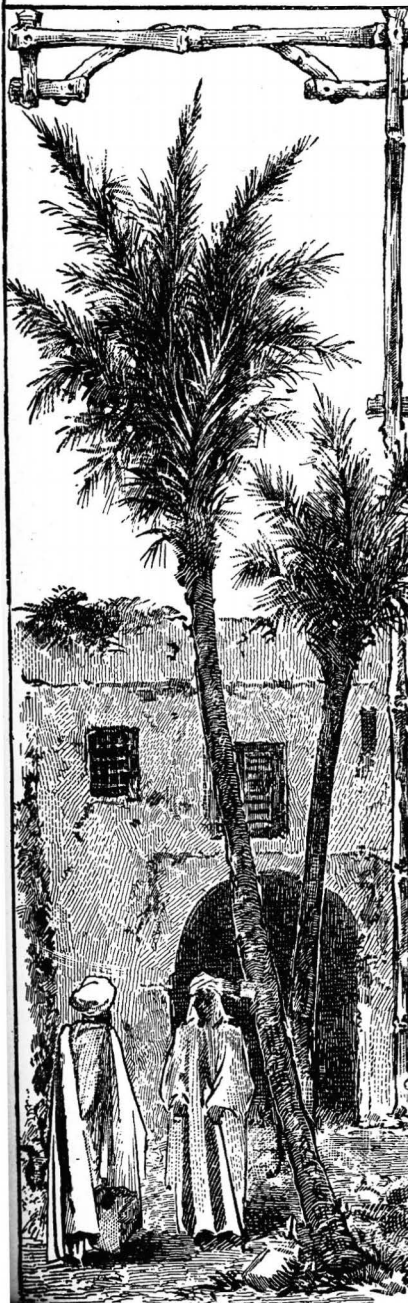
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM FEBRUARY 1st TO 28th, 1898.

GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			GENERAL.			SPECIAL FUNDS.			DETAILS OF BRIGHTON AUXILIARY.			DETAILS OF BATH AUXILIARY.		
1898. No. of Feb. Receipt.	General. £ s. d.		1898. No. of Feb. Receipt.	General. £ s. d.		1898. No. of Feb. Receipt.	Special. £ s. d.		(Gen. Don. No. 2675.)	Mr. W. Hoste, Hon. Treas. 23, Sussex Square.	No. of Receipt.	£ s. d.	(Special Dons. No. 1675.)	Rev. E. L. HAMILTON, Hon. Sec Carradale, Combe Down.
1 ... 2598.....	0 10 0		14 ... 2649.....	0 10 6		1 ... 1674.....	2 0 0		Amount previously acknowledged			59	0 11 0	
1 ... 2599.....	0 10 0		14 ... 2650.....	3 0 0		1 ... 1675.....	16 6 0		£1 10 0			60	10 0 0	
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1 ... 2602.....	10 0 0		15 Wakefield	0 2 0		2 ... 1678.....	1 0 0		(Special Don. Nos. 1684, 1717.)			Total ... £164 9 4		
1 ... 2603.....	0 5 0		15 S. S., Freestone	0 13 6		2 ... 1679.....	1 6 4		Mr. S. S. McCurry, Hon Sec., 3, Spencer Villas, Glenageary.					
2 ... 2604.....	22 0 0		15 S. S., Up.Norwood	0 11 8		2 ... Readers of The Christian	1 0 0		No. of Receipt.					
2 Institute, Glasgow	2 0 0		15 ... 2656.....	2 2 6		2 " " "	4 4 0		313			7		
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2 Readers of The Christian	9 3 6		18 ... 2660.....	0 2 6		2 ... 1685.....	10 0 0		317			11		
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4 ... 2613.....	1 0 0		19 ... 2664.....	3 3 0		5 ... 1689.....	1 0 0		321					
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4 Proceeds Side-board Cloth	0 5 0		21 ... 2666.....	2 0 0		5 ... 1691.....	1 0 0		323					
4 ... 2616.....	0 10 6		21 ... 2667.....	0 10 0		8 Bible Class, Sunderland	6 0 0		324					
4 ... 2617.....	3 0 0		21 ... 2668.....	0 10 0		8 ... 1693.....	1 0 0		325					
4 ... 2618.....	0 5 0		21 ... 2669.....	0 10 0		8 ... 1694.....	2 0 0		326					
4 ... 2619.....	0 10 0		22 ... 2670.....	0 6 11		8 M.H.B., Blackheath	8 0 0		327					
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4 ... 2623.....	5 0 0		23 ... 2674.....	0 5 0		12 ... 1699.....	0 10 0		331					
5 ... 2624.....	1 0 0		23 ... 2675.....	1 10 0		12 ... 1700.....	0 10 0		332					
5 ... 2625.....	4 0 0		23 ... 2676.....	1 0 0		12 ... 1701.....	5 0 0		333					
5 ... 2626.....	0 2 0		23 ... 2677.....	6 5 0		12 ... 1702.....	4 1 10		334					
7 ... 2627.....	2 0 0		23 ... 2678.....	0 1 6		12 ... 1703.....	4 1 10		335					
7 ... 2628.....	1 0 0		23 ... 2679.....	0 1 7		15 ... 1703.....	0 15 0		336					
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7 ... 2630.....	2 0 0		25 ... 2681.....	0 5 0		18 ... Bristol ...	3 13 8		338					
7 ... 2631.....	0 3 8		25 ... 2682.....	1 7 0		19 ... 1706.....	0 10 6		339					
7 ... 2632.....	0 7 6		25 ... 2683.....	1 0 0		21 ... 1707.....	10 0 0		340					
8 Plumstead	0 9 0		25 B. C., Sutton	0 6 0		21 ... 1708.....	5 0 0		341					
9 ... 2634.....	1 0 0		26 ... 2685.....	0 5 0		21 ... 1709.....	5 0 0		342					
9 ... 2635.....	0 5 0		26 ... 2686.....	5 0 0		21 ... 1710.....	1 0 0		343					
9 Bible Class Sydenham.	1 1 0		26 ... 2687.....	0 5 0		24 ... 1711.....	0 1 0		344					
9 ... 2637.....	1 10 0		26 Town Mission Sunderland	0 13 0		24 ... 1712.....	8 18 0		Amount previously acknowledged			£160 1 1		
9 ... 2638.....	0 10 0		28 ... 2689.....	1 0 0		24 ... 1713.....	400 0 0		Total ...			£189 8 1		
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GIFTS IN KIND.			Total, Feb. ... £482 12 4			Total, Feb. ... £614 11 2			Total ... £29 7 0			Total ... £115 11s. was sent to Mr. Cooksey direct.		
309 ... 12 Arabic Gospels			Total, May to Jan. ... 2374 12 9			Total, May to Jan. ... 3109 2 11			Amount previously acknowledged			Total ... £189 8 1		
311 ... 24 Motto Cards for Missionaries.			Total ... £2857 5 1			Total ... £3723 14 1			£160 1 1					
			Total ... £6580 19 2			TOTALS FOR 10 MONTHS.								
						General ... £2857 5 1								
						Special ... 3723 14 1								
						Total ... £6580 19 2								

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.

NORTH AFRICA.



WELL IN GARDEN OF NATIVE CONVERT, TRIPOLI.

Human Impossibilities and Divine Certainties.

"There is nothing too hard for Thee."—JER. xxxii. 17.

"The things which are impossible with men are possible with God."—LUKE xviii. 27.



IN the thirty-seventh chapter of the book of Ezekiel we are introduced to a most interesting and instructive portion of the prophetic Word. The Prophet is carried by the Spirit of the Lord, and set down in the midst of an open valley, which, we may conclude, had, at some former period, been a vast battle-field, where opposing hosts had struggled for the mastery. Years had rolled by, the wolves had descended from their mountain fastnesses, to tear the flesh of the fallen warriors; the keen-sighted vultures had swooped down on their broad pinions to make their banquet on the slain; the winds had sighed over the skeletons—the winter's frost had bleached them and the summer's sun had dried them—and now, as the prophet paced round and round this scene of desolation, the thought that rose in his heart, if it did not find expression from his lips, was this, that "there were very many in the open valley, and lo! they were very dry."

While Ezekiel was considering the matter the voice of the Lord is heard propounding a question which must at first have startled him by its utter improbability, "Son of Man, can these bones live?" How graciously God times all His demands upon our faith: had this question been asked him eight years earlier, he would probably have said "Impossible"; but the wondrous promises to which he had listened in the interval concerning the future of his nation, the solemn prophecies of judgment he had himself been called upon to utter in respect of Tyre, Edom,

Philistia, and other of Judah's many enemies, as well as the glorious visions he had beheld, had for ever sealed his lips to such a faithless answer; and the only words that framed themselves, as his spirit bowed in lowly adoration, were these: "O Lord God, THOU knowest."

The issue being left in God's hands, the command went forth to utter a prophecy regarding the bones, a prophecy, moreover, which was *immediately* fulfilled, for while the words were being pronounced, the power of the Lord was at work, "Behold a shaking, and the bones came together bone to his bone;" then the sinews, flesh, and skin covered them, and only one thing more was needed—"there was no breath in them." Again the prophet raises his voice, "Come from the four winds, O breath, and breathe upon these slain that they may live," and at once the breath of life sweeps over the field of death, and the "exceeding great army" stands erect through the length and breadth of the valley.

This was the vision which the prophet was privileged to behold, and the explanation which immediately followed connected it with the future of God's ancient and favoured people, the Jews. At that time both Israel and Judah were in captivity, either in "the cities of the Medes" or "by the waters of Babylon"; and while the vision doubtless had a partial fulfilment in the return from the first captivity, it mainly looks onward to the time of their final restoration and national conversion.

As we read again the story of Ezekiel's vision, we are impressed with the earlier verses of the chapter, as being a true description, not only of the present condition of Abraham's posterity through Isaac, but that through Ishmael also. As the eye traverses "the open valley" which stretches from the western seaboard of the Continent of Africa, through Arabia, Persia, India, and Afghanistan, to the eastern confines of China, and as we contemplate the TWO HUNDRED MILLIONS of immortal souls living in all these lands under the blighting power of Islam, we feel how solemnly true is the description here given regarding their spiritual condition. The only difference is, that Israel as a nation was conscious of its desolate condition, and confessed "our bones are dried and our hope is lost"; but, alas! Islam has no such conviction of its own impotency. Not only does sin in all its grim power hold them as in a vice, not only are they, through "the deceitfulness of sin led captive by the devil at his will," but "the god of this age hath blinded the minds of them that believe not," so that they are ignorant of their true condition and satisfied to have it so. Can there be a more awful condition than this? And as we remember that with comparatively few exceptions this is true of the whole Moslem world, can we more truthfully describe their condition than in the words of the prophet?—there are "very many in the open valley," and lo! they are "very dry."

But God puts a question to us as He did to Ezekiel: "Can these bones live?" Is it possible that a people so steeped in sin, so blinded, self-satisfied, opposed to the truth, bigoted, and fanatical, can they ever be led to give up their trust in the false prophet, in the Koran, in all the traditions of Mohammedanism, and consent to accept the Lord Jesus as "the Son of the Living God," the Saviour of men? Can they ever "live"? The natural heart says "No, impossible," and we are not surprised. Looked at from a merely human standpoint, it *does* seem impossible, and we have consequently been told this over and over again by those who have lived in Mohammedan lands and are acquainted with the people.

Thank God we have not to do with mere human opinions, but with—

FIRST, THE AUTHORITY OF GOD'S WORD. The command of the risen Son of God, just previous to His ascension, was to "preach the Gospel to every creature." No reservation was made in the case of Mohammedans. Our God is the God of impossibilities, the "God who quickeneth the dead, and calleth the things that are not as though they were"; and He is as able to-day to "breathe upon these slain that they may live" as when He "brought again from the dead the Lord Jesus." The power of resurrection is His, both in the natural and spiritual realms, and we look to Him to fulfil His own word.

SECONDLY, we have what we may call THE AUTHORITY OF FACTS. Space will not permit us to enlarge upon this, but in all Mohammedan lands, where Christian Missions have been at work for any length of time, the Gospel has proved itself to be "the power of God unto salvation" to large numbers of Moslems as well as heathen. Notably has this been so in India, Java, Sumatra, and other eastern lands, while in many others the day is already breaking, and the Lord is gathering out of the ranks of Islam a people for His name.

We would ask our readers' attention to the article on this subject on page 40 from the pen of Mr. S. M. Zwemer.

Notes and Extracts.

PRAYER MEETING.—As many of the Lord's children will be visiting London during this month in connection with the May Meetings, we beg to assure such of a hearty welcome at our Friday Afternoon Prayer Meeting, which commences at four o'clock.

A convenient train leaves Fenchurch Street at 3.28; also one from Kentish Town at 3.36. Tea is provided at the close of the meeting.

DEPARTURE.—Miss E. A. Craggs left England for Morocco by P. and O. ss. *Arcadia* on Friday, February 25th. She was favoured with a fine passage, and reached Tangier on the following Tuesday afternoon—four days one hour from London.

MR. W. SUMMERS has been holding meetings in the North of England during the latter part of February and the first week of March. He goes (D.V.) to the West of England on March 19th for meetings in Bristol, Cardiff, Newport, and Hereford. He will probably be visiting the Midland counties about the end of April. We shall be glad to hear from ministers and others who are willing to offer him a service on a Sunday, or to arrange a meeting for him on week evenings. For dates, please apply to Hon. Sec.

It is hoped that by the time this paper is in the hands of our friends, the Hon. Sec. of the N.A.M. will have reached England. He will have visited all the stations of the Mission, with the exception of Fez and those in Egypt.

MR. DICKINS and **Mr. Hooper** left Alexandria on Tuesday, March 1st, on an itinerating tour. They intended going to Tintah by rail, from thence to strike the river, and journey north-east toward the Damietta mouth. The tour will probably occupy from three weeks to a month.

MISS F. R. BROWN, of Tangier, would be thankful for flannelette, print, or calico for her sewing class of Spanish girls. There is much distress amongst the poor Spaniards.

Other of our friends working amongst the Arab women and girls would be equally glad of remnants, etc., for their sewing-classes.

MISS HODGES writes of a decided movement of the Spirit of God in Algeria. In the interior of the province of Oran there have been several conversions amongst Europeans, and one Arab seems to have sincerely and openly confessed Christ at Mascara.

KAIROUAN.—**Mr. Cooksey's** books, which were seized by the police, have since been returned to him. The sheikhs have given strict orders for the people not to visit his book-shop; so for the moment he has to wait and pray.

DR. BLACKBURN characterizes the legacies left to Missionary Societies, as ammunition taken out of the cartridge boxes of dead soldiers.

A CONFERENCE of British Theological Students has been arranged, under the auspices of the British College Christian Union and S.V.M. Union. It will be held in Birmingham from April 12th to 16th. It is expected that delegates will be present from almost all the Theological Halls of England, Scotland, Wales, and Ireland, and a strong list of speakers has been secured.

We would ask the prayers of the Lord's people for this important gathering, that, if it be His will, many of these students now in training for the ministry may be led out into the regions beyond.

OUR NEW WORKERS.

Miss E. A. Craggs.

AT the age of twelve, the subject of this sketch was led to trust with childlike readiness in a crucified Saviour; this was the result of the Christlike walk and teaching of a godly mother, and an answer to her prayers.



MISS E. A. CRAGGS.

The following year she took her first class in the Sunday School, and gradually the sphere of her usefulness was enlarged by tract distribution, visiting the sick, meetings in gipsies' tents, etc., in connection with the Wattville St. Chapel, Birmingham.

While still a child the needs of the heathen pressed very much upon her heart and while her friends at home withheld their consent to her going to the Mission Field, Miss Craggs entered the Cheltenham General Hospital as Probationer, with a view to fitting herself for foreign work, when the way opened. Then followed five years at the General Hospital, Birmingham, where for three and a half years she had

charge of a double surgical ward, with fifteen beds for males and fifteen beds for females and young children, with a staff of three or four nurses and probationers working under her.

September, 1893, found her appointed Matron to the Cheltenham Cottage Hospital, where she had the double responsibility of nurse and housekeeper. At the end of fifteen months, however, she had a most severe illness and her life was despaired of.

Upon her partial recovery, the longed-for consent was given for her to go to the Lord's work abroad, and after a few months' rest, in which God graciously restored to her a full measure of health and strength, she was accepted by the Council of this Mission and came to Barking for the usual curriculum of study.

Here also the power and kindness of her Christian character were evident, not only in nursing the Arab lad, Salim, who was then here, but also in the influence she had with the youths and boys of her classes.

After a loving farewell from a large circle of Christian friends in Birmingham and other places, Miss Craggs left us on Friday February 25th, and reached Tangier on the following Tuesday. For over nineteen years she had been waiting to obey the command of Matt. xxviii. 18-20, and now God has led her forth.

"Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."—Ps. xxxvii. 5.

MARRIAGE.—**Mr. H. E. Webb** and **Miss L. G. A. Mortimer**, both of this Mission, were united in marriage at Tunis on Tuesday, March 15th, by **Rev. E. L. Hamilton**, of Bath.

A TOUCHING incident is related of two Mohammedans in Asia Minor, desiring the Word of God, but hiding it for fear of persecution. One bought the Scriptures in Spanish, and learned the language, that he might read it in safety. Another walked a hundred miles and paid about 6s. 3d. for a copy—all he could spare from a year's work.

? IT'S NO USE TRYING TO CONVERT MOHAMMEDANS. ?

BY REV. S. M. ZWEMER.

REITERATED mis-statement can only be met by repeated refutation. To some, missions among the Mohammedans, according to their published opinions, are hopeless, fruitless, useless. They say it is impossible to Christianize them, and there have been very few, if any, converts.

Is this assertion a fact ?

Hudson Taylor remarked a few years ago : " I expect to see some of the most marvellous results within a few years in the missions to Islam, because of *this work especially, the enemy has said it is without result. God is not mocked.*" Has the Chinese apostle read the signs of the times aright ?

Here are a few up-to-date facts which speak for themselves, and if they do not silence gainsayers, they will at least greatly strengthen the faith of those who labour for the evangelization of the whole Moslem world.

Dr. Wherry says in his book on Islam, just published, p. 63 : " In India many hundreds of the followers of Islam have publicly abjured that faith and been received into the church." Dr. Martyn Clark, of Amritsar, writes to me in a personal letter, dated April 10th, 1897 : " I should say quite one-half of the converts from among the higher classes in the Punjab are from amongst Moslems. Half of the C. M. S. (Church Missionary Society) native clergy are ex-Moslems. Exact numbers I cannot give you, but I believe our next census will be startling. Never was there such a spirit of inquiry, shaking of the dry bones and raging of Satan as nowadays." Rev. St. Clair Tisdall, of Persia, writes (1896) : " Conversions from among Moslems are not few. In the Punjab they may be numbered by hundreds, taken from almost every position in life. In Turkey a congregation was gathered by Dr. Koelle, but man after man vanished—murdered for his faith, no doubt—and was never heard of more. I have myself been privileged to baptize Moslems of several different races ; one an Afghan, several Persians, one Turk, and not a few natives of India." In the 1897 May number of the C. M. S. *Intelligencer*, we read of some Moslem converts in Persia imprisoned for confessing Christ, and of a company of Moslem women who read the gospel by night for fear of detection. At Bagdad there are converted Moslems in the Turkish army reserve, and at Busrah there is one awaiting baptism. In Egypt there have been scores of baptisms, and last year a student at Al Azhar University and also a Bey's son confessed Christ. Kamil Abd El Messia, who preached Christ in Arabia, was a Syrian Moslem convert. I know of others like him whose names, because they are still living, it would be unsafe to mention.

From Palestine we just hear that " the mother of the keeper of the Great Mosque at Jerusalem, listened to the gospel attentively and repeatedly on her dying bed ;" and other women of the city have also believed. At Delhi, one in the royal family, a Mohammedan Eurasian lady, was baptised last year. The Imam of the village mosque at Batala and two learned Moslems of Bannu were publicly baptized in the spring of 1896. Rev. Ihsan Ullah, a converted Mohammedan, held revival services at Peshawur last year and baptized three Mohammedans. Rev. A. E. Ball, of Kerachi, baptized two Mohammedans, brothers, from the Khairpur state the same year. At Bombay, three Mohammedan inquirers were awaiting baptism last autumn. Rev. M. S. Goldsmith baptized three Moslems at Hyderabad in 1896, and the special services held in that district last year were said to be attended to overflowing by a crowd of English-speaking Mohammedans.

In North Africa, a remarkable movement is in progress among Mohammedans and very many have accepted Christ, but I am pledged to secrecy concerning the particulars.

The latest news from Persia tells of more baptisms. Mr. Stileman reports the baptism of a blind girl named Khurshid, " a fruit of the dispensary work." She enjoyed the daily reading in the wards and attended Bible-classes at the ladies' house. The convert Hamideh (baptized in May) used to pass on what she knew to her blind friend, who soon expressed her wish to be baptized, and said she could rejoice in her blindness, for it had been the means of bringing her to the True Light. She took a keen delight in studying a portion of St. John's Gospel prepared on the Braille system, which had been adapted to Persian by Mr. Tisdall, and she can now truly say from her heart, " Once I was blind, but now I can see, the Light of the world is Jesus."

For fifteen years the missionaries laboured in Algiers, and had only two or three converts to reward their consecration and devotion. Now, however, there is quite an outbreak of spiritual life and blessing among the Kabyles.

The reason that statistics in regard to the exact number of converts from Islam cannot be easily obtained, and when obtained *are altogether too low* in their estimates, becomes evident when we consider the persecution and trial which such converts are subject to in nearly all lands. They come to Jesus by night, and are afraid to confess Him openly in many cases. Sir William Muir's recent translation of the Arabic story " Sweet First-Fruits " makes this very plain. And truth is even stranger than fiction founded on fact. The life of Kamil Abd El Messia, shortly to appear from the press, proves it by a remarkable example.

So much concerning the conversion of adult Moslems. But anyone who knows the character of work in Moslem lands would not be unfair enough to apply the test of baptismal statistics to the work. There are other indications of spiritual life entering the Moslem world. *The Devil takes no antiseptic precautions against a non-contagious Christianity.* And the whole lurid horizon proclaims in persecutions and massacres and raging oppositions everywhere that Islam feels the power of Christian missions—even though they have only begun to attack, in a miserly and puny way, this stronghold of Satan. The whole organised opposition of the Ottoman Government, in all its myriad forms, shows plainly to all but fools that the Moslems are becoming alarmed lest they become Christianized.

The Moslem is a sinner, dead in sin. Only the power of the Holy Spirit can awaken the dead. But " all things are possible to him that believeth." " This kind can come forth by nothing but by prayer." " Why should it be thought a thing incredible with you that God should raise the dead ? "

It is not a time for the friends of the Kingdom to count converts, but to grasp the sword of the Spirit. Thousands of Moslems are studying the Bible in every Moslem land. Their faith may be weak and their fear to confess Christ great. But it is not for us to break the bruised reed or quench the smoking flax. God will yet make these bruised reeds pillars in the temple of our God, and His Spirit will kindle the smoking flax into a burning and shining light. For the things that are impossible with man are possible with God, and in our day He is hastening His word to perform it.

At a recent meeting of the South London Branch of the Evangelical Alliance, Mr. W. Summers, of the N.A.M., showed that there are now not less than from 20,000 to 30,000 converts from Mohammedanism, as the result of the labours of the different missionary societies ; and that consequently the idea is absurd that this is an impossible work. A further stumbling-block to some is the supposed high moral tone created by Mohammedanism among its professors ; he said nothing further was required, in order to dispel this conception, than a residence, say, in a purely Mohammedan state, such as Morocco.

Morocco.

VISITS TO MOORISH PRISONS.

By MISS F. K. TREGILLUS.

Feb. 10th.—This afternoon I accompanied two others to the prisons to distribute bread. A sum was collected which has supplied the prisoners with a loaf each every Wednesday for some months past. We took the Fokee with us, as none but Moors are allowed inside. A dreadful odour proceeding from the prison greeted our noses as we went into the outer court, where the doorkeeper and others were sitting or lounging. On one side was a heavy wooden door, strongly barred and locked, with a hole in the centre large enough to see through into the place beyond where the prisoners are kept. The ground of the prison was damp and dirty. There was very little light, and it all looked inexpressibly gloomy. Some of the prisoners were making baskets of the palmetto which grows in such quantities here; others were sitting with their chins resting on their knees, simply staring in front of them, while one or two were walking about, and we could see as well as hear the iron shackles round their ankles. Poor fellows! no doubt several deserved what they were getting, and more, but very probably several did not; justice is purely accidental in this land.

The bread had not arrived from the oven when we got there, and while we were waiting a soldier brought another prisoner. The doorkeeper took the ponderous key from under a reclining cushion, pulled the great bolt back, and opened the door. The man then stepped in, with a look of hopeless misery on his face, easily accounted for when you think he may never come out again, except to be removed to another prison; for unless his friends have money enough and feel inclined to buy him out, he has a small chance of release. When the bread came the door was opened again, and our Fokee went in. First he counted the prisoners, then the doorkeeper handed him the loaves—flat round cakes—through the hole in the door. They are, indeed, glad to get it, as the Government scarcely supplies them with enough to keep body and soul together. Those who have friends in the town fare better, as they are allowed to receive food from them through this hole. We left 125 loaves here and a few Gospels, but as no one is allowed inside, there is little opportunity of speaking to them. This was the large prison. We then went to the smaller, and left seventy-five loaves. Two of us afterwards went to the women's prison. We had no intention of going when we started, but a man offering to take us, we were glad of the opportunity to get in. It was an ordinary Moorish house, and the women looked fairly comfortable. There were only five—three in one room and two in another. One seemed ill, for she did not open her eyes to look at us. The jailoress, a stout negress, looked eagerly for a tip, as also did the man who brought us.

16th.—After the distribution of bread to-day there were a few loaves over, so I went with these to see if I could get into the women's prison again. To my surprise I had no difficulty whatever. The swarthy jailoress seemed in a very amiable mood. This time I was able to stay, and having my little "wordless book" with me, I explained it to them and then sang a hymn, trying to teach them the chorus. This pleased them very much, and one on whose face appeared traces of tears when I went in, brightened up considerably, though she did not join in. One, the most intelligent looking, could nearly repeat it without my prompting. She did not know the name of "Sidna Aisa" (our Lord Jesus), and told me she had never heard it; but another had, and as I spoke she would enlarge on what I said to the others, and seemed very proud to show them her

knowledge. I asked if I might come again next week, and was assured of a hearty welcome if I did. Praise the Lord for this opportunity. The women we know are degraded, but such as these, our Lord said, go into the kingdom before the self-righteous.

EXTRACTS FROM LETTER SENT TO A MISSIONARY PRAYER MEETING.

By DR. HOWARD D. ROBERTS.

DEAR CHRISTIAN FRIENDS,

For the last three and a half months I have been in a measure filling Dr. Terry's place, as the readers of NORTH AFRICA already know. As it is necessary to keep some time for Arabic study, we have not undertaken quite the same amount of work as when Dr. Terry is here. For example, we have knocked off one of the outpatient days. We are having about an average of twelve inpatients, and last October we saw 206 outpatients—not very large figures, you will say—but with less rush of medical work and a small staff, there is more time left for the evangelising of these people, which is, of course, the first and foremost object of the hospital.

Among the patients that are in just now there is a negro from Tiflat, where the dates grow. He has been with us since the hospital opened—a case of paralysis of one arm after a severe stab in the neck. It has improved slightly, and lately we have been using the electric current, which when he felt for the first time he got frightened and fled to the door, being sure there must be a spirit in it. Now he stands it well, stuffing his jelah into his mouth to prevent his crying if the current is strong. I want you to pray that this seemingly happy black man may get to know what true happiness is in Jesus Christ. He knows some Arabic hymns off by heart, such as "Jesus loves me," and always takes great interest in the reading of Scripture, and explains what we say to the others who do not understand. He goes out in a day or two, although he does not want to much. He said he would be my slave if I would take him!

The majority of cases, I think I can say, get on fairly well, owing to God's goodness to bless. But this is not always the case. We have had two deaths in the hospital. One case I was anxiously watching. I was called away from his bedside to see some friends, and when I was on the way back to him I was told I need not trouble—he was sitting up in bed eating raisins! If this exertion was too much for him I do not know, but he died next morning, poor, degraded, and friendless; I am afraid, no light from above had pierced his dark heart. When death is about to take place, the other patients present will take the bed and turn it in such a position that the patient dies with his face towards Mecca.

The inpatients are constantly hearing the Gospel from the various workers, and always under the influence of deeds which speak louder than words. The in and outpatients get the usual service of half an hour twice a week, and are generally spoken to when waiting to see me.

Please pray for one who feels like Solomon—but a child, knowing not how to go out or how to come in—that he may be given the wisdom needed for showing Mohammedans the way to the Saviour.

THE late Governor Russell (U.S.A.) was on one occasion called to give an address on "Practical Success" to a high-school class, and what he had to say was summed up in this weighty suggestion: "Remember that there is one thing better than making a living, and that is *making a life.*"

CONVERSION OF A SPANISH WOMAN IN TETUAN.

EXTRACT FROM LETTER FROM MISS A. BOLTON.

THIS year, as well as last, we are having a great deal of poverty. Hundreds of starving Riffs have swarmed over the country seeking for food. Here in Tetuan they have taken the work of the very, very poor, working for lower wages and selling their firewood, grass, etc., at lower prices. Many of them are living in caves outside the town, begging what they can, and stealing the rest. Visiting a sick lad down there the other day, Miss Banks found no sign of food beyond some lumps of turnip cooking in water. Leicester friends having sent us some money, we made four gallons of stew each day and fed fourteen or fifteen families for a month. It is very difficult to teach them, for they only understand a few words of Arabic. Miss Banks has a large class of Riff boys for sewing; they are learning texts and showing some signs of understanding.

For some time we have been praying for a certain Spanish home to be opened to us. At first the children came to our school, then the grandmother came to our Sunday meeting. At last she prevailed upon the eldest married daughter to accompany her. For about two months the latter has heard the Gospel, and has now confessed herself a sinner, reconciled to God, through the Lord Jesus Christ. She is doing all she can to bring the other adult members of the family, eleven altogether, to hear the Word read, believing that if they only hear it they will accept it. She has been to our prayer-meeting to-night, and it gave us such joy to hear her giving thanks and rejoicing in being at peace with God. She is praying for the conversion of her husband who is in prison in Spain, and has been for a year. Last week she wrote, telling him of her conversion, and enclosing two tracts. He replied asking for more, so this morning I wrote to him, showing him his condition before God and his attitude towards Him, and preached Christ. I also enclosed a Gospel of John, marking various passages. To-night we assembled to pray that the Word may fall into prepared ground and work the will of God in that prison. Please remember this large family.

We are expecting our first convert in Tetuan to return from Tangier this week. During her stay there she has been baptised.

OUR POOR NEIGHBOURS.

EXTRACTS FROM JOURNAL OF MISS J. JAY (*Tangier*).

WE hear through our friend, Miss Jay, of continued distress, sickness, and suffering among the children in Tangier, but we can only faintly imagine what it must be to have given away the "last garment" and thus be forced to refuse help to these destitute wanderers. The following are brief notes from her last journal:—

"Twenty-eight children in school to-day. I gave garments to five little ones shivering with cold. There is great poverty and sickness among the Moors and Riffs this winter. . . . In the morning a poor Riffian called with her two children, one very ill, and both of them with nothing on but a tiny ragged shirt. She herself has ophthalmia badly in both eyes, and the husband has been down with fever for the last three weeks. They all looked starved, and it was sad to see the way the baby snatched the bread out of my hand and nearly choked himself with it in his hunger."

" . . . To-day a very sad case was brought to me by Hadeeja. A poor, starving widow (such a tall, thin creature), and six little children, the eldest of whom could not have been more than nine. Two days ago a funeral passed my house, and I asked who had died. They said it was a poor man who had

been long out of work, and having taken cold, had at last died of starvation. At my suggestion Hadeeja had found her out and brought her here to-day with the six little ones. Not one had more than a few rags tied round it, and even the bigger ones had nothing on but a ragged shirt. I took all the family into the schoolroom and stopped work while we dressed the six little orphans in two garments each. I had no woman's garment for the poor mother, but we cut one out, and the girls were delighted to make it. The poor thing has no haik, and even the bit of sacking she had round her she had borrowed to come in. I hope to get her a haik in a few days, as I feel sure a few friends will help towards buying one. 'Naked, and ye clothed Me'; these words have been continually with me all through this month. The need for clothing here is as great as for medicine all through the rainy season."

" . . . Through the help of some kind friends I was able, at the beginning of the month, to buy a warm haik for the poor widow. She was very grateful, and was anxious for me to take some of her children into the school, but the girls are all too young to come yet. This month has been very cold and wet, and I have given away almost all the garments (so kindly sent by friends in England) to the poor Riffians who have come into Tangier in large numbers and are in great distress."

Miss Jay's little charge, Aiweesha, was very ill for some weeks early in the winter, but is now much better. Many of the other girls brought little gifts for her which Miss Jay was obliged to take charge of; they were such a queer collection for an invalid—sweets of many kinds, an orange, two radishes, beans, acorns, and nuts!

OUR SISTERS IN CASABLANCA.

FROM MISS SEXTON.

Jan. 7th.—While we were in Mouli B——'s house this afternoon talking to his wives, mother, and a neighbour or two, a woman came in begging us to go and see her husband, who was lying ill in a hut close by. When we got there we found the poor fellow, a great brawny Moor, lying on the floor, groaning in agony. A dog had bitten his foot a month ago. His wife knelt down beside him, and, unwinding a filthy old rag, disclosed a most fearful wound, sickening to behold. Miss Watson bound it up more comfortably for him, and we promised to go again and dress it to-morrow. He was hardly able to move, and it was piteous to see his drawn face and hear him groan, "Allah, Allah!" in his awful pain. We hardly expected him to listen, but with hungry-looking eyes and his hand tightly clasping Miss Watson's, he drank in every word of the Gospel story.

Jan. 17th.—We have gone every other day to dress the poor man's foot, and he looks out eagerly for us. The foot is much better, and he is most grateful. As far as we can tell, he understands our words about Christ dying in our stead, and says they have entered his heart. God alone knows if it really is so.

FROM MISS WATSON.

Jan. 21st.—Again visited the man with bad foot, and had another talk with him. As we were leaving, a woman took us to a hut near, where we found an old man and his wife. We began telling him of Jesus, but he stopped us and said He was only an angel from God, and Mohammed was the only prophet. Just then another man came in, who was more bigoted still, and talked away at a great rate. However, at last I said, "Now please listen to me; I have heard your words." He said, "Go on." So I told him we were all alike, *sinner*s before God, and that there was only one way to heaven. He

only shook his head, saying that God had created twenty thousand prophets, that Mohammed was the last, and that it is sufficient to say, "There is only one God, and Mohammed is His prophet," and all would be well.

FROM MISS DUNBAR.

Jan. 19th.—A good number of women had gathered at the dispensary this morning. They listened very quietly while I spoke, some of the more intelligent explaining to the others. In the afternoon we had our patio nearly filled with women, several of whom had not been before. As we have not very much stuff in hand for garments at present, we were half inclined to turn them away, but the sight of their dirty rags and the thought that they had probably never heard the Gospel decided us to admit them, and to trust that when we should be ready for it the necessary material would be forthcoming.

Jan. 20th.—I addressed the patients in the waiting-room this morning; afterwards helped with the children's class. There were about twenty-five present, who are learning hymns and texts very nicely.

I met a lad who had come to the children's class at Eshcol only about seven or eight times, and asked if he remembered what he had learned. As a proof of it, he immediately repeated the Lord's Prayer and 1 Tim. ii. 5, 6, while several others gathered round to listen.

THE HOSPITAL WARDS.

NOTES OF SOME OF THE IN-PATIENTS.

BY DR. C. L. TERRY (*Tangier*).

"EMMANUEL" BED.

FOR two or three days we had in this bed a young man, who ought to be a very interesting patient to us, considering his past history. About twelve years ago he was supposed to be a convert, and was baptised at Mogador. Every now and then he turns up at Tangier, and comes to stay a few days at the Hospital with some ailment and then disappears as suddenly as he appeared. Once he had been in prison for a long spell, and was very seedy and weak. He is a good reader and always seems very interested in the Gospel and prayer, but it is difficult to make anything of him. He may be really changed in heart, and perhaps has backslidden through fear of confessing Christ; or it may be he was never changed, and was disappointed that being baptised did not mean a regular supply of food, money and work afterwards from the missionaries. Our Father in Heaven who knows all hearts, knows this one also. He is one of many for whom constant prayer should be made viz.: the converts, or supposed converts, who have not stood well.

Speaking of converts, one should perhaps ask for praise to God that the prayers, long and often put up for one, who was for some years a cause of great rejoicing, and then for many years a still greater source of disappointment, seem lately to have been answered. For he has been spiritually restored through two American brethren who are working in an inland town where this convert was living the life of an ordinary Moslem.

Another might be mentioned, who though very timid and afraid of the Government, has several times lately shown a great longing to understand difficult passages in the New Testament, and from his questions has given evidence of spiritual growth. During the year another left Morocco for America. His relationship to a Moorish companion and Jewish woman

with whom he travelled seemed rather to compromise his Christian profession, but he also has again and again shown signs of true conversion. Many efforts have from time to time been made to get the various converts together for regular prayer and Bible study, but after two or three meetings they seem afraid of one another, or suspicious, and soon cease to attend.

The contributors to the "Emmanuel" Bed, are many of them, I know, earnest, praying Christians. May I press this subject of prayer for the converts upon them, and ask them to remember it, when they pray for the patients in their bed? If any of them would care to know the life history, as far as we know it, of any one of the converts, I should be very glad to communicate with them.

Egypt.

IN AND AROUND ALEXANDRIA.

NOTES OF GOSPEL WORK.

BY MR. W. DICKINS.

I THOUGHT it would be interesting to briefly relate how the Lord led us to use the sum of a guinea which was sent to us "for Gospel work in Egyptian villages outside Alexandria" (No. 1588). Our little party of four was divided into two small bands, Mr. Fairman accompanying Mr. Hooper, and Ayoub, the convert, going with me. The account I send relates only to Ayoub and myself.

On the first day we visited the district lying between the Mahmoudieh Canal and Lake Mariotes. After walking to the Grand Square we entered one of the new tram cars, and found at once an opportunity to converse about the Saviour with two native policemen, who received gospel leaflets and showed some interest in our message. On the road several men were spoken to. After some conversation with a well-built official who was superintending some public work, he received a Gospel of St. John, and promised to read it. An hour was spent near some vegetable gardens with a fellah or market-gardener, explaining to him man's ruin by sin, and his need of the redemption in Christ Jesus our Lord. We spoke afterwards to three boys who were in a very neglected condition. They said they did not wish to learn to read, but were content to be like their donkeys and cows. The father came along with a big stick under his arm and objected to our conversation with them, so we wished them good-day and departed, praying that soon these neglected children of Egypt might know the love of Jesus.

Next we met a young effendi, in Government employment, who said he did not wish to learn about another religion until he had learned more about his own. Bye-and-bye we came to a village named "the field of grapes," and here we found men eager to listen to the Gospel message. Under a wide-spreading tree by the canal, in the setting sun, Ayoub began to preach the Gospel, and gradually one and another gathered round. A mason's labourer came down from the scaffold of a building near and showed very great interest. As most of these men could read we gave them each a Gospel. After this we crossed the canal on a punt, walked to a crowded thoroughfare, and entered a café. Here a man enquired very fully about the truth of the Gospel, and we left him our address, so that if he should be disposed he might visit us. We were full of thanksgiving to God for His goodness to us in choosing us for this service, and filled with compassion for the multitudes of precious souls all around wandering as sheep without a shepherd.

On the second day we visited Kafr Douar, a large and important village on the main line to Cairo. We travelled third class and fixed ourselves right in the midst of Moslems. This gave us a fine opportunity of showing our books and expounding the truth.

Practically all the people in the carriage, from twenty to thirty, formed a congregation of attentive listeners. On arriving at the village we walked outside and soon found four of the fellahen resting after their labours in the field. They asked us to sit down with them, and for an hour at least Ayoub was questioning them and answering their questions. Several others were attracted, and all who could read gladly received a copy of the Gospel. After this we came to a Bedouin encampment. Seeing two men repairing a drum, we drew near and soon were made welcome. The mother and six children came and sat around us. The best mat was brought from the tent and we were urged to sit down with them. The donkeys, dogs and other animals were tethered near us. There, in those strange surroundings, we sat and talked concerning sin, and salvation through our living Saviour until the sun sank in the west. We found some strange ideas among them, but at last the elder man admitted he was a sinner and needed the forgiveness of God. The Bedouin seemed more ready to welcome the Gospel message than the people of the towns from what I can see. They have fewer prejudices.

After sunset, as we had to wait for our train until nine o'clock, we visited a café. While there, "tom-toms" were beaten and dancing-girls in a semi-nude condition entered and such a sensual scene ensued as I have never before witnessed. Ayoub expressed the wish to live among these people for three months and preach the purity of the Gospel. Then he said he believed such scenes would be impossible. These people have nothing after their work is done even to elevate or educate, much less to save and sanctify them.

On the third day we were led to visit a village named Hadra. On our way we gave copies of the Gospel to two railway men and a third ran a long way after us for a copy like those his comrades had received. Nearly the whole afternoon was spent in a café just outside the village. A number of old men, sheikhs and others, were stirred to the depths of their hearts concerning our statements of the way of God's salvation. At the conclusion some became very angry and left. Others who remained refused to respond to our salutations on leaving and said "we will not say good-bye to you." But the Lord had enabled us to bear witness to the truth, and we left it in His hands.

On the fourth day we visited another village, and had a long conversation with an old wicker-worker in a most primitive tent made of poles and rushes. He said in his young days he had lived like a mule, because his mother was a mule, but for many years he had lived a good life—meaning that he had prayed and fasted according to the Mohammedan faith. It seemed impossible to convince him of sin and of his need of a Saviour, but we prayed that the Holy Spirit might open his blind eyes to the truth. The things which are impossible with man are possible with God. On the railway platform we enquired about the news of the day from one who was reading the Arab newspaper to his comrades. He at once handed the journal to Ayoub and requested him to read. He took it, and soon found an article referring to religion. From this as a text he preached to them Jesus. Again, in the train, on our way home, we had another splendid opportunity of commending the Gospel to many.

On the fifth day we visited a place named Abu Homous, and again the train provided a good congregation. A few became very interested in the message, and wished for a whole Bible, but we had not one with us. We left Gospels in the hands of several, and thought of the different directions in which they would be taken. On arriving at the station we saw

two large villages on our left hand, and two on our right hand. We found ourselves walking to the right. Soon we overtook a man walking to one of these villages. He was very pleasant, and talked to us freely, and when we arrived at the village he led us to the house of the Omdi, or head-man. Here we received a welcome, and were ushered into the presence of the Omdi and a number of the elders of the village. We were invited to sit beside them on a raised seat, built alongside the house, about three feet high. Coffee was at once served, and we sat listening to their conversation, which seemed to me to be about village politics. By-and-by the servant came in with a large tray of native cakes on his head. The mat was spread on the earthen floor, and we were invited to sit down and feast. Two basins were placed in the midst of the bread—one containing honey, and the other soft cheese. We all dipped our bread into the common dishes and became very interested in a little Arab boy, about four years old, who chatted freely all the time. After dinner the servant brought a jug of water, soap and towel, and washed our hands. We then returned to the rustic couch, and coffee being again served, we took the opportunity of introducing our message. Permission was granted to read Prov. viii., concerning the "Wisdom of God," but when Ayoub asked if he should explain it, permission was kindly refused, the Omdi saying they possessed books of their own. Soon after this we wished them adieu, and left for the next village. We ascended a high hill, where we found a memorial mosque, and sat among the tombs of the sheikhs. Two men and two boys soon came to enquire our business. We showed them the Gospel, and explained some passages to them, and finding they could read, gave each of them a copy. As we were returning, the men came after us, asking Ayoub if I had any money with me. Ayoub considered they intended to rob us, and for a time was afraid, but the Lord graciously delivered us out of their hands.

On the last day we joined Mr. Hooper and Mr. Fairman, taking with us also a native policeman, who showed much interest in the Gospel. We visited San Stephano, and leaving the station, walked to the sea-shore, where some fishermen were frying their newly caught fish on a fire on the sand. They invited us to eat of their bread and fish, so we sat down and spoke of the Bread of Life sent down from heaven. We also had the opportunity of speaking to some firemen who were having their mid-day meal. One read in a loud voice a chapter from the Gospel, and talked about it to his comrades. An old man followed us a long way, enquiring earnestly about the Gospel.

This is but a brief account of how the Lord led us. We gave away more than thirty Gospels.

Brethren, pray for us.

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.

"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.

EVERY person who receives the Gospel receives it in trust, to be by him communicated to all mankind.

ENCOURAGING NOTES FROM ALEXANDRIA.

BY MR. C. T. HOOPER.

THE New Year has opened with much encouragement among those who visit us in the evenings. One man in particular, a neighbour, has been coming in very regularly. He is fairly intelligent, and shows great love for the truth. He has asked for a Bible, which has been given him, and which I believe he is reading. Prayer is asked for this man that he may have courage to come out boldly for the Lord.

Another subject for praise and prayer is the old sheikh mentioned in my journal for January (page 8). This old man travelled over sixty miles to find us out in order to get further explanation on the copy of the Scriptures which I gave him in his village. He arrived at the Mission Station on the 3rd of January, and remained with us three days, most of the time being spent in reading the Scriptures and asking questions. Ayoub was most helpful to him. On the third day we were reading with him Isaiah liii. ver. 6, "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." This seemed quite enough for him; we all knelt in prayer, and he prayed for the first time in the name of the Lord Jesus, thanking God that he had been spared to know Jesus as His Saviour.

On the fourth day he started for his village, first asking for a complete Bible and hymn-book, which were given him. After prayer he kissed us all and said now he could die in the faith of Jesus. He then set out, his staff in one hand, the Word of God in the other, and, we all believe, the Life of God in his soul. We ask earnest prayer for this dear old man of sixty-five years, who has returned to one of the most bigoted and fanatical places that I know. He is miles away from any other Christian, and all the help we are able to give him is to write to him occasionally. But we rejoice in that God is sufficient for the weakest, the youngest, and the most tried. "My grace is sufficient" stands not only as a promise, but a most glorious fact.

Until the 24th of the month, when Ramadan commenced, I had been having some very interesting times, visiting the villages around Alexandria. On one occasion I had quite twenty people gathered in a shop. Many portions of Scripture were read and discussed, agreeing on most points until we arrived at the question of the way of life, when I read and maintained that Jesus was the only Way, the Truth, and the Life for all. Then the little gathering was suddenly broken up, my books thrown on the floor, and people returned to their business after more than one hour's conversation. How sad to see these poor creatures buried in darkness, bound by this terrible system of Mohammedanism, and refusing the light when it is brought to them. Let us pray God to send amongst the people a mighty wave of dissatisfaction with the Moslem faith; may they be led to see the hollowness and sinfulness of it, and also to see themselves as they actually are, buried in sin.

On another occasion I was sitting in a café talking with the people, who had become very interested. Several had asked for Gospels, and were reading, when one came in who became much annoyed and fetched a policeman, who asked me to go with him to the police-station. He not being able to give me a reason why I should go, I refused. Thereupon came another policeman and a sergeant, who investigated my doings most carefully, and finding no charge, apologised and left me. I would ask your prayers for the copies of Scriptures given, and for me that I may have grace and wisdom to speak the truth of God, which we know is sufficient to combat all error, even this masterpiece of the devil—Mohammedanism.

THE MECCA CERTIFICATE.

(Continued from page 34.)

PLATE III.

ON the third page are represented the Holy Places of El Medizet, the tomb of Mohammed.

The Koranic passage at top reads as follows:

"Said the prophet, may God bless him and grant him peace! Who visits my tomb has my intercession."

The large dome in the upper left-hand corner is the tomb of Mohammed. Around the page are drawn the mosque of Fatimeh, mosque of the Strength of Islam, the mosques of Hamzeh, Abu Meker, Ali and Silman, the tomb of Othman, and various other shrines.

PLATE IV.

This page contains the Holy Shrines of Jerusalem. The Haram-es-Sherif, or the quadrangular area once occupied by the temple of Solomon, occupies the centre of the page. The verso of the Koran at the top is from Sura 17:—

"Praise be unto Him who transported His servant (Mohammed) by night from the sacred temple (of Mecca) to the farther temple, the Mosque El Aksa (of Jerusalem)."

The Mosque commonly known as the Mosque of Omar, is here styled "Beit el Mukdas" or the Holy House. Under the dome in the black circle is the "Rock of God," or the "Suspended Stone." Every visitor to this Mosque is startled at finding within it, surrounded by the iron railing, an enormous naked rock. This was very probably the summit of Mount Moriah. Moslem traditions say that when Mohammed made the famous "Mi'raj" or midnight journey from Mecca to Jerusalem, and started to ascend to heaven, this rock followed him till he kicked it back with both feet, leaving the prints of his two feet in the rock, which has ever since remained suspended in the air! The two footprints of the prophet are pictured below the rock.

Below this are the Scales of "Mizan," in which all men's deeds are to be weighed at the last day, together with the shears which cut off the life of men. Men's good deeds are to be placed in one scale-pan, and their evil deeds in the other. The good deeds are the Mohammedan good works, viz. :—(1) To repeat the Creed or Formula, "There is no God, but God, and Mohammed is His Apostle." (2) To give alms to the poor. (3) To pray five times a day. (4) To keep the fast of Ramadan. (5) To make the pilgrimage to Mecca. If one observes these outward rites, his good deeds will outweigh any possible evil deeds. The Arabs have a proverbial saying, "If a man has been to Mecca once, well and good; if twice, have an eye on him; if three times, have nothing to do with him, he has become so holy that he is dangerous," *i.e.*, he has laid up such a stock of religious merit that he can commit any amount of sin with impunity.

At the bottom of this fourth page of the Certificate is the great Bridge of Siraat, of vast length, the width of a hair, and sharp as a razor, over which every mortal must walk barefooted. At the right of it is the pit of Jehenaam or hell, and to the left Jenneh or Paradise. A hazardous feat it is to make the journey, since on it depends one's eternal destiny.

Around this area are pictured the tombs of David, Solomon, Moses and Jacob, and in the right-hand upper corner is seen Jebel Toor Sina, or Mount Sinai.

This Certificate is the Moslem's passport, as it were, to Paradise. It gives one in brief an epitome of Mohammedan faith and practice. Islam is a religion of works, of human merit. There is no way of salvation by a Redeemer. These 200,000,000 of Moslems sorely need to be taught the true way of life, even salvation by faith in Jesus Christ, their true prophet, priest and king.

FIRST EXPERIENCES OF NEW WORKERS.

FROM MR. WALTER T. FAIRMAN.

Two months have passed quickly away since I landed on Egyptian soil, and I now send in my first report. I am full of praise to God for the great privilege that He has bestowed upon me in bringing me to such a land and planting me amidst such a people, and trust that it will not be long before I shall be of some use here as a channel of blessing to perishing souls, through "the good hand of my God upon me." At present it seems that the best I can do is to *look* on the field, take its measure, realise its needs, and, as I behold the darkness and sinfulness of the people, have my heart moved with compassion and stirred up to earnest prayer that the Lord would mightily bless and use those of my fellow-missionaries who are able to proclaim the Gospel, and also to earnestly strive myself to master the colloquial, so that there may be one more engaged in the blessed work of preaching Christ crucified, an all-sufficient Saviour for their perishing souls.

I have also been privileged to accompany Mr. Hooper in several expeditions to villages outside Alexandria, bearing tracts and Gospels. This work has been full of interest and encouragement to me; for as we went from place to place the people generally were eager to listen, ready to approve, and open to receive or buy Gospels and tracts. I was not able to take any very active part in this work; but it was educational and a great stimulus to my faith, and also to increased effort to learn how to speak. Whilst in these little expeditions of ours we were generally well received and our message respectfully listened to, we did not fail in some instances to come across some who wanted to have nothing to do with our message, and in one case, who desired to work us some injury.

I left Alexandria on January 24th for Damanshour where, D.V., I hope to stay some two or three months. There are no English here, so that I am forced to speak Arabic and to endeavour to understand Arabic in a way that was impossible in Alexandria, where there were friends to lean on. Here, if I have a need, I must express my need in Arabic and make folks understand or be unsupplied. Here, day by day, I go out among the people—in the post-office, the railway-station, the Sook, and the streets (not in the cafés just now, because it is Ramadan, and they are deserted), talking, or rather endeavouring to talk, with anyone who has the patience to bear with me.

Not the least of my friends here is the Postmaster, by name Antonio Curmi, a Roman Catholic, who has been most kind to me, and to whose house I go every night for conversation in Arabic. In talking with the people, I endeavour to speak a word for my Master.

I have made friends with some young fellows here who are studying in the American School. These come to my room, and we talk together. The conversation always ends up with the Gospel—feebly spoken, yet the Gospel. They listen attentively, and one, who is a Moslem, has admitted some great things. May the Lord grant that to them the Gospel shall prove "the power of God unto salvation."

X FROM MR. W. KUMM. X

Our brother, Mr. Kumm, in a diary just received, after briefly sketching his journey as far as Marseilles, goes on to say of his passage to Alexandria: "There were about 250 passengers on board, some fifty or sixty being Armenian refugees, who, after having travelled from land to land to find a new home, were now, by order of the French Government, escorted back to their old country and life of misery. Yet one of them told me right cheerfully, 'these persecutions have done our people

good; they have made them come out for Christ. Our Church, only a few years ago, was entirely dead, but is now alive to glorify and serve the Lord.' Thank God if it is so, but may it please Him soon to break the power of Islam—that scourge of the world. . . Alexandria does not give at first a very eastern impression to the new-comer. It is rather a conglomeration of nations and languages; the other day I counted thirty-five nationalities as represented in this city. The heat of Africa does not strike me as very intense. The morning I arrived here we had a heavy hailstorm and I found it colder than when I left England. People here tell me they have never experienced such a severe winter, nearly every day it has been raining fast. . . Our Mission House is a splendid large building right in the centre of the native quarter and near to the sea. On the day after my arrival I began to dive into the mysteries of Arabic, and in the evenings have gone down into the reception-room for the Arabs on our ground floor. Being introduced to some of the Sheikhs, they tried to make me understand their Arabic by speaking as rapidly as they could. Especially one named Mohammed, who calls me his very dear friend, told me a long story in Arabic, in which he used most difficult words. When he found out at the end of his speech that I had not understood one word, he turned round saying, 'behold a man, who knows English, French and German, and does not understand our easy Arabic! Wonderful, wonderful!'"

FROM MISS L. G. A. MORTIMER.

One's first impressions! how vivid they are! Having been now nearly three months in North Africa, I feel how little I formerly realized the intense need of the poor women and girls of Mohammedan lands in comparison with the way in which one's heart is stirred when living amongst them. I often wish that friends at home who have really at heart the extension of the Redeemer's Kingdom, and who long to see Him enthroned in the hearts of all men could for awhile take our place and see the sights we see every day going up and down the streets of Sousse. Instead of getting at all used to it, as one naturally does to other things, the sadness and hopelessness of these lives goes deeper and deeper into one's heart. I can scarcely ever go far from the house without meeting several blind people groping their way along in darkness alone; the physical blindness, only a type of the greater and more deplorable spiritual darkness which enshrouds their souls. One longs for such a command of this language as shall set one's tongue free to proclaim "The light of the world is Jesus."

BIBLE READINGS.

SWEET SLEEP, SWEET REST.

HERE—

1. He giveth His beloved sleep (Ps. cxxvii. 2).
 - (a) Thou shalt take thy rest in safety (Job xi. 19).
 - (b) Thou shalt lie down, and none shall make thee afraid (Lev. xxvi. 6).
 - (c) Thy sleep shall be sweet (Pro. iii. 24).
2. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee (Ps. cxvi. 7).

* * * *

I laid me down and slept (Ps. iii. 5, iv. 8).

HEREAFTER—

His rest shall be glorious (Is. xi. 10).

E. A. H.

Gifts for the Lord's Storehouse.

SEVEN WAYS OF GIVING.

1. **THE CARELESS WAY.**—To give something to every cause that is presented, without inquiring into its merits.
2. **THE IMPULSIVE WAY.**—To give from impulse—as much and as often as pity or sensibility prompt.
3. **THE INDUSTRIOUS WAY.**—To make a special effort to earn money for Christian or benevolent objects by trading, etc.
4. **THE SELF-DENYING WAY.**—To save the cost of luxuries and apply them to purposes which, in our judgment, are worthy of support.
5. **THE SYSTEMATIC WAY.**—To lay aside each week, or whenever anything is received, as an offering to God, a definite portion—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practised.
6. **THE EQUAL WAY.**—To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. **THE HEROIC WAY.**—To limit our expenses to a certain sum, and give away all the rest of our income. This was John Wesley's way.

Numbers profess to give their MITE; by which though they may not confess it to themselves they FEEL as if they had in some way approached the example of the widow, if not actually entitled themselves to a share of praise. While, in fact, there is the immense distinction that whereas she cast into the treasury only two mites because it was her all, they cast in only a mite in order that they may keep their all.—HARRIS.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

For cheering reports from workers in Egypt, especially for one Sheikh, who it is believed has accepted the Word of Life.

For restoration of one who formerly professed to be converted, but who has been for many years in a backsliding state.

For open doors in many parts of the kingdom, enabling us to make known the work of the N.A.M.

PRAYER

For the many who at various times in hospital and elsewhere have professed to have received the truth, but of whom nothing satisfactory has since been heard. That the Lord would graciously watch over the buried seed of past years.

For blessing on an itinerating tour by Mr. W. Dickins and Mr. C. T. Hooper, through the towns and villages on the banks of the Nile.

That an effort to reach the Moorish prisoners with the message of life through the bread that perisheth, may be greatly blessed.

That, in consequence of the resignation of Mr. Patrick, the Lord would graciously provide for the oversight of the Spanish work in Tangier.

MICROSCOPIC SLIDES FOR SALE.—Suitable for all kinds of students of nature, ranging in size from whole insects half an inch in length to minute bacilli. A list will be sent to intending purchasers. Please communicate with the Hon. Sec., 21, Linton Road, Barking.

For the Young.

MY SEWING CLASS.

By MISS F. K. TREGILLUS (*Tangier*).

PERHAPS few of our young readers can imagine what it must be to live in a country where the only education a little girl has is what she is taught at the Missionaries' classes. But such is the case in Tangier, where a Girls' Sewing Class is held every Tuesday by Miss Vining. This lady not having been very well the last few weeks, Miss Tregillus has undertaken to teach them in her absence. She writes of her little pupils: "They are much quieter and better behaved than the girls belonging to sewing classes at home, that is, as far as my experience goes. I think one reason is that they sit tailor-fashion on the floor, and it therefore requires more effort to move about and get into mischief. They mostly seem very intent on their sewing, and do not talk much as a rule. If they are waiting to have their work placed they get more lively, which goes to prove the truth of "Satan finds, etc.," but "skootoo, skootoo" ("be quiet, be quiet"), accompanied by a look which conveys the idea that you mean it, is generally enough to reduce them to order.

To-day, several have finished their garments, so probably I shall not have so many next week. Some sew fairly well, but it is strange how in this, as well as most other things, they do the opposite to that which we do. They hold the hems and fells quite differently—away from instead of towards them. There is one little mite, who looks about six or seven, called Kadooj, and for her age she sews very well—much better than some of the older ones. It is by no means common to find women who can sew, but the men seem to excel in that particular. A lad, who was in the hospital for a time some months back, made me two little bags, beautifully ornamented with silks.

One girl is a Riffian. She does not seem able to understand a word of Arabic, but she understands kind looks and actions. She has only been in the class a short time. It has been interesting to watch her face from week to week, from a faint smile at the start, as if half frightened, she looks now quite radiant if you glance in her direction, and she shakes hands so warmly as if to show in that way the gratitude she cannot express in words. She always sits through the texts, hymns, and little talk at the end, though she understands nothing of it. That is another way in which these girls behave better than English ones. When I am telling them a Bible story they really pay very good attention, and if I stop to think of a word, or wonder which part of the verb I want, perhaps after all using the wrong in my hurry, there is scarcely a smile on their faces. They are very affectionate children. They always ask, almost as soon as I let them in, "How is our Tabeeba?" meaning Miss Vining, and send her salaams, or greetings, when they leave.

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.

CONSIGNMENTS FOR ABROAD.—Will friends sending parcels or boxes to the office for Missionaries in North Africa kindly oblige by advising the Hon. Sec. of their despatch, at the same time giving a summary of their contents and value.

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.).

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-seven missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. As the bulk of the population are in villages, many more workers are needed that this great country may be evangelised.

ALGERIA, within fifty-five hours' journey from London, is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,000,000, 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 excellent roads, and nearly two thousand miles of railway.

The North Africa Mission has five mission stations, with eighteen brethren and sisters working in them. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, Jews, etc., on the coast. Ten workers of this Mission are stationed in the capital. Ten others are carrying on Medical Mission work in Sousa and surrounding villages. Four have just settled in Kairouan. The remainder of the Regency, with its cities and villages, is still to a great extent unevangelised.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. In 1889, two brethren began to labour for Christ among them, and there are now six engaged in the work. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has eleven Missionaries there, including wives. The population of Lower Egypt is five 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.

Its Character is, like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

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

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

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

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

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANCIER.		Tetuan.		REGENCY OF TUNIS.		EGYPT AND NORTH ARABIA.	
Mr. C. MENSINK ..	Oct., 1888	Miss F. M. BANKS ..	May, 1888	Tunis.		Mr. W. REID ..	Dec., 1832
Mrs. MENSINK ..	May, 1890	Miss A. BOLTON ..	April, 1889	Mr. G. B. MICHELL ..	June, 1887	Mrs. REID ..	Dec., 1894
Mr. W. T. BOLTON ..	Feb., 1897	Miss A. G. HUBBARD ..	Oct., 1891	Mrs. MICHELL ..	Oct., 1888	Mr. D. J. COOPER ..	Nov., 1895
Dr. J. H. D. ROBERTS,		Miss I. DE LA CAMP ..	Jan., 1897	Mr. A. V. LILEY ..	July, 1885	Miss B. BILL ..	Dec., 1897
M.B., C.M.Ed.	Dec., 1896	Fez.		Mrs. LILEY ..	April, 1886	EGYPT AND NORTH ARABIA.	
Miss J. JAY ..	Nov., 1885	Miss E. HERDMAN ..	Jan., 1885	Miss GRISSELL ..	Oct., 1888	Alexandria.	
Miss B. VINING ..	April, 1886	Miss M. COPPING ..	June, 1887	Miss A. M. CASE ..	Oct., 1890	Mr. W. DICKINS ..	Feb., 1896
Miss S. JENNINGS ..	Mar., 1887	Miss M. MELLETT ..	Mar., 1892	Miss K. JOHNSTON ..	Jan., 1892	Mrs. DICKINS ..	" "
Miss M. C. LAMBDEN ..	May, 1888	Miss S. M. DENISON ..	Nov., 1893	Miss E. TURNER ..	" "	Mr. C. T. HOOPER ..	" "
Mrs. BOULTON ..	Nov., 1888	Miss L. GREATHEAD.		Miss A. HAMMON ..	Oct., 1894	Mr. W. T. FAIRMAN ..	Nov., 1897
Miss K. ALDRIDGE ..	Dec., 1891	ALGERIA.		Sousse.		Mr. W. KUMM ..	Jan., 1898
Dr. G. R. S. BREEZE,		Cherchef.		Dr. T. G. CHURCHER,		Miss M. A. PRIOR ..	Feb., 1896
L.S.A.	Dec., 1894	Miss L. READ ..	April, 1886	M.B., C.M.Ed.	Oct., 1885	Rosetta.	
Miss F. MARSTON ..	Nov., 1895	Miss H. D. DAY ..	" "	Mrs. CHURCHER ..	Oct., 1889	Miss A. WATSON ..	April, 1892
Miss F. K. TREGILLUS ..	Dec., 1896	Constantine.		Mr. W. G. POPE ..	Feb., 1891	Miss VAN DER MOLEN ..	" "
Miss E. CRAGGS ..	Mar., 1898	Mr. J. L. LOCHHEAD ..	Mar., 1892	Mrs. POPE ..	Dec., 1892	AT HOME.	
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Mr. N. H. PATRICK ..	Jan., 1889	Miss L. COLVILLE ..	April, 1886	Mrs. WEBB, <i>nee</i> MOR-		Mrs. SUMMERS ..	May, 1890
Mrs. PATRICK ..	Sept., 1889	Miss H. GRANGER ..	Oct., 1886	TIMER ..	Nov., 1897	Miss I. L. REED ..	May, 1888
Miss F. R. BROWN ..	Oct., 1889	Miss E. K. LOCHHEAD ..	Mar., 1892	Miss M. SCOTT ..	Mar., 1891	Dr. H. SMITH	
Miss VECCHIO, <i>Mis. Helper.</i>		Algiers.		Miss N. BAGSTER ..	Oct., 1894	M.R.C.S., L.R.C.P.	Jan., 1892
Mr. A. BLANCO ..	" "	Mons. E. CUENDET ..	Sept., 1884	Miss L. GRAY ..	Feb., 1891	Miss L. A. LAMBERT ..	Dec., 1893
Casablanca.		Madame CUENDET ..	Sept., 1885	Miss A. COX ..	Oct., 1892	Dr. C. L. TERRY, B.A.,	
Mr. J. J. EDWARDS ..	Oct., 1888	Miss E. SMITH ..	Feb., 1891	Kairouan.		M.B., C.M.Ed.	Nov., 1890
Mrs. EDWARDS ..	Mar., 1892	Miss A. WELCH ..	Dec., 1892	Mr. J. COOKSEY ..	Dec., 1896	Mrs. TERRY ..	" "
Dr. G. M. GRIEVE		Oran.		Mrs. COOKSEY ..	" "	STUDYING ARABIC, ETC., IN ENGLAND.	
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Mrs. GRIEVE ..	" "	Miss A. GILL ..	Oct., 1889	Miss G. L. ADDINSELL ..	Nov., 1895	Mr. E. SHORT, Mr. H. W. PELLIS,	
Mr. H. NOTT ..	Jan., 1897	Djemaa Sahridj.		DEPENDENCY OF TRIPOLI.		Miss H. E. HUMPHREYS, Miss	
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Miss L. SEXTON ..	Feb., 1897	M., Mme., and Mdle. ROLLAND,		Mr. MILTON H. MARSHALL,			
Miss A. WATSON ..	Feb., 1897	<i>Missionary Helpers.</i>					

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The Monthly Record of the North Africa Mission.

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