

MATTHEW XXVIII

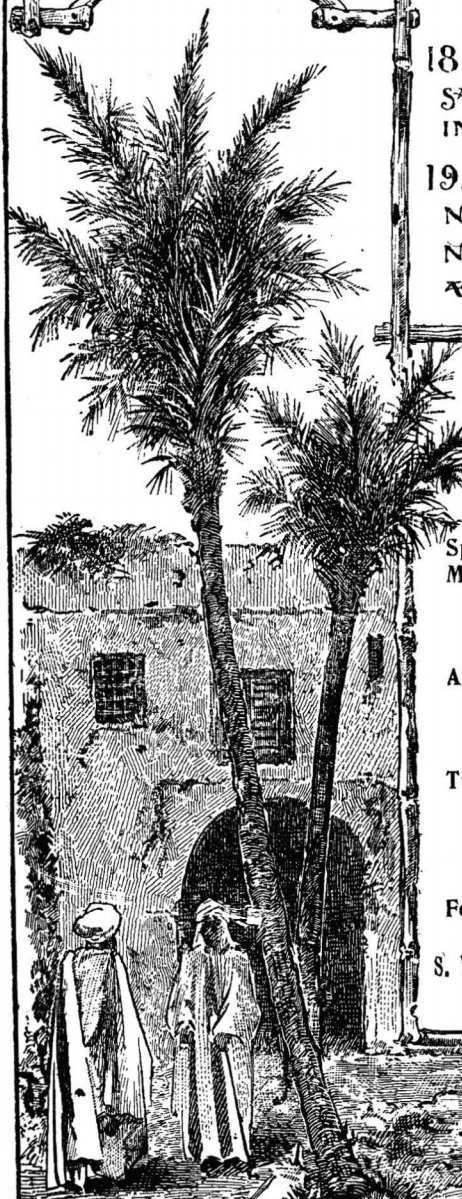
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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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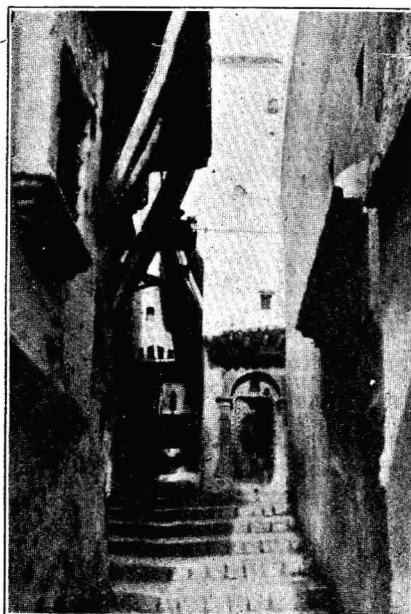


MOROCCO  
ALGERIA  
TUNIS  
TRIPOLI  
EGYPT  
SAHARA



# NORTH AFRICA.

“Whom  
shall  
I send,  
and  
who  
will  
go  
for  
us?”



A STREET IN ALGIERS.

“Here  
am  
I:  
send  
me.”  
“And  
He  
said  
Go.”

## The Prepared Servant.

(Continued from page 74.)

### II.—THE SERVANT'S WORK. (ISAIAH xlii. 1-7.)

**H**AVING dwelt on the Servant's Qualifications, let us now see what specific work the prepared Servant was called to undertake. In an article in our June number, entitled “The Way of Cain,” the writer referred to the evil of self-willed worship; alas! is there not also much effort put forth, professedly in the cause of Christ, which can only rightly be designated self-willed service? “I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied,” is the complaint made by God through His servant Jeremiah (xxiii. 21); and the result was just what might have been expected—no one heeded the message; but God immediately adds, “If they had stood in *My* counsel, and had caused my people to hear *My* words, then they should have turned them from their evil way, and from the evil of their doings.” Let us learn from this not to choose our own work, or to select the department of service for which we think we are best fitted, but to place ourselves unreservedly in the hands of Him who gives “to every man his work.”

One of the first things told us in this chapter concerning the work of God's prepared Servant is, that he should “bring forth judgment to the Gentiles,” v. 1. Hitherto the Gentile nations had, so to speak, been outside the pale of blessing; now One is promised whose grace and mercy should not be confined within the narrow walls of Judaism. At v. 4 we are told He will “set judgment in the Earth.” The cross of Christ was the answer for man's guilt, and the

salvation purchased by His atoning death was to be offered "to every creature." As the end drew near, and the cross came more into view, we hear Him say, "Now is the judgment of this world . . . and I, if I be lifted up from the Earth, will draw *all men* unto Me," *i.e.* men "out of every kindred and tongue and people and nation."

This universality of the gospel is further brought out in verses 6 and 7, where the two-fold object for which Christ was sent is clearly stated: "For a covenant of the people," *i.e.* of the Jews, and "a light of the Gentiles." We cannot here stay to speak of the terms of that covenant, or even of its object; suffice it to say that it had to do primarily with the chosen nation. The Lord Jesus was the Mediator of that covenant, and during His earthly life, ever sought to carry out the principle which was afterwards embodied in the Epistles of Paul, "to the Jew first." With Him everything had its proper place; hence when He stood up in the synagogue at Nazareth, to make known His commission, it was a passage from Isaiah lxi. that he quoted, and not from either xlii. or xlix., both of which, although referring to His work on earth as God's sent one, yet contained direct statements regarding the bringing in of the Gentiles. Although He visited every quarter of the land of Canaan, as He "went about doing good," it was only on very rare occasions that He went beyond its borders; and when a Gentile woman—a Syro-Phœnician—sought His aid on behalf of her stricken daughter, He told her distinctly, "I am not sent but unto the lost sheep of the house of Israel." We see the same principle at work when, as recorded in Matthew x., He sent out the twelve Apostles to heal and preach. His definite instructions were, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel."

It may be asked, "In what way then did Christ fulfil the second part of His commission, to be "a light to lighten the Gentiles" ? It seems clear to us that there was no great movement upon the Gentile world until after Pentecost—until Christ had been personally rejected by "His own" (Matthew xxiii. 34-39), and His servants, although proclaiming the gospel with "the Holy Ghost sent down from heaven," had been likewise rejected and their message set at nought (Acts xiii. 44-47). Then God . . . "did visit the Gentiles to take out of them a people for His name;" but this visiting was at the first in the persons of the Apostles Peter and Paul, and the many other messengers who, having received "forgiveness of sins," went everywhere proclaiming the salvation that was in Christ Jesus, and uplifting Him as "The Light of the world."

In the first century of the Christian era, Jewish converts, driven out by the fierce persecutions that raged in Palestine, carried the tidings of the Gospel to the shores of North Africa, and many were the trophies of grace granted them in those countries. And now, towards the close of the nineteenth century, God has greatly honoured us by selecting us as His instruments to rekindle the lamp of Truth in those long-neglected lands. It is not that *we* have taken up the work, but we rejoice in being fellow-workers with Him who is the prepared servant, and into whose hands the commission was definitely entrusted (Isaiah xlix. 6). In North Africa to-day we have both Jew and Gentile. Two Societies are, however, working distinctly among the Jews there, *viz.*, "The London Society" and "The Mildmay Mission to the Jews"; we feel, therefore, that we are called to labour amongst the cosmopolitan Gentile races who are found in such numbers all along the North African coast. The people who inhabit these Moslem lands are amongst the darkest and most blinded of the sons of men, loving "darkness rather than light, because their deeds (are) evil," and unwilling to come to the light "lest their deeds should be reprovèd." But amongst these the Lord has already called out some as trophies of His grace, and is frequently calling out others. The work, although difficult, was never more hopeful than it is to-day; and, moreover, is bright with the promises of God.

We therefore cordially invite the earnest, prayerful, and sympathetic co-operation of any of the Lord's children who are desirous of helping forward this His work amongst the Mohammedan races of the Dark Continent.

(To be continued.)

W. T. F.

## NORTH AFRICAN MISSIONARY CRUISE,

DEC. 20—JAN. 10 (D.V.),

Touching at MISSIONARY STATIONS in Morocco, Algeria, Tunis, and Tripoli.

It is proposed to arrange a YACHTING CRUISE as above, at a charge of **£16 16s.** Special Invitations are given to School Boys, School Masters, University Men, Clergymen, and Kindred Spirits. For Particulars apply not later than October 15th, to

Sir MATTHEW DODSWORTH, Bart., Sunningdale, Bournemouth; or to  
Rev. NORMAN BENNET, M.A., 29, Maitland Park Villas, Hampstead.

## Notes and Extracts.

ARRIVAL.—Mrs. Boulton, of Tangier, reached London safely on Monday, July 4th, per P. and O. steamship *Himalaya*.

MARRIAGE.—At Alexandria, Egypt, on Saturday, July 9th, Miss W. A. Prior to Mr. W. T. Fairman, both of this Mission.

BIRTH.—On Sunday, June 22nd, at Bentham, Lancashire, Mrs. W. Reid of Tripoli, of a daughter.

Also at Greenock on Thursday, June 30th, Mrs. J. L. Lochhead of a daughter.

OWING to the return of Mr. and Mrs. Patrick to England, our friends engaged in Spanish work at Tangier find themselves much pressed. Miss Brown writes of extra sick cases among the converts, one of whom she visited two or three times daily, and sometimes was called up at night. After the death she made all the arrangements for the burial, and experienced some little difficulty with the priests, as is always the case with the burial of a convert from Romanism.

We give thanks to God for the faith of this poor woman, who died trusting in Jesus. She loved to talk about going home to see His face and to sing His praises. We would ask the prayers of our readers for her husband, who is a convert and a very weak character. Now his wife is taken from him we fear he may be led into the sin of strong drink, which is his great weakness.

Our friends in Tangier would be very grateful for any old black clothes or black material for use among the poor Spaniards.

MR. W. T. BOLTON has been accompanying Mr. and Mrs. Miller, of the Bible Society, on a month's journey through some of the inland towns and villages of Morocco, in the course of which they visited Alkasar where Mr. Simpson, of the Gospel Union, is labouring; Wazzan, the sacred city of Morocco, and Larache, a coast town which has been without a worker for some years. In all of these places, and in many of the intervening villages, the Word of God was distributed and testimony borne to the truth of the Gospel.

MR. E. CUENDET, in company with M<sup>rs</sup>. Hocart and M<sup>rs</sup>. Jean-Paul Cook, of the French Evangelical Methodist Church, has been itinerating through the tribe of the Beni Imel, inhabiting the mountains of Kabylia. They preached the Gospel in four of the villages, the people listening very attentively. They also had an interesting talk with the chief Marabout of that region in one of the mosques, surrounded by about twenty men. He had previously been visited by Mr. Hocart, and it is hoped he is really interested in the truth.

THE Church came into existence through suffering. She got her life from the Suffering One, and draws her inspiration from the bitter persecutions and tragic deaths of her martyrs.

When Mirza Abraham, a convert in Persia, who is to-day wearing the martyr's crown, was asked, "How can Islam be evangelised and saved?" he struck the keynote in his reply, "By blood. There must be some hundreds of brave Christians who would offer their lives for the testimony of Jesus."

MR. W. SUMMERS, who is returning to Egypt in September, would be glad to take out with him a strong useful bicycle for service in the Lord's work. Perhaps some of the friends who have benefited by his ministrations during the last twelve months would like to help our brother in this matter.

## TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

July 11th, 1898.

DEAR FELLOW HELPERS,

We have again cause for thankfulness to God for His care over us during the past month. A legacy of £162, with other donations, has in answer to prayer, helped us to maintain the work. The facts in connection with some of the donations we receive are very touching. Five pounds was received from a domestic servant, a large donation for one in such humble circumstances. Out of an amount of £2 sent on another occasion, 5s. was brought to the friend who handed it in to us, by quite a poor woman who came late at night and did not wish it to be known locally that she was the giver. Another portion of this sum was given by another poor woman receiving parish relief. Part of another donation consisted of 2s. 6d. with the following letter:—"Herewith is enclosed my odd minute money. 'Tis not much, although I have picked the feathers from a few chickens, done a job or two at cobbling and some extra work at being a shoeblack and adjusting gentlemen's ties. All this for pennies, yet it only amounts to 2s. 6d., but every little helps!" Thus the Lord in various ways supplies the wants of His people.

Harvest time in the natural world is not very frequently harvest time to the exchequers of Missionary Societies, but it is a mercy to know that God is above all circumstances, and He never fails those who put their trust in Him. May we ever be amongst that number, and count on Him not only for the supply of temporal needs, but also for wisdom, guidance, and all spiritual wants.

Mr. and Mrs. Cooksey went for a time to Sousa, at their infant child was suffering from inflammation of the membrane of the brain. We are thankful to say the child is better. Mr. McAlpine, of the Faith Mission, who has been staying in Kairouan for his health, has also had a serious relapse. As the temperature was 105° to 110° in the shade daily, all the workers have gone to Sousa for the present. Dr. Churcher's children also have been poorly, and some of the other workers are rather overdone.

The Jew of Kairouan, who was baptised, is maintaining a bold testimony and has been very helpful to Mr. Cooksey in many ways. There has been a spirit of enquiry in Sousa also, and in Tunis the work amongst the Italians goes on well, though without any very marked features just at present. Mr. Liley, too, is encouraged in his efforts amongst the Arabs who come to his new house for private conversations, and some of them give him a good deal of cheer.

We continue to receive very satisfactory information from Egypt, though of course at this time of year the heat necessitates certain branches of the work being relinquished for a time.

Mr. Venables' son has been poorly. The medical and other efforts in Tripoli are going on much as usual.

Mr. Cuendet has finished revising his translation of the Epistle of the Romans in Kabyle, and it is now ready for printing. He has had some encouraging interviews with natives in his late visits to Kabylia.

In Tangier Dr. Roberts is assisted by Mr. Bolton, and Miss Lambden in work amongst the men; Miss Aldridge is seeing the women. Miss Marston has gone into the interior for itinerating work with Mr. and Mrs. Hamer of the Gospel Union. Miss Jay has been doing what she can to help in the Spanish work since Mr. and Mrs. Patrick left, and is now seeking a little change with Mr. and Mrs. Nathan of the Gospel Union, at a house in the country, a little way outside Tangier, placed at the disposal of the missionaries by the Countess of Meath.

From Casablanca Miss Sexton writes of large attendances at the Medical Mission, as many as seventy on one day. She mentions that on one occasion when visiting, they came across a woman whose face they could not remember in the least, but she was able to repeat the Gospel to them quite clearly, and said, "Do sing that pretty song, 'Who alone can forgive sins,'" and she repeated the whole of the first verse without a fault. They asked where she heard it, and how she could remember it all, to which she replied, "Oh, I was with the foki who died, and I heard all you said from the other room, and your words entered my head and stayed there." Thus in ways that we are sometimes unaware of, the Gospel is being made known. May God Himself give the increase.

Miss Mellett writes that they have obtained premises in Sifroo, a few miles outside Fez, and hope to be able to follow up the work that was begun there some years since amongst the Berbers and Arabs. Miss Herdman still continues to send us encouraging information of those who have professed their faith in the Saviour.

The workers in Tetuan have been attempting to do a little in the country outside. Their hands are constantly kept full by the various branches of work which they carry on.

Sir Matthew Dodsworth, Bart., of Sunningdale, Bournemouth, and the Rev. Norman Bennett, M.A., of 29, Maitland Park Villas, Hampstead, N.W., are arranging (D.V.) a North African Missionary cruise from December 20th to January 10th, particulars of which will be found on page 86. A yacht of several thousand tons is expected to start from Tilbury on the 20th, and Southampton on the 21st, calling in at Tangier, Gibraltar, possibly Tetuan; then at Algiers, Tunis, Sous, Tripoli, and Malta; thence returning to Marseilles, where passengers will land proceeding to London *via* Paris.

The idea of having this cruise is to stir up increased interest in the spiritual needs and spiritual work of North Africa. Gentlemen wishing to take their wives with them will be able to do so. The time of the cruise is arranged to fit in with the Christmas school vacations. The cruise will enable friends of this Mission to see several of our Mission-stations in the least possible time and at the least possible expense, and under very favorable circumstances.

Yours heartily in Christ.

EDWARD H. GLENNY.

## REQUESTS FOR PRAYER.

THAT the Lord would graciously overrule all the hindrances thrown in the way of Mission work in North Africa.

Also that the way may soon be opened for the gospel being preached in the outlying districts of Algeria and Tunisia without opposition from earthly authorities.

For the many Moslem women who, when children, attended the classes conducted by our Missionaries; that the hymns and portions of Scripture committed to memory in those days, may bring forth fruit in their lives.

For the Berber races inhabiting the Aurès Mountains, the Tuariks of the Sahara, the Riffs of Morocco, and the tribes of the Atlas Mountains, that labourers may soon find their way into all these places with the message of peace.

For six young women in better-class houses who are receiving regular instruction in the Scriptures. That the Word may prove to be "living and active," and that they may be convinced of their personal need.

For a Spanish convert who has lost his wife, that he may be preserved from giving way to drink, to which he had previously been addicted.

## SPIRITUAL MOVEMENTS OF THE CENTURY.

### THE REVIVAL OF THE PRAYER-SPIRIT.

BY ARTHUR T. PIERSON, D.D.

(Extract from "The Missionary Review of the World.")

(Continued from page 64.)

THERE is one aspect of prayer to which particular attention needs to be called, because it is so strongly emphasized in the Word, and because it is least used in our daily life: we mean *intercession*.

This word, and what underlies it, has a very unique use and meaning in Scripture. It differs from supplication, first in this, that supplication has mainly reference to the suppliant and his own supply; and again because intercession not only concerns *others*, but largely implies the need of *direct divine interposition*. There are many prayers that allow our co-operation in their answer, and imply our activity. When we pray "Give us this day our daily bread," we go to work to *earn* the bread for which we *pray*. That is God's law. When we ask God to deliver us from the evil one, we expect to be sober and vigilant, and resist the adversary. This is right; but our activity in many matters hinders the full display of God's power, and hence so our impression of His working. And the deepest convictions of God's prayer-answering are wrought in cases where we are in the nature of things precluded from all activity in promoting the result.

It will, therefore, be seen that the *objection* which often hinders our praying, or praying in confidence of results, namely, that we are entirely helpless to effect any result, is

#### THE GRAND REASON FOR PRAYING;

and when such prayer is answered, the evidence of God's working is irresistible. It is when we are in trouble and refuge fails us, when we are at our wits' end, that it becomes plain that He saves us out of our distresses. Unbelief is always ready to suggest that it is not a strange thing if a prayer for the conversion of another is answered, when we have been bending every energy toward the winning of a soul, and we find it very hard to say how far the result is traceable to God and how far to man. But when one can do nothing but cry to God, and yet He works mightily to save, unbelief is silenced, or compelled to confess this is the finger of God.

The Word of God teaches us that intercession with God is most necessary in cases where man is powerless. Elijah is held before us as a great intercessor and the one example given is his prayer for rain. Yet in this case he could *only pray*. There was nothing else he could do to unlock the heavens after three years and a half of drought. And is there not a touch of divine poetry in the form in which the answer came? The rising cloud took the form of a "*man's hand*," as though to assure the prophet how God saw and heeded the suppliant hand raised to Him in prayer! Daniel was powerless to move the king or reverse his decree; all he could do was to "desire mercies of the God of heaven concerning the secret," and it was because he could do nothing else, could not even *guess* at the interpretation when he knew not even the dream that it was absolutely sure that *God* had interposed, and so even the heathen king himself saw and felt and confessed. All through history certain crises have arisen when the help of man was vain. To the formal Christian, the carnal disciple, the unbelieving soul, this fact, that there was nothing that man could do, makes prayer seem almost a folly, perhaps a farce, a waste of breath. But to those who best know God, man's extremity is God's opportunity, and human helplessness is the argument for praying. Invariably those whose faith in

prayer is supernaturally strong are those who have most proved that *God has wrought* by their own conscious compulsory cessation of all their own effort as vain and hopeless.

George Müller set out to prove to a half-believing church and an unbelieving world that

GOD DOES DIRECTLY ANSWER PRAYER,

and to do this he abstained from all the ordinary methods of appeal or of active effort to secure the housing, clothing, and feeding of thousands of orphans. Hudson Taylor undertook to put missionaries into Inland China by dependence solely upon God. He not only asks no collections, but refuses them in connection with public meetings. He and his co-workers are accustomed to lay all wants before the Lord, whether of men or money, and expect the answer, and it comes. The study of missionary history reveals the fact that, at the very times when, in utter despair of any help but God's, there has been believing prayer, the interposition of God has been most conspicuously seen—how could it be most conspicuous except amid such conditions?

One of the most encouraging tokens of God's moving in our days is, therefore, what for lack of any better terms, we have called the revival of the prayer-spirit. This is very noticeable in the numerous "prayer-circles" and "prayer-covenants" which have been formed within ten years past. In Great Britain particularly, intercession has been unusually emphasized of late. The Keswick movement has been more conspicuous for prayer than for anything else. The whole atmosphere of the convention has been laden with its fragrance, and the intervals between the meetings are very largely filled up with private supplications, or with smaller gatherings of two or three or more who seek further converse with God. There are organizations for prayer alone—some whose members do not know each other, or meet in common assemblies, but whose only bond is a covenant of daily supplication for one another and for objects of mutual interest. Anyone who will read the two volumes in which is told that wonderful story of the China Inland Mission will find that, beyond all else, believing prayer is brought to the front, as *the* condition of all success. It fell to the writer of this paper to spend some weeks at the Mission Home in London. From morning till night there was one sacrifice of praise and prayer, and at least once a week, with the map of China in full sight, the various missionaries and stations are mentioned by name individually, the peculiar circumstances being made known, which incite to earnest, sympathetic supplication. And thus, both in the larger and smaller circles of prayer, the spirit of intercession has a marked revival.

This is doubtless the most hopeful signal apparent above the horizon, and it is a *signal* calling God's people to a new life of unselfish and believing prayer. *Every Church ought to be a prayer circle*; but this will not be, while we are waiting for the whole body to move together. The mass of professing Christians have too little hold on God to enter into such a holy agreement. May the writer venture a suggestion—the fruit of long and prayerful thought—to his brethren in the ministry, and to all who yearn for a revival of the prayer-spirit? It is this: that

IN EVERY CHURCH A PRAYER CIRCLE

be formed, without any regard to numbers. Let the pastor unite with himself any man or woman in whom he discerns peculiar spiritual life and power, and without publicity or any effort to enlarge the little company, begin to lay before God any matter demanding special divine guidance and help. Without any public invitation—which might only draw unprepared people into a formal association—it will be found that the Holy Spirit will enlarge the circle as He fits others, or finds

others fit, to enter it, and thus quietly and without observation the little company of praying souls will grow as fast as God shall mean it shall. Let a record be kept of every definite petition laid before God—such a prayer circle should only be with reference to very definite matters—and as God interposes, let the record of His interposition be carefully kept, and become a new inspiration to believing prayer. Such a resort to united intercession would transform a whole Church, remove dissensions, rectify errors, secure harmony and unity, and promote Holy Ghost administration and spiritual life and growth, beyond all other possible devices. If in any Church the pastor is not a man who could or would lead in such a movement, let two or three, who feel the need meet and begin by prayer for *him*. In this matter there should be no waiting for anybody else; if there be but *one* believer who has power with God, let such a one begin intercessory prayer. God will bring to the side of such an intercessor others whom He has made ready to act as supplicants.

Not long since, in a church in Scotland, a minister suddenly began to preach with unprecedented power. The whole congregation was aroused and marvellously saved. He himself did not understand the new endowment. In a dream of the night it was strangely suggested to him that the whole blessing was traceable to one poor old woman who was *stone deaf*, but who came regularly to church, and being unable to hear a word, *spent all the time in prayer* for the preacher and individual hearers. In the biography of C. G. Finney, similar facts are recorded of "Father Nash," Abel Cleary, and others. In 1896, I met in Newport, England, a praying circle of twelve men, who had met for twenty-five years every Saturday night to pray for definite blessings. Not a death had occurred in their number during the whole quarter of a century. The first impulse leading to this weekly meeting was interest in Mr. Spurgeon's ministry. They felt that with his great access to men he had need of peculiar power from above, and on the Sabbath following their first meeting, he began to preach with such increased unction as attracted general notice. Examples might be multiplied indefinitely. But the one thing we would make prominent is this, that above all else, God is calling His people to new prayer. He wills that "men pray everywhere, lifting up holy hands without wrath and doubting"; that, "*first of all*, supplications, prayers, intercessions, and giving of thanks be made for all men." And if this be done, first of all, every other most blessed result will follow. *God waits to be asked*. He has the fountains of blessing which he puts at the disposal of His praying saints. They are sealed fountains to the ungodly and unbelieving. But there is one key that unlocks even heaven's gates; one secret that puts connecting channels between those eternal fountains and ourselves; that key, that secret, is prevailing prayer.

In London an enterprising newspaper has a private wire connecting with Edinburgh, in order to command the latest news from the Scottish Athens. One night the clerk, who was out to collect local items, returned late and could not get in, he had forgotten to take his night key. He thought a moment. It was of no use to knock at the door, the only fellow-clerk in the building was too far away to hear him. He stepped to a neighbouring telegraph office and sent a message to Edinburgh: "Tell — that I am at the street door and cannot get in." In twenty minutes the door was unfastened, and he was at his desk in the office. *The shortest way to get at the man in the fourth story was by Edinburgh*. How long will it take us to learn that our shortest route to the man next door is by way of God's throne! God has no greater controversy with His people to-day than this, that with boundless promises to believing prayer, there are so few who actually give themselves unto intercession.

"And there is none that calleth upon Thy name,  
That stirreth up himself to take hold of Thee."—Isa. lxiv. 7

## Morocco.

### THE HOSPITAL WARDS.

#### NOTES OF SOME OF THE IN-PATIENTS.

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

##### "Y. W. O. A. BARNET" BED.

SILAAM BEN MOHAMMED, who lived at Tetuan, and then at Mogador, was in this bed for a few days, when being quite cured, he went away. Thus men come and go to very distant parts of Morocco from the hospital. Tetuan is a long day's journey, or two days' off, and Mogador about fifteen or twenty days' journey by land. But it can hardly ever be reached by the land route, owing to the fighting of tribes on the way. Although both at Tetuan and Mogador there are missionaries, this man had not met with them. What he really learned of Christ or heard of the Gospel during his short stay, I cannot venture to say. But a case such as his shows how much we need to be filled with the Holy Spirit, and whenever we speak, how needful it is to speak as those who may never have another chance of addressing the listeners, many of whom we shall never see again till we meet in eternity. Will those whose bed this is pray that we may be thus filled to give God's message?

Another case in this bed was that of a young foki, a brown-eyed, open-faced, interesting looking fellow, trained for a schoolmaster and instructor in religion. Like all fokis, he knew the Koran by heart. This class is usually fanatical, and many are superstitious, and living vicious lives they are often very nervous about themselves. This young man had some ill-defined rheumaticky pains about him, and thought himself that he had been poisoned, and so was very upset and anxious. Though medical treatment was not as successful as we should have liked it to be, he soon became very friendly and interested in the Gospel, which seemed to attract him considerably. After he went out, although he showed no signs of conversion, he brought with him three or four young fokis nearly every time he visited us, as he did pretty regularly every week. And these fokis, the class we want specially to reach, also seemed interested, and ready to discuss the subjects mentioned in the addresses which were given by Mr. Mensink and other helpers. They all had Gospels given to them. One day the patient himself asked me for another New Testament, as he had given his copy to the chief foki of the mosque where he was studying, and shortly afterwards, when he went to another mosque, he brought me a very friendly message from the headman of the mosque, asking me to visit him in the village. Thus we hope the "good seed" is actually getting into the ground, and though it is a slow process, conversions, as the harvest, will follow.

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WRONG AT THE CORE.—That person who desires grace only for heaven's sake, and inquires what is the lowest measure of grace that any may have and come to heaven (by which he means, to be saved from misery) upon this design, that if he could but come to that pitch he would desire no more—that person is rotten at the heart.—JOSEPH ALLEINE.

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SELF-HUMILIATION brings with it tenderness of spirit, and as we sink in our own esteem, the Lord fulfils in us that precious promise, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word."

#### NOTES FROM THE MEDICAL MISSIONS IN FEZ.

By MISS M. COPPING.

I AGAIN acknowledge with thanksgiving that God has supplied my every need, and that I have been able to increase my work, for I very often hire a mule for visiting my patients, thus saving strength and time.

This winter has been a cold, wet season, very hard for the sick, as they have not the comforts needed, and the women are so careless. I was told by a lady that a baby-slave was too ill to eat. I asked her to give me his breakfast, and I would try and feed him. She pointed to a basin, covered with a dirty rag, containing some dry bread and water. I asked for warm milk or a fresh egg. The lady was shocked at the idea, and said, "Do you know he is a *slave*?"

Owing to the heavy rains, the attendance at the Medical Mission has slightly decreased: January, 906; February, 861; March, 952. Some of these people have known us for years, and occasionally I recognise one of my first year's patients.

Amongst the new patients for January came a white slave-woman. She was very weak; and no wonder, for she could not open her mouth. She told us that about two years ago she fell and hurt her face, but, as she was only a slave, nothing was done for her. An abscess formed, and that, too, had to take its course without any relief. Since then eating had become so painful that she got into the way of only drinking soft food, and would soak her bread in tea or water; and shortly afterwards the jaw became fixed, so that the upper teeth were tightly wedged over the lower.

After two weeks' treatment she was no better, and told me her mistress meant to sell her at once, before she got weaker. She might get a few dollars for her now, but, if she waited, she would not. The poor girl added, "Do cure me quickly! I should die of shame to go to the Fez market." I encouraged her, and promised to pray that God would quickly restore her to health and give her mistress patience with her until well. The Lord heard our prayers, and the very next time there was improvement. The cheek was softer, and I could get a spatula between her jaws. Now she can eat bread and meat, although not quite well, and she is not sold.

Amongst the men, two beggars came from the waiting-room to me. One was blind, and the other deaf. They did not want *these* infirmities attended to, for these were their means of living. They had each some pain to tell of, and the blind man said, referring to the medicine, "*Show him and tell me. We do not need sight or hearing.*" This is so like the Moslems: satisfied with the darkness, they do not want to hear the Gospel or to see the light of Jesus.

We have lately been visited by an interesting tribe called the "People of the Trinity." They are tattooed on their foreheads with three straight lines, on the right cheek a cross, on the left a crown, and on the chin a straight line. Some are beautifully marked, others very roughly, but each one I have seen has at least the three marks on the forehead and the cross and crown. Another had a crown with stars and twelve little crosses on her arm, and ten marks on the other arm in brackets. They are very ignorant country people.

Here is another interesting incident:—One young man who said he was the friend and servant of a prisoner in a very miserable prison here, asked if I would send enough medicine for six men, as they were all suffering from skin disease, and what I had sent last week had given great relief to the one patient. Of course I sent what they required, but advised the friend to have their garments washed. He laughed at such an idea, and asked, "What would they wear the while, for most of them have only the one garment to sleep in at night and wear by day." I wished I had just *one* garment to give them, they would gladly



have lent it round for the washing which they so much needed. The man was very kind, and took ever so much trouble to bring me careful reports as to the complaints of these poor prisoners. St. Paul knew what it was to have need of a faithful servant when in prison, and yet he sent Onesimus back to Philemon.

I wonder if our friends have any idea of the thousands of Jews in Fez, and how little is done for their salvation. It is surprising that they are so ignorant about the Old Testament, which is to be found in nearly every house. I teach a few of the women and girls once a week. I often have a quiet conversation with one or two Jewish women alone. They are much afraid of each other and of the Rabbis. Just now they are very busy preparing for the Passover, and so full of what is lawful and what is not. They are still very careful about washing cups, but not at all careful about speaking the truth.

I was in a large Moslem household the other morning, and as I was tired and hungry I accepted their offer to share their breakfast. I had with me a book I had been waiting to lend them. The young man opened and read aloud to us as we took our meal the first Psalm and several portions of the Gospel. I was so glad I called upon them this morning, for they were at liberty, and we spent more than an hour over the word of God. As they can both read I have left the book with them.

### "BREAD UPON THE WATERS."

MISS L. SEXTON (*Casablanca*).

*April 6th.*—A large class this afternoon—fifty-four women, and babies almost without number. Several new ones came, all begging for garments, and they do need them, poor souls. I often wonder how their rags keep on. I told the new-comers they were very welcome to come if they would sit quietly, but we had not enough stuff to give them a garment yet. They learned a new text, "Him that cometh unto Me I will in no wise cast out."

*7th.*—Went to see Samoo this afternoon, and found her in great grief, poor woman. Her little boy died of small-pox early this morning. He was a dear little thing, her only child, and she is a widow. Very many have died lately of small-pox. Nearly all day long there seems to be wailing from one or other of the houses or huts round us, and funerals constantly passing with the reiterated cry from the mourners following, "There is no god but God, and Mohammed the apostle of God," which is their only form of burial service.

Passing by old Eezar's hut, she ran out and almost dragged us in, giving us each a heap of rags to sit upon. Catching sight of my little Gospel, "Read, read," she cried. "Do read about Sidna Aisa," and eagerly she repeated all she knew to her sister. Oh! *where* is our faith! I had always regarded Eezar as an ignorant, stupid, half-daft old woman, who hardly understood a word I said to her, and here she was telling out the Gospel as well as I could, or better. Then we went to see Aisha, Hadj Mohammed's wife. El Hadj was there, so of course *he* monopolised the conversation. A most bigoted Moslem he is; he seems to have the Koran at his finger ends, and recites it by the yard. However, he has accepted a Gospel, and promised to read it.

*11th.*—Meyludeeya (one of our class girls) called this afternoon to take me to her house. Her father keeps a school, and the boys were all squatting down on the floor in one room, each with a large square tablet in his hands, reciting in a loud, monotonous tone the words inscribed thereon. Meyludeeya took me into another room and introduced me to her mother, grandmother, aunt, and a neighbour who had called. The poor woman had been crying bitterly because her only son had been forced into the Moorish army. After pouring her

troubles into her friend's ears, she became brighter, and we had a nice talk together. Presently Hamed, Meyludeeya's brother, came in. He knew me, he said. I was his friend, and had given him a book, and told him to read about Sidna Aisa a long time ago, saying which he went and rummaged in a corner, producing at last a gospel of St. John, which he started reading. Then Abd Rahman, the father, came in. He also showed me a book, Genesis and Matthew combined, which he said the Tabeed had given him many years ago. He did not seem so very bigoted or prejudiced, but freely admitted a great many things that the Moors, as a rule, will not, such as Christ's dying and rising from the grave. He said he would read the Gospel again and search out the truth.

### EXPERIENCES IN CASABLANCA.

BY MR. H. NOTT.

*Thursday, May 5th.*—This afternoon, as I was quietly walking outside the city walls by the sea, I came across a lad and a young man intently reading. I approached them, sat down beside them, and soon was quite at home with these students. They were reciting, or rather singing, passages from the Koran. I asked them to proceed a little, and then I had a good homely chat, and placed before them the truth. As I had not a Gospel with me to give him, I directed the young man to come to the dispensary, which he did, and received the four Gospels and Acts bound in together. I was very pleased with this young man—a fine, frank young fellow. He listened earnestly to the story of the Cross, and after about an hour's talk or more we parted, he thanking me much for the good words, and I praising God for the occasion to say a word in His name.

*Friday, 6th.*—Quite cheered this morning to see so many crowding into the waiting-room of the dispensary. I seated myself, as usual, on an old box in the middle of the room, surrounded with little Jewish and Moorish lads and girls. On the forms and boxes sat their mothers or fathers or some friend. They listened with rapt attention to the old, old story, so new to them.

While I was speaking of man's state by nature and inability to save himself, one very old Moor gave assent to what I had said as the truth. I asked, How, then, could man be cleansed and justified? The face of this poor old Moor looked perplexed and anxious. I then asked the Moors and the Jews what could be done, but received no answer, except "God knows," or "It was with God," so I asked the Moors why they had just shed the blood of the young ram; I also asked the Jews why so much blood was of old poured forth on the altars and offered up to God? They could not tell, except that it was part of their religion. I reminded them that this pouring forth of blood was to atone for sin, but that it was useless now that the one great sacrifice for sin had been made, for through His blood all could by faith be cleansed and justified. At the mention of this the anxious face of the old Moor lighted up with gladness, and he responded three times heartily, "Praise God!" The truth evidently had, in some measure, dawned upon this dear old man. May God by His Spirit impress it more deeply on his heart.

*Monday, 9th.*—A good many this morning at the medical mission, and chiefly men. Some were very piously counting their beads, and some evidencing pain and suffering by their pale faces and wearied looks. As I spoke of Christ as the Light in the awful darkness of this world, one young student inquiringly asked, "Why do you make so much of 'Sidna Aisa,' (the Lord Jesus), for there are other prophets beside—Moses for the Jews and our prophet Mohammed?" I said, "Jesus was more than a prophet. He was equal with God, the Word

of God, the Spirit of God, and without sin, therefore high above all and God over all." One old Moor asked me straight out, Did I consider Mohammed a prophet or no? To this question I gave a decided negative, at which all said, "Oh, God be gracious"; so, turning to a Jew, I asked if the name of Mohammed appeared in the Turat or any of their books. "No," he said, "never"; and turning to the young man I said, "Look in this (holding up the New Testament), and find the name of Mohammed if you can, for there is not a word about such a person." After that they troubled me no more, but listened till I had finished.

I have had some very interesting talks with the Jews about the meaning of the sacrifices and about Christ as their Messiah. In Casablanca the Jews are not at all bigoted, and listen to the truth very earnestly. To several I have given the Epistle to the Hebrews, and New Testaments have been eagerly sought. Dr. Grieve is also continually giving special Hebrew tracts to both young and old, who receive them gladly and read them, asking for more. Some have told us that they know we have the Truth and that Jesus is the Messiah, but that it is impossible for them to come out, for it would mean the loss of all things.

## Algeria.

### OUR WORK AMONGST CHILDREN IN CHERCHEL.

BY MISS L. READ.

*Monday, April 18th.*—A little before six o'clock Yamina's mother came, and we had such a nice talk with her. She appears softened, and listens to the Gospel. As she left Yamina said, "God is answering prayer for my mother, but I do wish she would hurry up and take Jesus as her Saviour; what if He came and she was left behind?" I am sure you are remembering to pray for her salvation.

*Thursday, 21st.*—Isha bent B. came early for me to dress her hand. Kept her two hours, so that I could dress it again, and in the meantime had a nice talk with her. She knows the Lord Jesus as her Saviour, but fear of her brother makes her afraid to confess Him. He is a very bigoted man, and their father being dead, he does all he can to prevent our having any influence over her.

Moustra, our little orphan girl, is falling nicely into our ways, and this afternoon we have been to see the French school-mistress, and told her how much we would like the child to go to school, but the difficulty was to get her certificate of birth, which is required on entering the school. Moustra came to us four years ago, in the time of famine, and has been left. Mme. B. said, "I will accept her without a certificate, and enter her as a found child." The clothes we have already made for her will not do for the school; she must have boots, stockings, and blouse pinafores, etc., so that she is not conspicuous amongst the French children. These new things cost rather more than we expected, but He who has all along provided will do so, and *we trust in Him.*

*Tuesday, 26th.*—Had some women in from outside, their husbands having come in for the market, to buy a sheep or goat for the feast, which is next Sunday. Yamina sings with us, and talks to the women. She is gaining more and more confidence in speaking to her own people. The girls who come to our class were very punctual, and some asked if we would teach them crochet. Thinking that their parents would like it, we promised to do so, if they came regularly. We were pleased to find there were very few new hymns that we

have taught their sisters that they do not know, and we are hoping for great things from these girls.

*Wednesday, 27th.*—When Isha bent B. came round this morning her hand looked so nicely that I sent her to the doctor, who pronounced it well. We are glad, as there is a talk of her speedy marriage. We shall lose sight of her, for her future husband lives in Tipaya, but we hope she will tell the women near her about the Lord Jesus.

In visiting a house to-day I found a large number of women and children. As I went into one room they followed me in and seated themselves. There were twelve women and eighteen children. After singing and explaining a few hymns, I told them of the Saviour God has provided for the sinner, and pleaded with them to accept Him.

### THE BERBERS OF THE AURÈS MOUNTAINS.

To the south of the city of Constantine in the province of that name, are a mass of mountains known in the present day by the name of the Aurès. Their greatest length from East to West is about eighty miles, and from North to South not more than fifty; the area being about five hundred square miles. Batna is the most northern town of the range, and they terminate before reaching Biskra.

The valleys of the Aurès are thickly populated, the inhabitants, the Shāwiia, being a branch of the great Berber race, and speaking a language only slightly different from the Kabyle.

Their ancestors found refuge amongst these giant mountains when driven from the surrounding plains by their Arab conquerors twelve centuries ago. Being shut up in their mountain fastnesses, and hardly yet known to the world beyond, they have maintained their primitive customs and been far less mixed with foreign elements than other branches of the same race. Sir Lambert Playfair tells us that "their language is full of Latin words, and in their daily life they retain customs which were undoubtedly derived from their Christian ancestry. They observe the 25th of December as a feast, under the name of *Moolid* (the birth), and keep three days festival both at spring time and harvest. They use the Solar instead of the Mohammedan lunar year, and the names of the months are the same as our own. They are emphatically Shepherds as well as Agriculturalists, having few cattle but immense flocks of sheep and goats."

Up to the present no attempt has been made to evangelise these people, but we trust the day is not far distant when some of our Kabyle labourers may be able to seek out these lost sheep. Dr. H. Grattan Guinness, who lately visited Algeria, travelled through some portion of this district, and touched some of its numerous villages. He was much impressed by all he saw of the people. Showing these men the Bible on one occasion and reminding them that this was the book their ancestors prized, before they were compelled to be Mohammedans—the book from which they derived their Christianity—the men took it, and passing it round from one to another, reverently kissed the sacred volume.

May the light of His Truth soon shine in all these homes of the Shāwiia tribes.

TO PUBLIC SCHOOL BOYS.—With a view of extending interest in Foreign Missions, Sir Matthew Dodsworth and the Rev. Norman Bennet, who are organizing the special cruise to North Africa, as advertised on page 86, offer *six* FREE £16 16s. cruises to the six Public Schoolboys who write the best essays on "Missions in the first and nineteenth centuries—a comparison." For cards of entry apply to Rev. Norman Bennet.

**TESTIMONY FOR GOD IN ORAN.**

By MISS ADELAIDE GILL.

I THINK we have not yet told you about the small shop, with room leading out, which has been rented by means of money entrusted to us by one of God's servants. On Sunday afternoons a class has been begun for European girls, Spanish and French, conducted by Madame Servien. She has another class on Thursday, and on Friday Miss Hodges is endeavouring to gather some Arab lads together. As soon as we know more Spanish families, Madame Monod would like to open a mothers' meeting for the Spanish women. She has lately commenced a class for Spanish children in quite another part of the town, and has been much encouraged by the attendances, eighteen being present last week. Now we are asking God to raise up someone to hold evangelistic services in the *salle* at night.

These new classes add to our work, for we still rent the two rooms in the Arab town for classes among Arab girls and Jewish children. The numbers keep up very well; although some have left for various reasons, new ones have taken their place. This makes the teaching much more difficult. There is nearly always a welcome in the homes of the parents and an opening for reading and speaking of the Saviour.

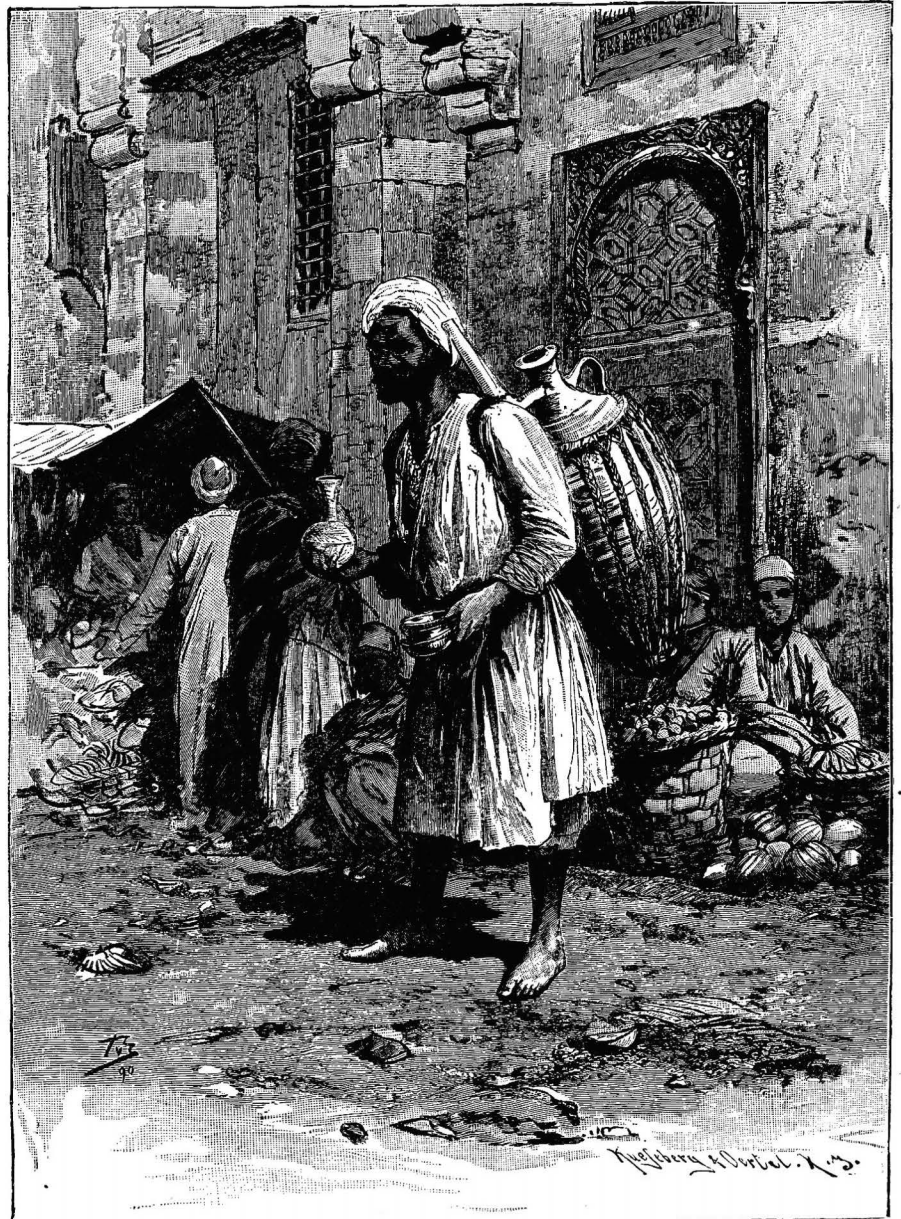
We have been asking in our nightly prayer-meeting that God would visit Oran, and the prayer is being answered. We do so long to see some souls born again here; so many seem interested, but there is not the definite stepping out. As I have just read in some notes from Japan, "It is just the turning of the soul to God which is never very easy, and the battle must be fought upon our knees over every individual soul." Some are kept back by fear, some by worldliness, and some by doubts. Join with us in asking that there may be an outpouring of God's Holy Spirit to convict of sin and need.

This town has a population of over 80,000. How many to be left with so few witnesses; then to think of all the rest of the province in still greater darkness. May God speedily answer the prayers of His children and thrust forth more labourers into this neglected corner of the harvest field. And meanwhile may the Lord keep us so near to Himself that we may lose no opportunities of being His witnesses through unreadiness.

**EGYPTIAN WATER-CARRIER.**

WE have here a well-known and much-respected character. Unlike his fellow tradesmen in Morocco, he carries his supply of water, not in a huge skin bag, but a large earthen bottle having two handles. This is encased in a wicker basket for protection, and is generally carried slung on one shoulder.

Egypt, like many other lands, however, is steadily becoming Europeanised, and the introduction of Water Companies must ultimately tend to the extinction of his interesting occupation.



AN EGYPTIAN WATER-SELLER.

Alas! few of the people have any desire for the Living Water, to carry the knowledge of which, our fellow workers have left home and friends. But "faith cometh by hearing," and as the message of God's love is proclaimed from time to time, and the Water of Life is offered, we confidently believe that there shall come the request from many and many a weary heart, "Give me of this Water that I thirst not!"

Revive Thy work, O Lord,  
Create soul thirst for Thee.

God, in His dealings with His forward children, shows the *forbearance* of His love; but it is with the obedient child that He walks in the *fellowship* of His love. In both cases, however, the Lord gets glory to Himself. Happy are they who live under His smile of approbation. Are we among those who walk in the *fellowship* of love?

## Tunisia.

### NOTES OF A SPRING EVANGELISING TOUR IN TUNISIA.

BY MISS ALBINA COX (*Sousa*).

*April 18th.*—Miss Scott and I left *Sousa* on Thursday, 14th, by the *Adria*, a boat of the Italian Co., and arrived at *Sfax* on Friday, at 5 a.m. We spent part of the day with the French Protestant pasteur and his family, visited the colporteur, and returned to our boat about 3.30 p.m. Had a chat and read with a small Arab lad, who was greatly interested in the Gospel story. Our fellow-passengers consisted of a few Arabs and Italians, a Jew, and the correspondent of the *Morning Post*, with his young wife, who had been wintering in Tunis, and were now finishing off their tour with Tripoli, etc., cameras in hand.

Our landing at Gabes was a somewhat lengthy affair. A rough, heavy boat manned by two Maltese and an Arab came alongside to take us ashore. First there descended two or three Arab (country) families, with their small amount of entirely exposed luggage. The poor women were half dead with fear, and, gripping their babies, crouched down in the bottom of the boat, covering head and face with thick blankets. Then followed a number of camel-saddles and numerous sacks, the Arab men running up and down the ladder and vociferating wildly for drinking water, for fear of being late, and lest their baggage should be left behind. Next came along, half-hidden by their entire household goods, an Italian family, with a large dog, a small dog, and puppies of a day or so old. Down they all tumbled into the boat, almost on the top of us and our English friends, to whom the experience was evidently very new, and who, had not madam felt the atmosphere and the motion of the boat rather strongly, would have brought their cameras into play.

Down came the Italians, with chairs, tables, pots, pans, boxes from which literally fell out dresses, laces, shawls, etc., in a most ludicrous way. The poor things, puppies and all, were evidently the worse for a sea voyage, so we could but pity them, and be very grateful when at last our boat stopped at the landing-stage, where we were met by Mr. L., a Scotchman who has a large business here in Alfa grass, and who kindly arranged rooms for us. We picnic, meal by meal, and sleep moderately well on our little "lits portatifs."

*Monday 18th.*—Walked to Bou Shamay this afternoon to find out a native schoolmaster whom Mr. L. knew and had left the Scriptures with. Found and chatted a little with him, he promising to come and see us in the morning to read God's Word. He is pitifully lame, poor young man, but has a donkey for getting about.

*Tuesday, 19th,* on board the *Tafua*, bound for the Isle of Djerba.—We had hoped to go along to the "Djerid," but the Lord "hindered" us, and is leading us to this island. The schoolmaster came early to see us this morning before leaving Gabes, and we had some interesting talk and reading. He seems to be really taking hold of the truth of the Gospel, and is reading aloud to the villagers every evening, he says. Praise God for "a door of hope."

*Thursday, 21st, Djerba.*—Arrived here, after a varied and lengthy experience of boats, wind, screaming sailors, untruthful fare-collectors, quarrelling porters, etc. Spent one night in the little inn, and then, by the kindness of the British Consul's brother, to whom our Sousse Vice-Consul had given us a nice letter of introduction, we secured two small, fairly clean rooms in a "fundak"—an inn where people live on a sort of terrace, and with a great stableyard in the midst below. Here we are

our own cooks, housemaids, and mistresses, and find the neighbours (nearly all Greeks) very kindly and clean.

This morning, as an answer to prayer, we found and hired a small shop in the native market, where this afternoon we set out on a table, decorated with two bright-coloured handkerchiefs, our Testaments, Gospels, and tracts. Hardly had we done this and thanked our Heavenly Father than a messenger arrived from the "Commissaire," summoning us before him. We would not both go and leave the attractive little corner, so Miss Scott stayed to keep shop while I went off to "beard the lion in his den." It was the same tale over again: we were "making a propaganda" and "trying to change the religion of the natives." After telling the Commissaire that we were doing nothing contrary to the law (which law by this time we knew well), and that we should neither sell nor give outside our little shop, I proceeded to impress upon this man the tremendous importance of each one of us being ready when the Son of Man should come, which He would do very soon now. He seemed really impressed, and after an invitation to visit the said offending shop, where we should be happy to present him with a copy of one of our books, we parted.

We knew well that the people were already being made afraid to come in, so we seized fast hold of Mark xi. 24, and asked the Lord that, since He had left us free to open the shop, He would grant our sincere desire that the authorities should not hinder the people coming to it. The prayer was yet on our lips when a group gathered round and entered, and we had several blessed opportunities of speaking. We sold four books, for which our hearts were overflowing with thanksgiving.

This is an interesting little island of some eighty square miles, with a population of 30,000, a large part of them being Jews. The people seem clean, and fairly well off. It looks as if it were likewise a healthy spot, as they tell us there is no doctor, and not even a pharmacy! But needs do arise, as only the other day a poor little child was seriously bitten by a camel, and suffered sadly from want of proper attention. What an opening this would be for a medical missionary, and how one's heart longs over the well-stocked home countries, that more helpers from among them would come out to these needy places, and tell out by deed and word the power of the everlasting Gospel to save.

*Thursday, 28th.*—Made a mule "course" yesterday, away into the country. Visited a great man among the Arabs, who has travelled much, and does business with an Austrian hat-making firm. Rich in this world's goods, and highly esteemed among his people, for he has built for them a mosque, he is yet "poor and miserable, and blind and naked," and worst of all, he definitely, though politely, refused to speak of God, so deliberately turning from the light. We afterwards had a nice little congregation of listening ones in a shop, and some of them promised to come and see our books to-day. Had some solemn talk with our mule driver Hassan.

I was much impressed with the beauty of this island. It is more like Algeria than Tunisia—beautiful, graceful palms everywhere, apricot, pomegranate, fig trees, and vines in profusion, all flourishing in the gardens and orchards belonging to the country houses of well-to-do Arabs.

This little place where we sell books is a great source of interest to the men and boys to-day. We write a few lines between long talks and selling gospels, etc. We have just had a beautiful opportunity for conversation with three well-read men, who, though evidently bigoted Moslems, yet were surprised to find that we could testify to a *present and full pardon* of sin, which their religion failed to give.

*May 5th.*—Another summons to the authorities. The "Commissaire" came over to see our little shop himself, and said he must make out a "proces verbal" against us for having made a religious "propagande," speaking to people by the way, and in the houses. So we told him not to mind (for he

was full of apologies at having to act against us thus), for we had done nothing at all against the law, and were only obeying the commands of God, and that we said, with the apostles of old, "we cannot but speak the things we have seen and heard." We are full of hope and trust in the Lord that all this will only further His cause and the spread of His precious word here. We mean to go on just the same by His help during the remainder of our tour, and only *legally* sell books, but speak boldly in any and every place where opportunity offers of the salvation which God has wrought, free to all in Jesus Christ. "Wherein I suffer trouble as an evil-doer, even unto bonds, but the word of God is not bound." Hallelujah !

### RAY'S OF LIGHT IN TUNIS.

(BEING EXTRACTS FROM MISS ERICSSON'S LETTER.)

ON the evening of April 7th our two Swedish sisters left us to resume their work in North Africa. A letter recently received tells of a very pleasant journey, brightened by happy intercourse with the Lord's people in Paris, where they were welcomed by the members of the Y.W.C.A. in their new rooms, and also in Marseilles. Here they attended a French meeting of the McAll Mission. The Spirit of God was present, and many souls earnestly sought the pardon of their sins. "How it rejoiced our hearts to see such meetings in France! We had the privilege also of having small meetings for the sailors on board the Finnish and Norwegian ships."

After speaking of their happiness in meeting the friends in Tunis after such a long absence, the letter continues:—

"The work in Tunis is encouraging. We help the sisters in their work in the girls' school and in the halls, where books are sold, and the people may come and speak with us or read.

"We were yesterday in the two European meeting halls. In one of them a Syrian spoke who was converted three years ago, and in the other a newly-converted Italian.

"On Sunday morning, at 9.15, we assembled to break bread; three brethren and nine sisters. At 10 o'clock there was an English service in the Hall. In the afternoon we had the opportunity of telling what the Lord had done for us in Sweden and out here in the work. We then took tea with Mrs. Michell, who gave us good accounts of our Arabian friends here, three of whom had died and gone home in peace. Afterwards we visited with Mrs. Michell an Arab woman, who seems very near the Kingdom, also her husband; but fear keeps them back. The husband, who had been to see Mr. Michell, was just leaving as we reached home, but Mrs. Michell asked him to stop for prayer, which he did. The Lord was so very near, the man could scarcely leave. Pray for this family. There are many more souls in Tunis in the same position as these two.

"Later on Mr. Michell spoke in the Hall and some Italians finished off the meeting, praying that God would save those who were in the same darkness in which they once had been. In the other Hall two brethren spoke, one being a Frenchman.

"I have only spoken of the bright side of the work in Tunis; the *darkness* is so great, if I should try to speak of *it* I do not know where I should begin."

THE Gospel of Salvation  
Go teach, baptize, to-day;  
Let all creation hear it  
Before it pass away;  
Those myriads of Moslems  
By sin and woe oppressed.  
Ring out the words of Jesus,  
"Come unto Me and rest."

## Tithes for the Lord's Storehouse.

### "CONSIDER YOUR WAYS."

HAGGAI I. 4-11.

"Behold the hire of the labourers who have reaped down *your fields*, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."—James v. 1-9.

"NAY, LORD, it is not I!—I would not break  
Thine eighth command. Oh, call not *me* a thief!  
I pay to all their due, and e'en the poor  
I never send away without relief!"

Thus saith the Lord—"WHOSE *labourers* are they  
Whose hire has not been paid for many a day?"

"Nay, Lord, they are not *mine*, those reapers there;  
No debt to any man Thy servant owes."

Stay, O thou speaker, let thy Master's voice  
A debt thou knowest not to thee disclose,  
Lo! the recording angel wrote it down—  
From year to year thy debt has greater grown.

Thus saith the Lord, "Great *fields* to thee I gave—  
Go forth to all the world was My command;  
With Gospel seed thou shalt each furrow sow,  
And glean the golden grain from every land.  
But thou art waxen rich; the Gospel plough  
Would soil thine hands wert thou to touch it now.

"And therefore in thy stead a faithful band  
Of God-sent labourers sow and reap thy fields.  
THY *fields*, I say:—and 'neath a burning sun  
His sickle many a toil-worn labourer wields,  
And thou art keeping back thy labourers' hire:  
Know'st thou that judgment daily draweth nigher?"

"The cries of them that reaped have reached Mine ear  
And, lo! *Mine* eyes have seen thy heaps of gold  
And silver which are cankered, while thine hand  
The labourers' hard-earned hire doth still withhold.  
What say'st thou now? This debt canst thou deny?  
Thy rusted gold condemns thee utterly!"

"O say no more! My Lord and God, I own  
With shame and sorrow that the debt IS *MINE*!  
Thy faithless steward's head and heart were filled  
With thoughts of self. These burning words of Thine  
Have roused me to my duty: I'll away,  
And settle this great debt, O Lord, to-day."

"*Prove ME now herewith*, saith the Lord of hosts, if I will not open you the windows of heaven, and *pour you out a blessing* that there shall not be room enough to receive it."—Malachi iii. 10-12.

M. M. D.

SO MANY COLLECTIONS.—"How many members want to escape the unceasing cry of 'Give! give!' But is 'giving' not the very condition of existence? The clouds give rain. What else are they for? The flowers give their scent, the cows give their milk, and the bees honey. The sun gives light and heat as the very reason of its existence; and a Church has been purchased by Christ, and established in the world, for the purpose of giving—of showing forth God's glory, and imparting to the dead world the blessings it has received. Who ceases to give ceases to live."

## For the Young.

### A STORY OF TWO LITTLE ARAB CHILDREN.

BY MISS A. HAMMON.

DOWN a narrow impasse in Tunis, in a little room to which one climbed by a flight of steep stone stairs, lived two little Arab girls, named Fatouma and Manoubia. You would have thought their dress very strange, for Arab girls do not dress like English children, but wear baggy white trousers and pretty blouses with muslin sleeves, their heads are covered with bright-coloured silk handkerchiefs, while, even in cold weather, they leave their shoes at the door and run about on the stone floors with bare feet.

The father of these two girls was poor, and used to earn bread for his family by selling vegetables in the streets. Often when Manoubia was quite small she used to go with him and trot alongside the wheelbarrow which contained their tiny stock-in-trade, crying, in her shrill little voice, "Tomatum!" "Batata!" etc.—which in English means tomatoes, potatoes. But when she got a bit bigger Manoubia was no longer allowed such freedom, and must not go out unveiled. Still, she was not entirely shut up in the house like the richer children, but could run errands for her mother, and both she and Fatouma were permitted to attend the Mission School.

In spite of poverty, it might have been a happy household had the father been a kind man, but I am sorry to tell you that he had a very bad temper, and often when he came home would beat his wife and children dreadfully. After a time the mother of the girls, whose name was Zenika, became a Christian, and refused to keep the great fast of Ramadan; and then he became furious, and one day, after beating her cruelly with his shoe, he turned her and the two little girls out of the house, saying that he would have nothing more to do with them.

Poor things! What was to become of them? For a while they took refuge in the house of Zenika's brother-in-law, who treated them with great kindness; but he, too, was poor, and had difficulty in providing for his own family, and could not long support this added burden. Then some of the missionaries, who had noticed the intelligence of the children and been pleased with their attention at school, offered to receive them. It was hard for the poor mother to be separated from her girlies—for a mother's heart is the same, whether it beats in an Arab or an English woman—and there were also national prejudices to overcome. Still, she knew that they would be well cared for and taught to love the Lord Jesus, and that she would see them regularly, so she gave them up willingly.

Manoubia was always a loveable child. As for Fatouma, at first she tried the patience of her English friends sorely. She was untruthful, disorderly, used bad words, and it was no uncommon thing to find traces of her fingers in the jam, butter, etc., But as the weeks and months slipped away a marked change was seen in her conduct and we really believed that she had given her heart to the Lord Jesus and was in His strength overcoming the bad habits which had seemed ingrained.

So things went on for a whole year, till one day Zenika received a message from her husband, who had neglected them all this time, that he must see the girls at once. This wish was complied with and he then said, "I hear that my children are living with Christians and that M. has rung a bell over Fatouma and given her eight douros (five franc pieces) to become a Christian. Now both the children must be given up to me and you are never to see them again."

Poor Zenika! She could not bear to think of her dear ones going back to their former hard life, with no one, not even herself, to stand between them and the brutality of their father, left to run wild without a mother's care, so she absolutely refused. The father took the matter before the Cadi, saying, "This woman is a Kaffir (unbeliever in the Prophet), she has broken the fast of Ramadan and now she is allowing her children to live in a Christian household and to become Christians." The Cadi was in a great rage and with terrible threats ordered her to be taken off to a house of correction for women, while the children were shut up in another house under the care of a bigoted Arab woman till judgment should be given. Through the efforts of her kind brother-in-law, Zenika was soon released and was able to bring her cause before another Cadi. With tears and sobs she pleaded as only a heart-broken mother can plead. "Oh Sidi, I was a good wife to my husband, but he beat me and the children and turned us out-of-doors, and if it had not been for the Christians where should we have been to day. And now he wants to take the children right away and I shall never see them again." The Cadi spoke kindly but firmly. "If your husband wishes to have the children and will not take you too, his wish must be obeyed."

All interested in the affair felt that nothing could be done, the only resource was prayer. And the Lord *did* come to the poor mother's help in a marked manner. The next day Zenika went to the Cadi's and met her husband there. He suddenly turned on her and began to curse and swear in the most fearful manner. The Cadi would not allow such behaviour in his presence, and ordered him off to prison for three days. On being liberated he went to the house in which the children were confined, and calling the elder to him, said, "Do you wish to stay with me or go to your mother?" She replied, "I want to go to mother." He said, "But why, how is it you do not love me?" She answered fearlessly, "Father, you know when we lived with you how often you beat me, and how unkind you were to us all; and do you wonder that I don't want to go back to you?" Next he called Manoubia and questioned her in the same manner, receiving a similar answer. He made no reply, but beat his breast in true Arab fashion, crying, "Alas! alas! What have I done that I should have such children?" From this moment he suddenly changed his mind, and the next day sent a message to Zenika that if she would pay ten francs, the half of the legal expenses demanded by the Cadi, she should have Manoubia at once and Fatouma in a fortnight's time, at the end of Ramadan. Kind Christian friends came to Zenika's help and paid the money, and after some further delays—for Mohammedan justice is not administered more quickly than in other countries—the children were liberated, and are once more under the care of the missionaries, their mother paying them frequent visits. The father has since been suffering severely with his eyes, and we trust that opportunities will offer for heaping coals of fire on his head, and that he may learn to its full extent the value of the religion which his family has embraced and which he has hitherto despised.

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THE Society of Christian Endeavour of New York have arranged a Tenth Legion. It has no constitution or officials. The names of the members are not made public, but each of them agrees to set apart one-tenth of his income for charitable purposes. Their motto is "Unto God what is God's."

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## 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 4,000,000 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 1897 it had substantial mission premises, with hospitals, 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 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many excellent roads, and two thousand miles of railway.

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

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast. Seven workers of this Mission are stationed in the capital. Nine others are carrying on Medical Mission work in Sousa and surrounding villages. Four have just settled in Kairouan, and two in Bizerta. 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 guidance and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has ten Missionaries there, including wives. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are difficult to reach, and very few of whom have as yet been converted.

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

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

**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.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
<b>TANCIER.</b>		<b>Tetuan.</b>		<b>REGENCY OF TUNIS.</b>		<b>EGYPT AND NORTH ARABIA.</b>	
Mr. C. MENSINK .. Oct., 1888		Miss F. M. BANKS .. May, 1888		<b>Tunis.</b>		Mr. D. J. COOPER .. Nov., 1895	
Mrs. MENSINK .. May, 1890		Miss A. BOLTON .. April, 1889		Mr. A. V. LILEY .. July, 1885		Ms. COOPER, <i>nee</i> BILL Dec., 1897	
Mr. W. T. BOLTON .. Feb., 1897		Miss A. G. HUBBARD Oct., 1891		Mrs. LILEY .. April, 1886		<b>EGYPT AND NORTH ARABIA.</b>	
Dr. J. H. D. ROBERTS,		Miss I. DE LA CAMP .. Jan. 1897		Miss A. M. CASE .. Oct., 1890		<b>Alexandria.</b>	
M.B., C.M.Ed. Dec., 1896		<b>Fez.</b>		Miss K. JOHNSTON .. Jan., 1892		Mr. W. DICKINS .. Feb., 1896	
Miss J. JAY .. Nov., 1885		Miss E. HERDMAN .. Jan., 1885		Miss E. TURNER .. " "		Mrs. DICKINS .. " "	
Miss B. VINING .. April, 1886		Miss M. COPPING .. June, 1887		Miss A. HAMMON .. Oct., 1894		Mr. C. T. HOOPER .. " "	
Miss S. JENNINGS .. Mar., 1887		Miss M. MELLETT .. Mar., 1892		Miss M. SCOTT .. Mar., 1892		Mr. W. T. FAIRMAN Nov., 1897	
Miss M. C. LAMBDEN .. May, 1888		Miss S. M. DENISON .. Nov., 1893		<b>Bizerta.</b>		Mrs. FAIRMAN, <i>nee</i>	
Mrs. BOULTON .. Nov., 1888		MISS L. GREATHEAD .. Nov., 1890		Miss M. ERICSSON		PRIOR .. Feb., 1896	
Miss K. ALDRIDGE .. Dec., 1891		<b>ALGERIA.</b>		(Associate) .. Nov., 1888		Mr. W. KUMM .. Jan., 1898	
Dr. G. R. S. BREEZE,		<b>Cherchel.</b>		Miss R. J. MARCUSSON		<b>Rosetta.</b>	
L.S.A. .. Dec., 1894		Miss L. READ .. April, 1886		(Associate) .. Nov., 1888		Miss A. WATSON .. April, 1892	
Miss F. MARSTON .. Nov., 1895		Miss H. D. DAY .. " "		<b>Sousa.</b>		Miss VAN DER MOLEN .. " "	
Miss E. CRAGGS .. Mar., 1898		<b>Constantine.</b>		Dr. T. G. CHURCHER,		<b>AT HOME.</b>	
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Miss F. R. BROWN .. Oct., 1889		Mrs. LOCHHEAD .. " "		Mrs. CHURCHER .. Oct., 1889		Mrs. SUMMERS .. May, 1890	
Miss VECCHIO, <i>Mis. Helper.</i>		Miss L. COLVILLE .. April, 1886		Mr. W. G. POPE .. Feb., 1891		Mr. C. T. HOOPER .. May, 1888	
Mr. A. BLANCO .. " "		Miss H. GRANGER .. Oct., 1886		Mrs. POPE .. Dec., 1892		Miss L. A. LAMBERT .. Dec., 1893	
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Mr. J. J. EDWARDS .. Oct., 1888		<b>Algiers.</b>		Mrs. WEBB, <i>nee</i> MOR-		M.B., C.M.Ed. Nov., 1890	
Mrs. EDWARDS .. Mar., 1892		Mons. E. CUENDET .. Sept., 1884		TIMER .. Nov., 1897		Mrs. TERRY .. " "	
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Mrs. JONES, <i>nee</i> DUNBAR, Nov., 1896		<b>Djemaa Sahridj.</b>		Miss E. T. NORTH .. Oct., 1894		Mr. J. H. C. PURDON and Mrs.	
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Miss A. WATSON .. Feb., 1897		Miss K. SMITH .. " "		<b>DEPENDENCY OF TRIPOLI.</b>		Miss E. FERRY.	
Miss F. K. TREGILLUS Dec., 1896		M., Mme., and Mdlle. ROLLAND,		Mr. W. H. VENABLES Mar., 1891		<i>Tutor.</i>	
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				Mrs. REID .. Dec., 1894			

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