



MATTHEW XXVIII

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

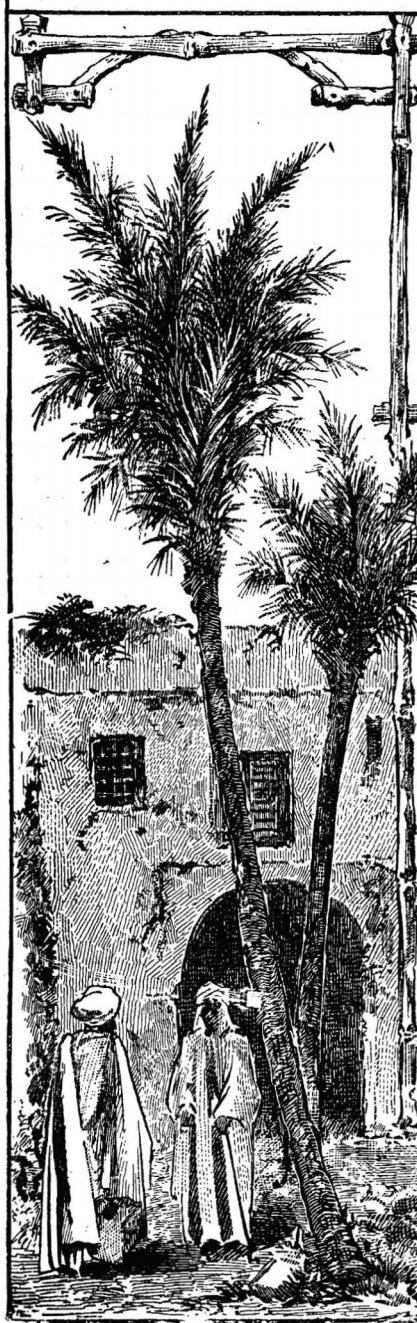
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



NORTH AFRICA.

The Wonder-Working God.

NOTES OF AN ADDRESS BY MR. JOHN McVICKER.

DELIVERED AT FAREWELL MEETING IN EXETER HALL.



DO not intend to-day to tell you much about the North Africa Mission, there being some here who know about it infinitely better than I do, and who, no doubt, will do that for us. But I do desire to say a few words of encouragement at the beginning of our meeting. And where shall we find the encouragement? Not in the zeal and steadfastness of our brethren, the directors of the Mission; nor in the labourers connected with the Mission; nor in the remarkable growth of the Mission from time past; nor even in the measure of blessing God has granted in time gone by to the work of the Mission. I do not think either that we can find encouragement in the easiness of the work, because we know that there are few harder fields to cultivate than the field we have taken up for God. But I find the best encouragement for this work is in thinking about the difficulties of the Mission rather than the easiness, combined with a word we have in the 136th Psalm, which I met with the other day in my reading. Speaking there of the God with whom this Mission has to do, and we personally, it says that He is "the God that does great wonders." Now, if there were no difficulties, how could God have an opportunity of doing great wonders? I do not know whether you remember that Psalm, though I am sure that many of you do. It is the Psalm every verse of which ends with "For His mercy endureth for ever." And in that Psalm the writer speaks of the wonders that God does. "God made the heavens"—wonders in creation. Think of that for a moment: the God that we are trusting, the God for whom we are working, is the God that created the heavens above us, with all their wonders. And He spread out the earth here also, with all its wonders; as I was saying the other day, from an Alp to an animalcule, every bit of His work is perfect.

Look at the wonders God has done in history, to which the Psalm also refers. Now, our own English history is full of the wonders of God. We are not expecting the God who has never done wonders to do them for us. I was recently reading how England was delivered from the Spanish Armada; and, as you know, God's hand was manifestly in that. In other ways, too, God has overruled the tyranny and oppression which have been introduced at different times. For instance, you remember that when King James II. was working so much mischief in the Church, then it was that William was introduced into England.

Look also at God's wonders in redemption. Take that verse, "God so loved the world." Think of the miracle of that statement; think of the wonderfulness of it. Think of such a Being as the Holy Lord God filled with love for a world like this; why, that is far more wonderful than the creation of the sun. And look at the next thing, "He gave His only-begotten Son." You that have children, and you especially that have one son you love; you know what it was for God to give up His only-begotten Son. Why, we might expect anything from God after that! "That whosoever believeth in Him should not perish," that is, that simple faith in Christ saves a man from everlasting perdition. Just think of the wonderfulness of that. And look at the next, "But have everlasting life," that is, that faith in Christ gives, not merely negative deliverance from perdition, but also everlasting life, sharing in the risen life of the Son of God. That is what God has done in redemption.

Then look at what God has done in Church history. Many a time, I am sure, we have wondered as we have read or recalled how God worked with a few fishermen. He filled them with the Holy Ghost, and turned

them into an army of preachers that shook the world. And again at the Reformation: why did not God use a genius like Erasmus to accomplish His purpose; why did He not use an emperor or some great king to fulfil His ends? Not one of these was used; but He took Martin Luther, a miner's son, and worked mightily through him. Ah, our God *is* a God who does great wonders! And, look at the individual conversions God has wrought: I was praying the other night about a Rabbi in London, that God might use a certain interview I knew was to take place to that man's conscience and heart. I wonder if anybody prayed for Saul of Tarsus. Why, Stephen certainly did, when he prayed that God would not lay his death to their charge. Think of the wonderful things God has done in laying hold of men and saving them. Look at Augustine; at dear old John Bunyan; and John Newton. I was up in Dundee not long ago, and some of you would have perhaps felt put out at the "Hallelujah's" of a certain man in the meeting. Ah, but the whole of Dundee knows that man. He was a notoriously rough man, but now he is a wonderful sample of the power of the Grace of God. Oh, the wonderful things God does! And when we think of our own conversion, why, to us, there is nothing more wonderful in the whole world. And then how God has come in, again and again, in our histories, and has manifestly wrought for us. Look at the prayers God has answered. He *is* a God that does great wonders, is He not? And that is the God we have to do with.

But we are also expecting Him to do great things, because, as you will observe in that Psalm, it is not merely that He "did" great wonders, but that God *doeth* great wonders. I was struck with the word in the end of the Psalm, "He hath remembered us in our low estate." You know, the wonder-worker that could fill volumes with what he did long ago would be no help to us; we want a wonder-worker that can do wonders *now*, and for *us*! And that is just what we are reckoning on God doing. Now, to speak of the North Africa Mission: I believe there is no harder field to work in than among Mohammedans. I am myself an Irishman, you know; and I often connect Mohammedan Missions with Missions among the Roman Catholics. They are both tremendously difficult fields for evangelization. I suppose the reason is that both are people filled with self-righteousness. I do not know much about Mohammedanism by experience, but I have read a great deal about it. I suppose it is a system very much like Roman Catholicism. No matter how ungodly their lives are, their ultimate salvation is made certain. They can, by certain merits, obtain salvation. Of course they hate—and proudly hate—a Gospel that would rob them of all the merits they suppose they have accumulated, and a Gospel that, as hell-deserving sinners, offered salvation to them as a free gift through the blood of Jesus.



JEWISH BOY; NORTH AFRICA.

But let us remember that we have a God that can do great wonders. Moses thought he had a difficulty that God could not grapple with; you remember he asked, Shall six hundred thousand men besides the women and the children, be fed on flesh for a whole month? Why, all the cattle on a thousand hills slain would not suffice for them. And God said, "Is the Lord's hand waxed short? Thou shalt see." And are *we* to say that God's arm is shortened, and that He cannot break down the consciences and change the hearts of Mohammedans? "You will see," says God. Oh, let us count on the living God!

Now, how is God going to do this great wonder? For I believe there will be many in Glory that have come from among Mohammedans, as well as from our own dear Roman Catholic countrymen, and from all tribes and nations of the world! Well, God is not going to do it through angels, but through men. And, what kind of men? You remember what the Lord Jesus Christ said, "He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do, because I go to My Father." I do not think that means "he that believes in Me for salvation," but "he that believes in Me for the accomplishment of these works; that can so identify himself with Me, that I may be the worker." As we have it in the next verse, "If you ask anything in My name, I will do it." Christ is the worker, and it is not the *man* that does the work, but the Lord Jesus Himself is the real Worker; and He has been so ever since He went up to the right hand of God.

But then, while He does it, He does it through men of faith. I do not know why, but it has been God's way of acting from the beginning; that if He is going to do a work through a man, it is a man that expects Him to do it. Now, dear brethren, people say, "I count on God doing this and that." Do you remember what Jesus Christ said to some people in His own day? "How can ye believe who receive honour one from another, and seek not the honour that comes from God only?" You remember what He said to the Apostles, "How can ye believe for the casting out of devils, if you are neglecting praying and fasting?" Practically that is what He said. Because, if a man is over-feeding himself and over-indulging his body, if a man is neglecting prayer, he cannot exercise faith. And, brethren, let us ask ourselves, "How can we believe, if we pray so little as some Christians do?" Let us ask ourselves now honestly, "What time do we give in the day to be alone with God Almighty?" And, how can we be counting on Christ working these wonderful works, if we are neglecting prayer and meditation on the Word of God and communion with God? People say, "Oh, I am anxious that Mohammedans should be converted." Anxious, anxious! Have you ever gone out to them? "No; I could not. It was not in my power." Then, have you prayed for those who have? What have you done and given to support those who have gone to do the work for you among the Mohammedans? Perhaps a mere miserable pittance of what you would have been able to give had you been really anxious for their conversion. How *can* we believe? I declare this often occurs to me when I see the money which nominal Christians spend on tobacco and on useless ornaments of dress, on expensive furniture, and so on; the time they give to trifles of one sort and another. How can we in our heart be believing in God for doing these great wonders, if we are living after this fashion? At any rate, God must first begin to do the good work in ourselves, and make us true and honest; then shall our hearts indeed lay hold upon God. I am speaking about the rank and file of Christians. I know that there are some—yes, that there are many—scattered over the Church of God true, honest, believing, and earnest souls, who have fellowship with God in His work, and rejoice to trust in the living God! Here, then, is a work worthy of being put into God's hand. Let us put it there, and let us see now whether God will do as He has said.

Notes and Extracts.

PRAYER MEETING.—A meeting for prayer is held at the Mission House, Barking, every Friday afternoon at four o'clock. Tea is provided at the close of the meeting.

On Friday, 7th, we had present with us several missionaries from various parts of Africa, some of whom have since returned.

BIRTH.—At Sousa, Tunisia, on Tuesday, September 6th, Mrs. T. G. Churcher, of a son.

A MOST important step has just been taken by the C.M.S. On the recommendation of the Bishop of Lucknow, supported by its missionaries in the N.W. provinces of India, the Society has decided upon the creation of a corps of specially trained and qualified men, to devote themselves exclusively to the Mohammedan work in that country.

Up to the present no missionaries have been specially set apart for this work, and although numbers of Mohammedans have been brought to Christ in all parts of India, the results on the whole have not been satisfactory. It has long been felt that some step of this kind would be necessary, if a perceptible impression was to be made upon Islam.

The head-quarters of this movement will probably be at Lucknow, and the Rev. A. E. Johnstone, B.D., of Benares, is to start the Mission; an appeal is being made for others to join him. The Moslem population of India is over 57 millions.

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.)

MR. G. B. MICHELL, of Tunis, is now in England, and is devoting himself to giving accounts of the Lord's work in various places. He hopes to be in Scotland at the end of October and beginning of November. He would be glad to hold drawing-room or other meetings wherever these could be arranged. Please write to the Hon. Sec., N. A. M., Barking.

DEPARTURES.—Mr. and Mrs. J. L. Lochhead and family, and Miss Lochhead started on the evening of Monday, October 10th, for Marseilles en route to Constantine, Algeria.

Mrs. Boulton and Miss S. Jennings left London on Thursday, October 13th, per P. and O. Steamer, "*Caledonia*," on their return to Morocco.

Miss Bagster, Miss Hammon, and Miss Ferry, started on the evening of Monday, October 17th, via Paris and Marseilles. Miss Bagster returns to Sousa, Miss Hammond to Tunis, and Miss Ferry, who goes out for the first time, will be located at Kairouan.

Mr. Upson sailed from Liverpool on Monday, October 17th, per Moss Line s.s. "*Rameses*" for Alexandria.

Miss S. M. Denison left England on Thursday, October 20th, by P. and O. s.s. "*Australia*," for Gibraltar, on her way to her field of labour in Fez and Sifroo.

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, Calverley Mount, Tunbridge Wells.

WHILE out for my constitutional the other morning two Arab boys overtook me, and, with the simple introduction, "*Bon jour, Monsieur!*" we trudged along together. "Where are you going to after you die?" I asked them; and one of the lads replied, "I don't know; I know I shall die, but who knows anything more after that?" "The Bible says there are two places—Heaven and hell," I remarked. "Yes," replied the boy, evidently recollecting himself, "the Moslems go to Heaven." "If they lie?" I inquired. "Yes," he answered. "If they steal?" "Yes." "If they are immoral?" "Yes." "If they are highway robbers?" "Yes." "If they murder people?" "Yes, certainly." "Then *who* go to *hell*?" "The Christians, though they might be ever so good and kind and holy, must all be damned. They have their portion in this life," said the boy, "while we poor Moslems plough, go bare-foot, and get our feet all cut with thorns."

I then told out to them the Gospel message. "Do you hear that?" said the lad to his friend admiringly; "he prays, and he has got the Koran and all inside him." Learning from their talk together that they were away from home, and that two sous (a penny) was all they had to get their supper with, when our paths divided I bought a penny loaf, and gave it to them as a slight symbol of Jesus, the Bread of Heaven, offered also to them freely. The memory of the sermon may be lost, but the application lives, for in the market since I overheard a lad's voice say, "*That's* the man who gave me the loaf."—T. G. CHURCHER.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

October 14th, 1898.

DEAR FELLOW HELPERS,

Our last number was taken up with the Annual Report of the Mission, so that my usual monthly letter was not written.

Our Farewell Meetings at Exeter Hall were of a specially profitable and happy character, as may be judged from the reports of some of the addresses which we give.

There are five new workers going out. Mr. Short and Mr. Smith, it is proposed, shall proceed to Constantine with the hope of ultimately working amongst the Berber tribes of the Aures. They are at present staying in France to acquire French more perfectly. Mr. Upton is proceeding to Egypt; Mr. Pells to Sousa in Tunisia; and Miss Ferry to Kairouan. We have thus four brethren and one sister to add to our numbers in the field, but this hardly more than compensates for the losses we have suffered. I would again ask you to pray that God may graciously incline the hearts of suitable young men to give themselves to the work of the Lord in North Africa.

The Missionaries who have been at home on furlough are now most of them returning to their fields of labour, but a few are still delayed:—Dr. and Mrs. Terry, on account of Mrs. Terry's health, which, though reported better, is yet not sufficiently good to warrant her return. Miss Breeze, who has had charge of the Women's Hospital, is also better, but not yet ready to return. Miss Vining also awaits a doctor's report. Mr. and Mrs. Michell are staying at home for a time for meetings. We shall be very thankful if our friends can arrange either drawing-room or other meetings for them. Communications should be sent to the Secretary.

It is thought that Mr. and Mrs. Bell, who have been working in the south of Spain, may be able to take up Mr. and Mrs. Patrick's work in Tangier. We believe it to be a marked answer to prayer that God has inclined them to be willing to unite themselves with us.

We are very thankful to God to be able to announce that, after a long delay, we have received a considerable instalment of a legacy left us rather more than three years ago, the sum

amounting, after payment of legacy duty, to £2,700; there will probably be a further amount to come, but this will not be received for some time. Over £2,000 of this amount has been carefully and prayerfully expended. We hope that those who have often united with us in prayer will now unite with us in praise for this acceptable help. The receipts ordinarily in July, August, and September are very small, and they have not been very large this year apart from this sum; but the God who has brought us along these seventeen years is able to incline other of His servants to give, either during their lifetime or to leave in their wills, amounts for the carrying on of the Lord's work.

Mr. Summers, who went back to Alexandria in September, has been greatly encouraged by the progress made in the work there during his absence in England.

From Tripoli and Sousa we hear of the opening of the Medical Missions and considerable attendances, and in most of the stations the work is about recommencing after the period of great heat, during which a good deal of the work is suspended. The spiritual prospects in the field were never more hopeful than at the present time, but Satan is very active endeavouring to thwart and hinder the work, and we have need of constant watchfulness and much prayer in all departments, both at home and abroad.

Sir Matthew Dodsworth and the Rev. Norman Bennet have been arranging a cruise to the North African Mission stations, as has been announced, and I am proposing, if God will, to go with the party, hoping thereby to be enabled to stir up interest in the needs of North Africa. Instead, however, of starting from Tilbury and Southampton, it is proposed to cross France and start from Marseilles, thus avoiding the Bay of Biscay, which is rather terrifying to some. I shall (D.V.) leave the party at Malta, as I hope to visit the workers in Egypt.

A friend has written us with regard to the needs of the Eastern Soudan: "There is an open door now for the Gospel in the Eastern Soudan, and I hope you will be able to enter in soon. As I believe your way of working is the most suitable for the country and according to the mind of the Lord, I send £50 towards the support of any one of your workers willing to go for the first year, with the promise of £50 for a second year. I have heard of one or two brethren whose wish is to go to Khartoum and its neighbourhood, and I daresay you have too. The Romanists will soon be in the field; therefore there should be no delay."

Another friend wrote some time since as follows: "I have for the last few months been much concerned that no efforts, so far as I can learn, are being made to bring the Gospel to those vast regions of the Eastern Soudan which are gradually coming under our sway. Dongola was thrown open last year; Abu Hamed, Berber, and Kassala, with an immense district east and west of the Nile, are now practically ours; and Khartoum, I hope, will soon follow. Terrible, therefore, will be our responsibility if we ignore the great purpose for which our influence has been extended in this remarkable manner. As a trifle with which to commence the work, you may depend upon me for £100, which I have by me for transmission at any moment. How thankful I shall be if the Lord inclines you and your friends to enter upon a field where labourers are so urgently needed. Great as are the claims of Morocco, Algeria, and Tunis, I think that, to us as Englishmen, those of the Soudan are greater."

What are we to say to these proposals? The need is undeniable, but where are the suitable men to undertake such work? Those who go first should be tried workers of experience, with a good knowledge of Arabic, and if we were to move such forward we ought to have new workers to take their places, though however excellent these might be they could not efficiently replace the older ones till they have learned Arabic and gained experience. It is, of course, possible that the authorities

may not permit missionaries to penetrate the Eastern Soudan so soon after the war, for fear of arousing fanaticism, but the workers should be in preparation. Are there not young men of robust godliness and strong faith who could volunteer for work in Mohammedan lands? We shall be very glad to hear from any such. Of course, if this work should be undertaken, considerable means would be desirable, in order that it might be carried on efficiently; but we are more concerned to find suitable men than to secure money. For either the one or the other we need to depend upon God and seek to obtain them by prayer and faith.

I remain,
Yours heartily in Christ,
EDWARD H. GLENNY.

OUR NEW WORKERS.

Arthur T. Upson.

AMONGST those who received blessing through the seaside services held at Southend during the summer of 1890 was a young pupil teacher from Rayleigh, Essex—Arthur T. Upson by name. At the close of 1892 he left his home at Rayleigh to take up a position as teacher at Herne Bay, where he became acquainted with Pastor W. Dickins, by whom he was baptized. Here he found many opportunities of work for the Master in

preaching at seaside services, conducting a Band of Hope, and also as superintendent of the Sunday-school.

While engaging in the work mentioned above, our friend was, at the same time, most diligently studying, frequently till the early hours of the morning. The Great Master Workman was also preparing His instrument by the education of "plans upset" and "arrangements disturbed," followed in 1896 by a long period of quiet in the isolation hospital, where further lessons were learned, and our brother gained much spiritual blessing.



ARTHUR T. UPSON.

Previous to January, 1896, Mr.

Upson had no definite thought of missionary work, but, being present at the farewell meeting of Pastor and Mrs. Dickins, his interest was greatly stirred. Ere long, however, this completely passed away, but in the summer of that same year the preaching of the Gospel in the "regions beyond" was definitely laid on his heart. A few months later on, after much prayer and waiting on God for guidance as to whether North Africa were to be his field of labour, he obtained the First Class Master's Certificate of the Education Department. As this certificate qualified him to carry on School work in Egypt he was led to apply to the N.A.M. and after a time was accepted. It was received just as he was accepted by the Council of the N.A.M.

Since then there have been difficulties and hindrances, but, in answer to prayer, these have either been removed or patiently overcome, and having passed the usual term of Arabic and other study in Barking with much success, Mr. Upson is hoping to join the friends in Alexandria in a few weeks.

"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., Granville Lodge, Granville Road, Eastbourne, price 10s. 6d. Postage and packing, 1s. 6d. extra.

FAREWELL MEETINGS AT EXETER HALL.

THESE gatherings, which partake somewhat of the character of an Annual Meeting, were held in Exeter Lower Hall on Thursday, October 6th. The body of the Hall was comfortably filled, and the addresses, while much enjoyed, were both practical and profitable. Mr. John McVicker presided in the afternoon, and we were privileged to have with us our esteemed friends Pastor Frank White, of the Talbot Tabernacle, Notting Hill, and Pastor Fuller Gooch, of West Norwood. Dr. Terry and Mrs. Michell, from Tunis, also spoke.

The evening meeting was presided over by Dr. Henry Soltau, of the London Medical Mission, formerly of Burmah. Addresses were delivered by Rev. John Rutherford, of Lewes, late Presbyterian Chaplain in Algiers; Mr. G. B. Michell, from Tunis; Mr. Mensink, from Morocco; Mr. W. Reid, from Tripoli; Mr. J. I. Lochhead, from Algeria; and Miss Bagster, from Sousa, Tunisia.

An earnest appeal was made by Mr. Michell for young men to consecrate their lives to the noblest of all services—the making known God's salvation to the Moslems of North Africa—and at the close of the meeting some offers of service were received.

WITNESS AND WORK.

BY PASTOR FRANK H. WHITE.

Extract from an Address delivered at the N.A.M. Farewell Meeting.

I HAD intended, just for my edification and yours, to call attention to what must have often struck you: how in God's Word witness and work have been linked together, and how a holdfast and a death-grip of the fundamental doctrines of the Gospel of Christ have been associated with earnest and successful service for Him. Our brother has spoken of believing men and women. Did you ever know a feeble believer become a facile speaker or a mighty worker? Do not you think, dear friends, that Bunyan, whose name has been mentioned, just hit the mark splendidly when he gave us Captain Credence as one of the five picked men who carried on the war in Mansoul? He was the leader of the other four, and the lieutenant to whom all the city was committed, so that no one went in or out. There was no victory, either, that was not wrought through this grand Captain Credence. And it is added that he had ten thousand at his feet. Oh, that we could all be Captain Credences! Then we should have ten thousand at our feet; for a little one becomes a thousand, when Faith is in the matter.

This is in the line of that word of the apostle's to the Thessalonians, when he sent to know how their faith was, "lest the tempter should have tempted them, and their labour should have been in vain." Take that splendid 15th chapter of the first Epistle to the Corinthians—the chapter which has unhappily been perverted to a kind of funeral chapter. But it is not a funeral chapter at all; it is a most triumphant one. It begins with a blessed statement from the old Gospel. The apostle reminds the Corinthian Church—and he reminds us—that there is no salvation outside that old Gospel. And those men and women, he said, were saved, if they held fast and kept in memory that which they had believed: "how that Christ died for our sins," and "rose again the third day according to the Scriptures." Then he meets the case of those who were spiritualising away Christian truth; and I believe, dear friends, that here lies the secret of true Gospel work at home and abroad: we must have dealings with the invisible God. We must do as Richard Baxter did. He was a mighty man—not physically, for he is said to have had many diseases. But, what a

mighty writer, preacher, and man of prayer he was! And I am told that his work in Kidderminster is bringing forth fruit to this very moment. Would that God would raise up more Baxters in our land! If we had more praying men and women, we should see greater things. Baxter bids us keep the passages open between our heads and our hearts, and to let all our knowledge turn to affection and work. And the apostle always keeps knowledge and practice, creed and character, doctrine and duty, faith and works together.

And then, when he has met those heresies that he deals with in the 15th chapter of Corinthians, he afterwards turns to the dear believers, and refreshed his own spirit and theirs with those precious words which Chrysostom says led him to bare his head as he wrote them. "Now is Christ risen from the dead . . . and become the firstfruits of them that have fallen asleep." And again, "Thanks be to God which giveth us the victory, through our Lord Jesus Christ." He turns to the Christians, as I turn to you and myself this afternoon, and says, "Therefore, my beloved brethren." The affectionate heart of the apostle is brought out by the character of the doctrine he had been speaking of. "Therefore . . . be ye steadfast." Scholars here will know that that word "steadfast" has the force of solemnity, the root of which is solidity. It is the word from which comes "a solid front." Just as those warriors in Egypt stood to the charge of the Dervishes—they stood together in "one solid front"—so be ye solidly for God, for His truth, for His interests, and for His people. Be ye steadfast, grip the doctrine, hold it fast; do not be persuaded to relinquish it by all the sneering in the world. The scoffers say, "We believe in character," as if those who believed in creed could disbelieve in character; as if there could be any character where there is no creed; as if there could be any practice where there is no doctrine; as if there could be any fruit where there is no root.

Baxter was a creed-man; all missionaries, all martyrs have been creed-men; they could not have died but for the creed they believed. It was their faith that held them and made them embrace the flames, because they had already embraced the promises. I am reminded here of some scathing words that dear Mr. Spurgeon spoke—I believe in Exeter Hall here—in those early years of his, when they were sneering about the creed-men. These men sneered at Mr. Spurgeon because he held to the creed, which they said was simply the shell. And Mr. Spurgeon said, "Yes, I hold to the shell. I have a feeling that I shall not get a fresh or a good egg out of a cracked shell; for if the shell is cracked I do not think what is inside is of much good; therefore as I do not want to lose my chicken, I shall keep to the shell."

I keep in my Bible—and I hope it is no profanity to do so!—that I may quote from it, a statement by an eminent professor in the Church of Christ. I am not quite sure as to his name, so I will not give it you. Some five or six years ago he said at Cambridge, when questions were asked about the Incarnation and the Resurrection, that he had known some first-class Christians who did not believe in either the Incarnation or the Resurrection. Ah, but the 15th of Corinthians says they could not have been Christians at all who did not believe this, and yet this professor calls them "first-class Christians." If what these men say be true, and there is no Resurrection, let us eat and drink, for to-morrow we die; and we are a set of fools to be here this afternoon, giving time and strength and money and everything else, if the Resurrection be an open question. I read to-day that there were 166 C.M.S. Missionaries sent forth; do they believe anything? Better not go if they do not. But they do go, because they believe, though they do not see it, that what the apostle says is true, that their "labour shall not be in vain in the Lord." And I am sure the missionaries behind me can assure us that they go forward in faith. So let us turn all our doctrine into practice, and let us, dear friends, show that truth held in the heart

is action in faith. "Therefore, my beloved brethren, be ye steadfast, unmoveable, . . . forasmuch as ye know that your labour is not in vain in the Lord."

I must not linger. I only want to remind you in closing that there are two directions in which this is true. If I never saw another soul brought to Christ, I shall not forget the first known convert God gave me. That convert was brought to Christ through a few simple questions put about the soul. But if I never knew I had another convert through my ministry do you think I should say that my labour had been in vain? Do you think the workers in this Society have laboured in vain, because they cannot report so many converts? No, your labour is not in vain in the Lord. The labour of all martyrs and missionaries has not been in vain in the Lord. These men project themselves into the Eternal. And we must do so also! They weigh time in the scales of eternity. And they argue, and they reason, just as the Apostle did, that He shall change their vile bodies, and fashion them like unto His glorious body; and that He is able to subdue all things unto Himself. Therefore, they say, it cannot be in vain. And God who raised the dead, and who will raise us, can bring these Mohammedans to Christ, and He can bless these dear men and women that are going out for Him! Oh, dear friends, let us have cheer, and let us be encouraged—encouraged because of what God is, and of what He does. John the Baptist was a missionary; he did not perform miracles, and I am not sure that any soul was brought to Christ through him; but it is said of John the Baptist, and I would like that said of me, and put on my tombstone when I am gone, "This man did no miracles, but everything he said of another man was true." Oh, may we all meet together and see His face. Then, truly, we shall—

"never, never sin,
And from the rivers of His grace
Drink endless pleasures in."

And we shall know then that it was not in vain to labour for the Lord!

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

FOR the going forth of five fresh labourers to North Africa during the present autumn.

FOR the continued health of the Mission Band, numbering nearly one hundred. For open doors, needs supplied, and for the privilege of telling the glad good news to those who are bound with the chains of sinful habits.

FOR the baptism of five Italians in Tunis during the present summer.

FOR other fruit gathered in Tunis and Sousa during the same period, all of whom are witnessing for Christ.

PRAYER

FOR blessing on the winter's work at all the stations of the N.A.M. That those interested amongst French and Italians may be brought to decision, and that many Moslems may have grace given to witness a good confession.

That God would own and bless the work carried on in Tunis amongst the students, that some may be called out from their soul destroying errors.

For a young sheikh who knows and has been convinced of the Truth, but shrinks from a public confession, and consequently does not make progress in the Divine life. It is feared he is trying to combine the faith of Christ with Islam.

For guidance and blessing upon the deputation department during the coming winter; that the work of the N.A.M. may be made known in many places not hitherto visited.

Morocco.

ASKING AND RECEIVING.

BY MISS B. G. VINING.

"I said not . . . seek ye Me in vain"—Isaiah xlv. 19.

SHE is a very poor woman, my Fatima, and I knew nothing of her until she joined the sewing and Bible Class I began for native women early in 1895. She had been married, but her husband died, leaving her with two young children, a boy and a girl. Her husband had another wife, a good deal older than Fatima, a Sherifa, and a woman of some property. This woman, having no child of her own, offered to take Fatima's little daughter and bring her up as her own child, and though she afterwards married again, she has all along acted a mother's part to young Sodea.

Fatima then got work in an English house to support herself and the boy, till he was of an age to work for himself, which, however, he was not anxious to do, and though I took him for a time, and afterwards he worked for another of the missionaries, he was never satisfactory, being conceited and lazy, a great trial to his poor mother, who, like almost all Moorish women, idolized her boy, giving in to him in every way and working to feed and clothe him when he was too idle to seek any occupation for himself. I told her she was ruining him, for he was getting a big lad, and she should insist he must work for the food he ate. For a long time she could not bring herself to such an act of cruelty! but at last even her patience was exhausted, and when he found only bread in the house to eat, he decided it was better to get something to do, though he never can remain long in any situation.

Fatima, from the very first, showed a great interest in the Gospel, and an unusually receptive mind—we took a mutual liking to each other, and she is one of the few native women whom I look upon as a real friend. She constituted herself my interpreter and always sat nearest me in the Bible Class, ready to explain to the rest anything they did not appear to understand—she looked after my interests, too, and was always willing to go and look up any absent members of the class, and tell me if they were ill, or only staying away from lack of interest.

At one of the Bible lessons, where I had been speaking of the power of prayer when offered in the appointed way, poor Fatima seemed specially impressed and said to me afterwards, "Will God really supply our need if we ask Him in Jesus' Name?" I answered, "He says He will hear and answer every prayer offered in faith in that Name, Fatima. He answers me, you had better prove Him if He will not answer you too." Nothing more was said, and it was some weeks afterwards that Fatima came up to see me at Hope House one morning. She asked to come into my room, and as soon as we were alone, she began, "I have something to tell you—you remember talking about God hearing prayer? and you said to me, 'See if He will not answer you?' He did, tabeba, He did. Yesterday I was going into market for Sherifa and I had not a penny to get anything for myself and nothing but a piece of bread in the house, and I could not get any work, I thought of what you said, and before I went out, and again as I went along, I prayed in my heart, 'Oh God in the name of Jesus hear me, help me, supply me.'" Then in her excitement she seized my hand and continued, "Listen! just as I was going down the Kasbah hill I looked and saw a two-billion piece on the ground, and two steps beyond lay another, a whole peseta!! I picked it up, and looked about. A man had passed me just before I found the money. I hurried after him, and said,

'Sidi, have you dropped anything?' and he said, 'No, oh my daughter, I have nothing to drop.' So then I ran and overtook a woman in front of me, and asked her, 'Lalla, has anything gone from you?' (*i.e.*, do you miss anything?) and she answered me, 'No sister, what have I to lose?' There was no one else near, so then I knew it was God who heard my prayer, and let the money be in my path. Never, never have I found money before, never at all; surely He heard, and I shall never forget it."

There was little need for me to say anything after such an object lesson from the Master Himself, except to thank Him with her. We told the story to the women in the class, and many were impressed by it, they did not think much of the prayer, but the answer was one they could all appreciate. Not only Fatima, but some of the others have prayed more regularly, and doubtless with more faith since, and it is not unusual for one and another to say after the class, "I prayed, and God gave me work," or, "I asked in Jesus' name when I was ill, and He took the pain away." Temporal blessings—physical needs these—but shall not the gracious Lord who hears and tenderly supplies the very real daily, bodily needs of these ignorant but interested ones, shall He not with these "bands of a man," these "cords of love," draw them on to the realisation of the deeper soul need which only He can meet and fill? and shall not this beginning to come in contact with Him in the blessing of daily life, lead them on to the fuller knowledge of Him, which is life eternal? They speak, and He hears; when He sees they are ready *He* will surely speak, and they shall listen and obey.

ENCOURAGEMENT, PROGRESS, AND FRUITFULNESS.

BY MR. J. J. EDWARDS (*Tangier*).

MANY of our friends interested in the Industrial Institute and Orphanage will, no doubt, be looking out for news in NORTH AFRICA about the Industrial work, the new Orphan Home, and its inmates.

It will be well for us to say that both branches of the institution, that is to say the Industrial Mission and the Orphanage, are situated about three miles outside of Tangier, on what is known as "the mountain," not far distant, as the crow flies, from Cape Spartel, the North-West point of Africa. The situation is bold, rugged, and grandly wild; the coast is charmingly indented with little bays, and sharp, rocky spurs from the high cliffs jut out into the sea.

The view from the Institute grounds is very commanding. Upon a clear day the coast of Spain from Cape Trafalgar to Gibraltar can be distinctly seen, and the Morocco coast from Gibalmusa, or Ape's Hill (modern names for the African pillar of Hercules), almost to Cape Spartel itself.

The land and garden attached to the Institute measures nearly 70,000 square metres (about 15 acres), and is abundantly watered by numerous springs of all kinds of mineral waters bubbling out from the sloping hills to the West and South. The whole place had been left for years to ruin and decay, so that when we took possession in May last we found nothing but thorns, brush-wood, and weeds, neglected trees, and dilapidated premises. Three months' hard work have made a transformation. The house has been repaired, with new window frames and glass, rotten wood replaced, etc., and paint and whitewash have done the rest. Three new rooms, with kitchen attached, have been erected behind the house for the use and comfort of garden men and boys, whilst a schoolroom and sleeping apartments, with stabling and outhouses attached, are being erected for our increasing needs, and will, it is hoped, be ready for use in October.

It is no trouble to find suitable inmates for the Orphanage; the trouble is that we have to refuse admittance for want of sleeping accommodation. Yesterday I sent away four dear little fellows scantily clad, and looking quite hungry besides, to find an earth pillow in the market place, because under present circumstances I could not do justice to them by keeping them. It went to my heart to see the perseverance of one brown-eyed little fellow following me for more than a mile, hoping that I should relent and let him come. He used every argument that his active little brain could think of to convince me that he was a perfect little treasure. And indeed he seemed a sweet child, and as soon as possible I shall do my best to make room for him. If only God's people would do more to train the young and reclaim the LITTLE sinners, there would not be so much failure in Christian work. "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of God." We Missionaries, as far as my observation goes, have much to learn from the Jesuits, whose first aim is to gain the child-heart and mind. It is impossible to erase the scenes and acts of early years, and what we learn early is seldom really forgotten. Train up the child in the way he should go, and when he is old he will not depart from it. It is this lack of home training that is working so much havoc in our cities and villages to-day, both in England and abroad. What we aim at doing in Morocco is this: To give wholesome and religious instruction, to place the highest moral standard, even Christ our Lord, always as the example before their eyes and to exemplify it by a consistent Christian life. I ask whoever reads these lines to consider if they cannot help forward, by earnest prayer and effort, the salvation of the rising generation.

This is the only Orphanage or Institute of its kind in the whole Empire, and we are desirous that there shall go forth from the doors of this institution a gracious Christian influence that shall permeate the surrounding corruption with salt, and in a measure help forward the redemption of the land. Besides the Orphans now with us we have from six to a dozen labourers constantly engaged in the field work, and for these last two or three months several carpenters and other workmen have been engaged on repairing and building work. All these have attended some of the services held during the week evenings, and on Sunday mornings and evenings.

The way in which God has helped and blessed us is very manifest, but we need constant strength and guidance for this very responsible undertaking, the training of the hands, hearts, and brains of the long neglected Orphan boys, and others, of Morocco. To do this single-handed is too much for us. We need an educated Arabic teacher, and if possible a good English or Spanish carpenter. For these purposes alone, £150 per annum will be needed—but if forthcoming it will be well spent money, and an investment to some purpose, for in a little time we believe the Industrial work will become self-supporting.

In conclusion, let me say that the chief end and aim of this institution is to lead young and old to forsake sin, to obtain the grace and truth which is in Christ Jesus our Lord. In this we have been already successful; for our first orphan lad who came to us four years ago is, we believe, a Christian, and is now travelling with a lady missionary, Miss Herdman, distributing the Word of God, and making himself otherwise useful.

Another young man, the son of a late Kaid, is without doubt a true believer, and is living with us a most exemplary daily life. "O thou of little faith, wherefore didst thou doubt?" I often repeat this to myself. May I not pass it on to you?

Herewith I send you a translation of a letter just received from the lad above mentioned, written for him by a Christian Moor. The letter will speak for itself.

TRANSLATION.

"In the name of God, the Father, the Son, and the Holy Spirit.

"To my most excellent brother, beloved in the Faith, Mr. Edwards, grace to you and peace, and the mercy of God and His blessing; and the grace of Jesus Christ, the love of God, and the fellowship of His Holy Spirit. We would inform you that we thank God who brought us out of darkness into the light, through the knowledge of our Lord Jesus Christ. And be it known unto you that we are filled with great joy and happiness, for many people have desired the Word of the Gospel of God.

"I have given the books to people in the way, and they are rejoicing over them with great joy. I sat or remained for a little time in the Wad — and in the town of —, where we were entertained by an officer of the Government, who was very glad to receive us. We read the Gospel and prayed together, and left books at this place. The people of the surrounding districts through which we passed on our way to Fez also received books, and we entered that city, and rested with the believers, and read and prayed with numbers of people from Sous, and the Gareb, from the Berber tribes, and others, all of whom asked for books. We do thank God who has caused these men to repent and confess the Son of God and His Gospel. May God grant you blessing who have preached the good tidings of the Faith, and taught us the Way of Truth and righteousness. And we have believed that our sins were obliterated in the Blood of Christ. We pray God to continue us in true repentance, and to establish us until the coming of the great day of the Lord. And now, please, do not forget to pray for us that our hearts may be cleansed from all iniquity. We are praying for you to the all-powerful One, that He may fill you with the Holy Spirit, and grant you blessing in this world and in that to come. We salute you and Mrs. Edwards and your two little children; and we desire God to establish your thoughts, and help you in His work, that your work may prosper in every place. All the believers with us salute you and the believers with you. Praying that love may be strengthened between us, 'for love is the fulfilling of the Law' and the command of our Lord,

"I remain,

"Yours in love and peace,

"EL HASAN BEN —."

ATTENTION has been called to the fact that Islam, the hereditary foe of Europe, has during the past three years been contending with the European powers for possession of Northern and Central Africa. It has been in conflict with Great Britain on the Niger, in Uganda, Nyassaland, and in the Eastern Soudan; with the Belgians on the Congo, and with the French in Senegal and the Western Soudan.

The Arabs form a large confederacy, and seem determined, so far as they can, to rule the negro in their own way. But God is also at work, and is frustrating their designs, and overthrowing their power in various places. The French have just gained a decisive victory in Senegal; the rebellion in Uganda, fermented by the Arabs, has been completely put down; and now the British and Egyptian forces have delivered a crushing blow in the Nile provinces, completely breaking the power of Mahdism. This will doubtless open the way for the Gospel into those long benighted regions, which for so many centuries have been the strongholds of slavery, cruelty, and oppression in every form. **THE LORD EXECUTETH RIGHTEOUSNESS AND JUDGMENT FOR ALL THAT ARE OPPRESSED.**

We are looking to God who has so wonderfully thrown open the door, to raise up men for this forward movement of the Church.

"Pray ye therefore the Lord of the harvest, that He would thrust forth labourers into His harvest."

MEN'S REFUGE, TANGIER.

THIS refuge, after being closed a considerable time during Miss Lambden's absence in England on furlough, was re-opened about the middle of November, 1897. For the first few weeks the attendance was very limited, until it became more widely known that our friends were again receiving and sheltering the wayfarers. Some of those who came were very dense.

"One night I noticed a man sitting or rather crouching by the wall. I called him to sit beside me that I might the better explain to him what I was talking about. He said: 'I have a head like a cow,' yet when I told him the Gospel story very simply it was quite cheering to see his face brighten, as a little of what I had been saying dawned upon him. The general excuse with such is that they cannot read, but I tell them they can hear, and that the message has been sent to them, so they must listen to it."

In the spring of the present year the Refuge was visited by several Moors who were going on pilgrimage to Mecca. These frequently stay in the town for some days, until an opportunity presents itself to proceed eastward by some steamer. Some of these came to stay at the Refuge, but others who were lodging at a fundak (an inn) close by, came for several nights to read.

"One very devout man, who at first sat counting his beads, and repeating in a half audible voice 'Ask forgiveness of God,' became a very attentive listener, and would read with me for some time after I had finished talking, to the others, and his beads were not again produced.

"Amongst another group who came some days' journey from the south, was a young man who came constantly to read, and really seemed much impressed. He and his companions not having sufficient money to go by steamer, intended to make their way by land, even though they did not arrive till the following year. In my many conversations with these pilgrims I have endeavoured to discover what they really felt and thought about these weary pilgrimages, and their toil and expense, and the answer to my question has invariably been that the hardship and loss involved was as nothing compared with the attainment of the object—'to blot out sin,' or at least in part to do so."

How sad is such a condition, and with what feelings must the workers see them depart in their vain search after peace; knowing that the question of sin has already been settled once for all. "He hath put away sin by the sacrifice of Himself;" that these poor souls might here and now have the heavy burden taken off their hearts by receiving God's offer of a free and full salvation. Let us remember these constantly in our prayers.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

FROM MISS LILIAN SEXTON.

We had a good class on the last afternoon—forty-four women, and babies almost without number. So many strangers came that the patio was nearly full. It is quite a scene for a painter on Wednesday afternoons. All sorts and conditions are here, from the most filthy and ragged beggar who drops in in the hope of getting a garment, to our proud and self-satisfied Hadja, who thinks her heart *must* be clean because she has been on pilgrimage to Mecca. Black, brown, and white, what a motley crowd they are! Miss Tregillus and I took them, and a lively time we had. We told the new-comers we had not sufficient calico to give them a garment each, but if they liked to come and sit with us they were welcome. They all sat quietly and listened with apparent interest to our Gospel story.

I found a nice group of women in the patio of Si Mohammed Bozoba's house—several girls who were sewing, two or three slaves, and two old women. They greeted me kindly, making room for me to come and sit down with them. They remembered a little—not much—of what they had heard before, so I went over the ground again. In visiting these Moorish women it is so frequently a case of "line upon line, line upon line." They cannot take in much at once. Before I had finished Si Mohammed Bozoba, the mas'er of the house, came in with the air of a Sultan; he glared at me in silence for some seconds, taking no notice of my greeting, then asked, "Who is she?" with a big emphasis on the latter word. "A friend of the English doctor's," one of the girls answered. "Is she one of his wives?" was his next question. He then sat down, taking no further notice of me, so I went on speaking in a low voice to the women; but I could tell he was listening all the time. Presently, to my great relief, he rose and marched out.

As the Dispensary is closed, we are packing our kits, Gospels, etc., and intend going to Rabat.

The heat is well-nigh unbearable in Casablanca. We intend taking three days on the road, travelling very early in the morning, and resting in the heat of the day.



ENTRANCE TO ARAB HOUSE, TUNISIA.

Algeria.

SOME ARAB HOUSES AND THEIR INMATES.

By Miss H. D. DAY.

Monday, July 11th.—Among my group of families I was visiting this afternoon there was one especially nice case. Since we got to know this family they like to sit down and listen to the "words of Jesus." There are three tiny boys and one little girl from that house all in Yamina's class. The old grandmother is in wonder at their not being afraid to come, for they will not go to school. She said, "The words are good for young and old; they show us our duty towards God, and our duty towards our neighbour." She surprises one with her quickness of thought.

Wednesday, 13th.—Two days of visiting that saddened me more than usual, though happily Miss Read got good visiting. To-day I could not read in a single house, and yesterday my experience at the last house I visited gave me quite a heartache. I went in to ask after an old woman who was ill with dropsy. They said, "She is very bad, but come in and see her." She was in fearful pain, and knew she was dying, for she was continually holding up her forefinger and witnessing to Mohammed. I thought my going into the room perhaps irritated her, for some girls came in a minute or two afterwards, and she said to her sister, "Clear the room," and I had to come away without saying a word. They have never cared to hear the Gospel, and only wanted to see us in sickness, and now her poor sinful soul has gone out into the eternal darkness, for this morning she died. This afternoon we heard the funeral song as they carried her body to the grave.

Had she heard of the Lord Jesus when she was younger she might have accepted Him, but now it is too late. And what of the thousands who are growing up, never having heard of Him? Cannot we make more effort to take or send them the message of salvation? I asked myself before God, Am I doing my best? and I ask you, dear reader, Are you doing yours? Is God calling you to fuller and more active service? If so, for Christ's sake, Who loved us and gave Himself for us, for these poor women's sake who are going down into a Christless grave, for your own sake, let it be full surrender!

Friday, 15th.—Miss Read visited the bottom of the Arab quarter, I the top. Was able to read in three houses out of six. One house I had not sat down in for three months, as once they were washing and another time had a meat-salting on, but to-day they seemed disposed to listen. Two old men, grandfathers of the children—for we had five from the house—joined the group of women, and listened very attentively. One woman said, "I keep telling my boy if he loses his marks he won't get a shirt at Christmas," but his grandfather joined in gravely, "He should go so as not to lose the teaching, even if they gave him nothing." One of the other women asked me to go over again the text about the eyes and heart and hands and feet that don't please God, and they finished learning it by heart.

17th to 21st.—Another wedding on Sunday, one of our oldest girls. When Miss Read went up to her class they said, "Mademoiselle, we have been counting how many years Zohra came to Sunday-school; it is five years, and to-day she is a bride." We let them all out at four exactly, as they were anxious to get back to the wedding feast. That does not mean that they were all invited guests, but any one can go in and out at these times as long as there is standing-room in the courtyard. Those who are invited have carpets or seats to sit on, round the musicians.

Thursday, 21st.—Such encouraging classes again. They listen with attention, and show they are thinking. Miss Read began to tell her boys about Ali Khan's dream, which she has been putting into colloquial Arabic. When she came to his astonishment that even our words are to be accounted for, B—S— said, "If he had always remembered the text, 'Let no corrupt communication proceed out of your mouth,' he would not have felt so frightened, would he?"

We had a good attendance, rather thin until ten minutes past three, when the new lads came in. They had been having a picnic up in the country to celebrate the fine harvest, and had come rushing down, so hot, to be in before the door closed at a quarter-past three.

Friday, 22nd.—We went together to-day to see a sick woman, who had been in the morning for medicine, and also to take a present of two yards of wide green ribbon to our new bride. It was such a pleasant visit. The grand fête is for next Sunday, but she had a good many visitors besides ourselves, some of whom did not know us, but seeing Zohra so pleased when we went in, roused their interest. She is only fourteen, and so small for her age that even the Arab women said she looked like a doll. In our eyes brides rarely look pretty—eyes and eyebrows exaggerated, rouge and powder so thick, gold-leaf in the middle of their cheeks, with turquoise blue dots on it; but her round little face did look pretty. She was so natural, too; got up and fetched cakes for us, sang hymn after hymn with us, and explained to the women when they did not understand, acting altogether like a sensible little woman. It is a large house she has gone to live in. There are eight other families, and her sister-in-law said, "You must teach us all the words of God in the afternoons while we are at needlework."

Saturday, 23rd, to Friday, 29th.—Uneventful days of visiting and classes and trying to keep cool. The heat is exceptionally great, not a breath of air stirring, even in the night. We feel it so nice to have a home to come back to at the end of the afternoon—a refuge from the sun and heat and smells of Arab houses. One house I visited yesterday has neither water nor drains, six families living in six rooms, and twenty-seven children between them. When I went in the women and girls were all sitting on one side of the courtyard in the shade, at needlework, so I said, "Is this a school?" and they laughed and said, "Yes, and you shall be our teacher." One of the girls spread a sack for me in the midst of them, and we had a real good time. These women always like to hear the Word of God, and sometimes start their children singing, so they are familiar with our hymns, and choose without hesitation.

BIBLE READINGS.

THE FULNESS OF GOD.—Eph. iii. 19.

Plenteous redemption (Ps. cxxx. 7).

Abundant mercy (1 Pet. i. 3).

Life more abundantly (John x. 10).

Abundance of peace and truth (Jer. xxxiii. 6). Peace that passeth all understanding (Phil. iv. 7).

River of His pleasures (Ps. xxxvi. 8).

Fulness of joy (Ps. xvi. 11).

Exceeding riches of grace (Eph. ii. 7; Rom. v. 17).

Unsearchable riches of Christ (Eph. iii. 8).

* * * *

I will fill their treasures (Pro. viii. 21).

* * * *

He is able to do exceeding abundantly (Eph. iii. 20).

E. A. H.

Tunisia.

DAILY LIFE AT SOUSSE, TUNISIA.

By MR. W. G. POPE.

LIFE is the most original thing we have out here, for there is very little chance of moulding the days as one likes. I thought some of you would like to know how we spend our days, and the kind of life we live, so I hope herein to give you a sample.

Sunday is always a popular day with us, for though it is not much of a day of rest to the body, it is to the soul. Nothing rests one so much as "communion with the Triune God and with His servants." At present Sunday clothes are out of the question. With the thermometer between 90° and 100° in the shade, the tweed and broadcloth are laid aside, so that on weekdays and Sundays alike during the summer we are clothed in our white duck suits. At 9.30 we all meet at one of the missionaries' houses for service and communion. We men take it in turns to conduct and do the preaching, and most interesting meetings we have. It is not always a formal gathering—at times it takes a free-and-easy style, finishing up with a prayer-meeting. Yes! even missionaries take a collection amongst themselves; most of us here have learnt that it pays to give back a tenth part at least of our income to the Lord. We are thus able to help poor and hard cases around us, and sometimes send off a little help to China, India, Armenia, and elsewhere.

After our morning service comes the children's turn. There are no less than ten English children at Soussé, so they must not be neglected. Most of them already know a good deal about "Jesus the Saviour," and we hope they will all be missionaries some day, if the Lord tarries. They have a better chance with the language than we ever had, and you would be surprised and amused to hear some of the little tots speaking and understanding English, French, Arabic, and Italian! They are really already missionaries, for people always get interested in children, and stop and speak to them, and this gives us a chance of speaking afterwards. Then after the service we each tramp home, my house being on the other side of the city, fully a mile from the doctor's house.

On Sunday afternoon, at 3 p.m. in the winter, but at 4 o'clock just now, we have our service in French at the back of our little shop. Sometimes the meeting is very meagrely attended. Open-air preaching is forbidden here; and if we were to put up any printed bills they would be torn down; and if we distributed leaflets in the street we should be fined or imprisoned. A sister recently, when visiting an Arab village, gave one tract to an Arab! It was found out, and she was fined 12s. and costs, amounting to 27s., *i.e.*, nearly £2, for having given away one tract to an Arab to win him from Satan to God. Pray for us in this.

Still we do get people to our meetings. Last Sunday, for instance, we were just twenty in all. Five were soldiers, two of whom are converted; the other three are more than interested. Then there was another convert in a young French girl whose father is a Catholic, but whose mother is a nominal Protestant. She, poor girl, although tried with the heat, is yet so bright for Christ. Her wild young brother was also present. Then, in addition, we had a family of French Protestants, a man, his wife, boy, and two daughters; we are praying for the conversion of this family. They have all heard the Gospel dozens of times at Miss de Broen's Mission at Paris, and so ought to be easier to win for Christ. Then an Arab soldier was present who understood a little French, and also an Arab lad who knows French very well; so you see we had a good company.

The French papers have been busy about us lately, saying that we get people into our shop and hall, present them with Bibles and other books, teach them English—especially the English National Anthem—give the people money to learn English and buy pictures of our Queen, etc., etc. That's all the credit they give! Still the Lord reigneth, and so we can afford to allow these people to make money out of the lies they tell about us, and smile at their credulity. Those, however, who know us, take our part, and come to our meetings as a consequence; so really the articles help us instead of hindering. Last year two soldiers were converted at our meetings and also a young Italian. They are all three gone away now, but still hold fast to the Master. The young Italian has just been engaged to work with an English evangelist in North Italy. One of the French soldiers has this week gone to Greenwich, to an English gentleman, to help at his Mission Hall in connection with his work amongst the French. The young Italian's mother and three sisters are now saved, and so the stone rolls on. A little work started at Soussé is to-day affecting North Italy, Greenwich, and Palermo, and who knows where it will stop? We take courage and go forward.

Now a word about our shop. What do we sell? Bibles, Testaments, Gospels, almanacks, and pure literature. Our sales are small, but our main purpose is to have a centre among the Arabs, open to inspection so as not to excite undue suspicion, and yet where we could sit and receive visitors, talk to people about their souls, and legitimately give away books and tracts to whomsoever we would. It is not a grand place, about thirty feet long by ten wide. The doors are half glass, with shutters on the outside. These and a little window at the back give us all the light we get. On the outside shutters we have several texts painted in French and Arabic, so that even when the shop is closed it is still a witness for the truth. When the doors open back it is quite a library; books and booklets, tracts and cards, in all languages, greet the eye, and never a reader passes by without stopping to read something. When they stop we step out and invite them inside to see our books. If they come in we get a talk, and if they refuse we give them a tract or a "specimen" (?) Gospel, and let them go.

Inside, the walls are whitewashed, with varied and coloured texts painted thereon, including the French and Tunisian flags with texts on them, to draw the attention and excite curiosity. On one side of the shop is a rough glass case containing our books, and on the other side a high table with a display of books, papers, pictures, and all the dainties we can find. On the boarded partition we have a nice text painted in French, and visible to all who pass, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 20). That is our watchword; it stands out clear to all, and they know what we are. The back half of the shop is converted into a tiny hall. When we have thirty persons therein it is comfortably full. It is only roughly seated with a few chairs, a little harmonium, a table down the middle to hold Bibles and hymn-books, a few Arab mats on the floor, and our own colour-painted texts on the whitewashed wall—some in French and Italian, some in Hebrew and Arabic. Many people come inside to see our cathedral, when the texts on the wall are as effectual as anything in being silent witnesses of the Gospel.

Dear friends, let me ask you to besiege the throne of Grace for us, for we need just such help. Away sixty miles in the interior of Tunisia there run two good-sized rivers, which suddenly disappear under the sandy soil. Thirty miles further on they re-appear in the form of two great salt lakes. So may it be with your prayers for us and for Tunisia, losing themselves as soon as uttered, but only to re-appear here in blessing for us, your little stream of help becoming God's great lake of Grace. Amen.

Tithes for the Lord's Storehouse.

AN Insurance Agent in Louisiana in joining the Tenth Legion (A Union for giving a tenth of one's income) makes this bold proposition, "I will pay £200 to any young man who, having during three consecutive years given honestly one-tenth of his income towards charitable objects, shall, at the end of that time prove to the satisfaction of the United Society, that he has not been financially prospered far beyond the sum paid out by him."

ELIZABETH PELLITT, a maiden lady, recently died in New York City. Her home was in one room of a tenement house, and at her death all her earthly possessions could be put in one common trunk. No executor or administrator was needed. Living in a very quiet way, she had denied herself all luxuries and even many comforts. But in the forty years of her Christian life she had been able to give over £6,000 to the work of her Lord and Master. She had supplied the money to send out one missionary to Salvador, and also for another who is to go out soon. Did we say she needed no administrator? It was because the Holy Spirit had administered upon her estate in the name of Jesus, and rich will be her reward in Heaven.

IN this money-making and money-loving age the "Church member's sin" of covetousness is so prevalent among all classes, that to avoid the guilt and peril of it, it is well to be periodically reminding ourselves that, whether rich or poor, we are not owners, but only trustees. The giving of ourselves to the Lord must be accompanied by the giving of all our substance. Acting thenceforth as Christian stewards, we will seek to maintain a righteous proportion between what we make, spend, save, and what we specially devote to the cause of God.

"I PLEAD, for the Lord's sake, *that His claims may be vindicated.* I have already said that many who are willing to look upon Him as God of the world to come, feel as if this world's property was not so directly His and under His hand. For the Creator's glory and the creature's rest, it is needful that all be taught that the gold and silver, the harvest's yield, flocks, herds, and fisheries, are all His property; that whatsoever man has in his hand is there only in trust and stewardship, not created nor yet retained by his power; that a Hand unseen can at any moment empty his hand, and a Mind unseen blight the fruit of a life's prudence, by the mistake of a day. Go, then, and assert the Lord's claims; go and teach man's stewardship, not in word, but in deed. Steadily devote the first-fruits of all wherewith you may be entrusted to holy uses. Let your daily actions say in your neighbours' ears, 'Freely ye have received, freely give!' . . . Go, then, and sow, not sparingly, but bountifully. Foregoing the proud store, foregoing the present recompense, cast your treasure out of your grasp, out of your sight, cast it with a broad hand and a glad heart; leave it there unseen, in the soil of eternity and under the suns of heaven. Even here the fruit will be that by degrees your mind will set itself more strongly on the joys that never wane; and when the harvest-day sets in, how many will be fain that they had sowed as you! . . . As with our life, so with our money: he that saveth his money shall lose it; and he who, for the Lord's sake and the Gospel's sake, loses his wealth shall find it. The only money we save for ourselves is what we give to the Lord. From the moment you depart hence (and how long is that moment away?) not one farthing of all you have ever handled will remain to you, except that which you freely gave away."—WM. ARTHUR.

For the Young.

MISS DE LA CAMP (*Tetuan*).

I DO not think you boys and girls in England can have any idea what the schools are like to which Moorish children go. Hardly any girls go to school, as they have no brains, so the people here say; however, sometimes a little girl will be sent to school with her brother to learn her letters and "how to pray," that is, to repeat some verses of the Koran as prayers. But I do not think these little maidens are very successful, for one who now comes to my school learnt together with her brother for three years, and does not know the alphabet yet.

There are many boys' schools; as you go along the streets you may hear a buzzing sound, and, if you are a stranger, wonder what it is till you reach an open door and see a room full of boys of all ages sitting cross-legged on the floor holding a wooden slate, and swaying their bodies backwards and forwards whilst they repeat—all at the same time—the letters of the alphabet, or prayers and verses from the Koran. They look so funny, and you wonder they do not get giddy with so much shaking, and how anything at all goes into their heads with such a noise. Their foki (master) sits before them, often sewing or plaiting reeds, with a stick beside him, which he uses freely on the hands and backs, and even on the soles of the feet of the unfortunate boys. But it makes one very sad to think that they are taught so much that is false, and nothing about the Lord Jesus Who came into the world to save sinners. Those of you who love Him do not forget to ask Him to teach them, and to lead them to Himself.

I want you to pray specially for my little girls' school. Although the people say the girls have no brains, it is not true, any more than it is of English girls. In fact, some of my little maids are quite sharp, and learn most eagerly. So anxious are they to come to school that they grumble at a holiday! I do not think any of you object to a holiday, do you? If they are inclined to be naughty, I tell them they shall not write a copy on their wooden slates, and that threat nearly always makes them good, for they are very proud of being able to write their letters when no other little girls can. Like the boys, they all sit on the ground in a semi-circle facing me on a low stool and the blackboard. The lesson begins by learning part of a text, and repeating some of those learnt before. When they know ten texts perfectly they get a prize. After the texts comes the reading and writing, which is very different to what you learn; they have to begin on the right hand top corner and read to the left. If any time is over, but that is not very often, we do a little bit in the way of sums; they can just add up two and three are five without reckoning it up on their fingers. Another day I will tell you something about some of the little girls; until then, try to remember them, and to pray for them.

"A HOLY GHOST CHURCH."—This is a reprint in booklet form of an admirable paper by Pastor Archibald G. Brown, formerly of the East London Tabernacle. It was first delivered at a Minister's Fraternal, and afterwards published in Mr. Brown's annual report of Home Mission work in the year 1892. It is, however, unhappily as needful to-day as when first issued, and is therefore sent out in tract form, in the hope that its wider circulation will prove a great blessing to the Church at large. It should be read by every minister, office-bearer, and thoughtful worshipper in the kingdom. Price 1d. R.T.S., George Street, Edinburgh.

As the earth is but a point compared with the heavens, so are earthly troubles compared with heavenly joys.

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-six 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. Ten others are carrying on Medical Mission work in Sousa and surrounding villages. Five are now 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 eleven 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.

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

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANGIER.		Miss A. G. HUBBARD .. Oct., 1891		REGENCY OF TUNIS.		Mrs. REID Dec., 1894	
Mr. C. MENSINK .. Oct., 1888		Miss I. DE LA CAMP .. Jan., 1897		Tunis.		Mr. D. J. COOPER .. Nov., 1895	
Mrs. MENSINK .. May, 1890		Fez.		Mr. A. V. LILEY .. July, 1885		Mrs. COOPER, <i>née</i> BILL Dec., 1897	
Mr. W. T. BOLTON .. Feb., 1897		Miss E. HERDMAN .. Jan., 1885		Mrs. LILEY April, 1886		EGYPT AND NORTH ARABIA.	
Dr. J. H. D. ROBERTS, M.B., C.M.Ed.	Dec., 1896	Miss M. COPPING .. June, 1887		Miss A. M. CASE .. Oct., 1890		Alexandria.	
Miss J. JAY Nov., 1885		MISS L. GREATHEAD .. Nov., 1890		Miss K. JOHNSTON .. Jan., 1892		Mr. W. SUMMERS .. April, 1887	
Miss B. VINING .. April, 1886		Sifrao.		Miss E. TURNER "		Mrs. SUMMERS .. May, 1890	
Miss S. JENNINGS .. Mar., 1887		Miss M. MELLETT .. Mar., 1892		Miss A. HAMMON .. Oct., 1894		Mr. W. DICKINS .. Feb., 1896	
Miss M. C. LAMBDEN .. May, 1888		Miss S. M. DENISON .. Nov., 1893		Miss M. SCOTT Mar., 1892		Mrs. DICKINS "	
Mrs. BOULTON Nov., 1888		ALGERIA.		Bizerta.		Mr. C. T. HOOPER "	
Miss K. ALDRIDGE .. Dec., 1891		Cherchel.		Miss M. ERICSSON (Associate) .. Nov., 1888		Mr. W. T. FAIRMAN Nov., 1897	
Dr. G. R. S. BREEZE, L.S.A. Dec., 1894		Miss L. READ April, 1886		Miss R. J. MARCUSSON (Associate) .. Nov., 1888		Mrs. FAIRMAN, <i>née</i> PRIOR Feb., 1896	
Miss F. MARSTON .. Nov., 1895		Miss H. D. DAY "		Sousa.		Mr. W. KUMM .. Jan., 1898	
Miss E. A. CRAGGS .. Mar., 1898		Constantine.		Dr. T. G. CHURCHER, M.B., C.M.Ed. Oct., 1885		Mr. A. T. UPSON .. <i>En route.</i>	
<i>Spanish Work—</i>		Mr. J. L. LOCHHEAD .. Mar. 1892		Mrs. CHURCHER .. Oct., 1889		Rosetta.	
Miss F. R. BROWN .. Oct., 1889		Mrs. LOCHHEAD "		Mr. W. G. POPE .. Feb., 1891		Miss A. WATSON .. April, 1892	
MISS VECCHIO, <i>Mis. Helper.</i>		Miss E. K. LOCHHEAD "		Mrs. POPE Dec., 1892		Miss VAN DER MOLEN "	
Mr. A. BLANCO "		Mr. P. SMITH, } .. Designated.		Mr. H. E. WEBB .. Dec., 1896		AT HOME.	
BOYS' INDUSTRIAL INSTITUTE, NEAR TANGIER.		Algiers.		Mrs. WEBB, <i>née</i> MOR-TIMER Nov., 1897		Miss I. L. REED .. May, 1888	
Mr. J. J. EDWARDS .. Oct., 1888		Mons. E. CUENDET .. Sept., 1884		Mr. H. W. PELLIS .. <i>En route.</i>		Miss L. A. LAMBERT .. Dec., 1893	
Mrs. EDWARDS .. Mar., 1892		Madame CUENDET .. Sept., 1885		Miss L. GRAY Feb., 1891		Dr. C. L. TERRY, B.A., M.B., C.M.Ed. Nov., 1890	
Casablanca.		Miss E. SMITH Feb., 1891		Miss A. COX Oct., 1892		Mrs. TERRY "	
Dr. G. M. GRIEVE L.R.C.P. and S.Ed. Oct., 1890		Miss A. WELCH .. Dec., 1892		Miss N. BAGSTER .. Oct., 1894		Mr. G. B. MICHELL .. June, 1887	
Mrs. GRIEVE "		Oran.		Kairouan.		Mrs. MICHELL Oct., 1888	
Mr. H. NOTT Jan., 1897		Miss R. HODGES .. Feb., 1889		Mr. J. COOKSEY .. Dec., 1896		Miss GRISSELL Oct., 1888	
Mr. H. E. JONES "		Miss A. GILL Oct., 1889		Mrs. COOKSEY "		STUDYING ARABIC, ETC., IN ENGLAND.	
Mrs. JONES, <i>née</i> DUNBAR, Nov., 1896		Djemaa Sahridj.		Miss E. T. NORTH .. Oct., 1894		Mr. and Mrs. J. H. C. PURDON	
Miss L. SEXTON .. Feb., 1897		Miss J. COX May, 1887		Miss G. L. ADDINSELL Nov., 1895		Miss K. E. FLOAT, Miss F. M. HARRALD, and Miss B. M. TIPPAFT.	
Miss A. WATSON .. Feb., 1897		Miss K. SMITH "		Miss E. FERRY .. <i>En route.</i>		Tutor.	
Miss F. K. TREGILLUS Dec., 1896		M., Mme., and Mdlle. ROLLAND, <i>Missionary Helpers.</i>		DEPENDENCY OF TRIPOLI.		Mr. MILTON H. MARSHALL,	
Tetuan.				Mr. W. H. VENABLES Mar., 1891			
Miss F. M. BANKS .. May, 1888				Mrs. VENABLES "			
Miss A. BOLTON .. April, 1889				Mr. W. REID Dec., 1892			

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