



MATTHEW XXVIII

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

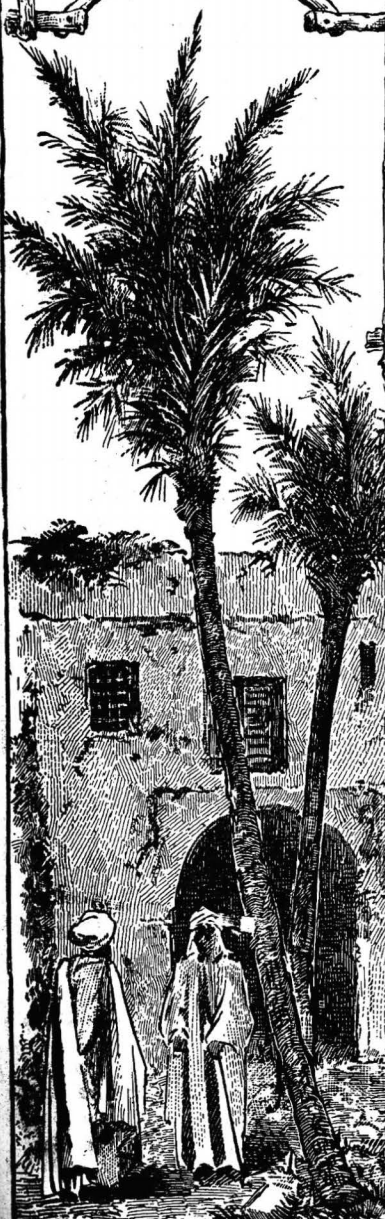
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

CONTENTS

	PAGE.
I will send thee far hence	13
Notes and Extracts	14
To the Friends of the North Africa Mission	15
Answers to Prayer—Withholding a Report ..	16
Morocco—The Mission School, Tangier	16
Visiting in Casablanca	17
Requests for Praise and Prayer	17
Bible Readings	17
Algeria—Items of Interest in Cherchel	18
Witnesses for Him	18
Egypt—Itinerating on the Nile	19
Labourers together with God	21
Christmas in Alexandria	23
For the Children—A String of Came's	24
The Believer's Security	24

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

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM DECEMBER 1st TO 31st, 1898.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.			1898. No. of Receipt. £ s. d.			1898. No. of Receipt. £ s. d.			DETAILS OF BATH AUXILIARY. (Designated Don. No. 2160.)			DETAILS OF EDINBURGH AUXILIARY, No. 1. (Designated Don. No. 2178.)		
1898. No. of Dec. Receipt.	£ s. d.		1898. No. of Dec. Brt. frwd.	£ s. d.		1898. No. of Dec. Brt. forwd.	£ s. d.		No. of Receipt.	£ s. d.		No. of Receipt.	£ s. d.	
I ... 3215	1 7 6		23 ... 3264	0 10 6		6 ... 2147	0 5 0		9	0 15 6		50	0 5 0	
I West Derby S.S.	2 10 0		23 ... 3265	1 1 0		6 ... 2148	1 0 0		10	0 9 1		51	0 10 0	
I Devizes	1 4 0		23 ... 3266	0 5 0		6 Miss'y. Sale, Notting Hill	5 0 0		11	3 18 11		52	1 0 0	
I ... 3218	0 10 0		23 ... 3267	1 0 6		7 Crossley Hall	10 0 0		12	11 0 0		53	0 5 0	
2 ... 3219	0 3 0		23 ... 3268	0 6 3		7 ... 2151	2 2 0			£16 3 6		54	1 0 0	
2 ... 3220	0 10 0		Homes for Working Girls	0 15 0		7 ... 2152	0 16 4		Amount previously acknowledged... 127 3 9			55	1 0 0	
2 ... 3221	2 11 0		24 ... 3270	1 0 0		7 ... 2153	5 0 0		Total... £143 7 3			56	2 0 0	
2 ... 3222	0 5 0		27 ... 3271	0 5 0		9 ... 2154	0 12 0		DETAILS OF DUBLIN AUXILIARY. (Designated Don. No. 2183.)			57	0 10 0	
3 ... 3223	0 10 0		27 ... 3272	0 5 0		10 ... 2155	0 16 0		Mr. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.			58	1 0 0	
5 ... 3224	3 3 0		27 ... 3273	0 2 6		10 ... 2156	0 12 0		No. of Receipt.			59	0 5 0	
6 ... 3225	0 10 0		27 ... 3274	2 0 0		10 ... 2157	4 16 10		£ s. d.			Various small amounts ... 0 3 0		
6 Miss'y. Sale, Notting Hill	12 10 0		27 ... 3275	0 6 0		15 ... 2158	1 0 10		467			Amount previously acknowledged... 0 12 6		
17 ... 3227	0 6 0		27 ... 3275	1 10 0		15 ... 2159	0 2 6		468			Total ... £8 10 6		
7 ... 3228	18 0 0		28 ... Lee Chapel	1 1 0		15 ... 2160	16 3 6		469			GIFT IN KIND.		
8 ... 3229	0 10 0		28 ... 3278	0 10 0		16 ... 2161	0 10 0		470			No. 320. — Dec. 24th,		
8 ... 3230	1 10 0		28 ... 3279	7 0 4		16 ... 2162	0 4 5		471			Parcel of Scriptures in Hebrew and Arabic.		
8 ... 3231	1 1 0		28 ... 3280	5 0 0		19 ... 2163	25 0 0		472					
9 ... 3232	2 12 6		29 ... 3282	0 7 6		Y.W.C.A., Mowbray House			473					
9 ... 3233	0 10 0		29 ... 3283	0 3 6		20 ... 2165	2 5 8		474					
9 ... 3234	0 2 6		29 ... 3284	0 10 0		21 ... 2166	2 0 0		475					
12 Hampstead	4 3 0		30 ... 3285	0 3 6		21 ... 2167	6 0 0		476					
12 ... 3236	0 10 0		30 ... 3286	0 5 0		21 ... 2168	1 0 0		477					
13 Y.P.S.C.E., King's Cross	2 11 0		31 ... 3287	0 2 6		22 ... 2169	1 0 0		478					
14 ... 3238	2 2 0		31 ... 3288	0 10 6		22 ... 2170	1 0 0		479					
14 ... 3239	1 0 0		31 ... 3289	0 5 0		23 ... 2171	0 15 1		480					
14 Crossley Hall	6 9 1		31 ... 3290	0 1 0		23 ... 2172	15 0 0		481					
14 ... 3241	0 10 6		31 ... 3291	1 2 6		23 ... 2173	5 0 0		482					
15 ... 3242	0 5 0		31 ... 3292	0 5 0		23 ... 2174	2 10 0		483					
16 ... 3244	0 5 0		31 ... 3293	1 0 0		23 ... 2175	0 17 8		484					
16 ... 3245	0 5 0		Total, Dec.	£199 10 3		24 ... 2176	0 3 4		485					
17 ... 3246	10 0 0		Total, May to Nov.	5251 19 2		27 ... 2177	18 0 0		486					
17 ... 3247	1 1 0		Total ...	£5451 9 5		29 ... 2178	7 18 0		487					
17 ... 3248	0 10 0		DESIGNATED FUNDS.			29 ... 2179	0 5 0		488					
19 ... 3249	40 0 0		1898. No. of Dec. Receipt.	£ s. d.		B.C., Highgate Rd.			Amount previously acknowledged... 130 0 0					
19 ... 3250	20 0 0		2 ... 2138	0 5 0		31 ... 2181	16 0 0		Total... £155 0 7					
19 ... 3251	2 2 0		3 ... 2139	8 0 0		31 ... 2182	12 10 0		TOTALS FOR 8 MONTHS.					
20 ... 3252	1 0 0		3 ... 2140	4 3 4		31 ... 2183	25 0 7		General ... £5451 9 5					
20 ... 3253	0 12 6		5 ... 2141	0 5 0		Total, Dec.	£277 0 1		Designated ... 2010 4 10					
21 ... 3254	0 3 0		6 ... 2142	6 0 0		Total, May to Nov.	1733 4 9		Total ... £2010 4 10					
21 ... 3255	1 13 5		6 Y.W.C.A., Highgate Rd.	50 0 0		Total ...	£2010 4 10		TOTALS FOR 8 MONTHS.					
21 ... 3256	2 0 0		6 Y.W.C.A., Highgate Rd.	10 0 0		TOTALS FOR 8 MONTHS.			General ... £5451 9 5					
21 ... 3257	0 2 6		6 ... 2145	0 10 0		General ... £5451 9 5			Designated ... 2010 4 10					
22 ... 3258	0 15 0		6 ... 2146	0 10 0		Total ...			Total ... £7461 14 3					
22 ... 3259	0 8 5		Carried frwd.	£161 16 2		Total ...			Total ... £155 0 7					
22 ... 3260	0 9 3		Carried frwd.	£79 13 4		Total ...			Total ... £155 0 7					
23 ... 3261	10 0 0					Total ...			Total ... £155 0 7					
23 ... 3262	2 0 0					Total ...			Total ... £155 0 7					
23 ... 3263	0 8 0					Total ...			Total ... £155 0 7					

THE FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of _____ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

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.).

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

NORTH AFRICA.



INDUSTRIAL MISSION, TANGIER : PORTION OF CULTIVATED GROUND.

“I will send thee far hence.”

BY PASTOR JAMES STEPHENS, M.A.



HIS is the word of a King—of one who has a right to direct His servants and to dispose of them as He will. When the Lord redeems, He redeems *unto Himself*, so that the redeemed are His very own possession for His own ends and uses. They are brought nigh unto Him to their own immeasurable benefit and blessing, but, at the same time, on being brought nigh, they become the bondmen of Jesus Christ. They are not their own, but their Lord's. A Christian who claims to be his own, or to live at his own disposal, has not apprehended his calling. He who is instructed owns “My Saviour is my *Lord*,” and it is His to say to me whensoever He will, “I will send thee.”

The King had business far off on which He proposed to employ His servant. It was business of grace, initiated of His good pleasure. The business was that of communicating to Gentiles of all nations, even the most distant

the knowledge of the way of salvation which He had opened through the death of His Son with a view to His saving some. The sending of the servant was in order that the servant might be used to the accomplishment of this in some measure. God willed to entrust Saul with the Gospel, and through his labours, and by his lips, to save Gentiles living in far-off lands, who could not otherwise have acquired the knowledge of the way of life. The word of authority was the word of appointment, and appointment to most honourable and privileged service.

The sending might, no doubt, entail for the sent one not a little labour and peril and varied trial. There would be the discomforts and exposure and toil and danger of journeys; there would be the oft-renewed strangeness of surroundings in foreign parts, and the isolation and exposedness to suspicion and hostility; there would be the sure counterworking in subtlety and power of Satan; there would be the liability to faintness and weariness and giving way.

But at the same time the sending could not but mean to the sent one that the Sender would *provide* him with supplies and sustain him and be mindful of him in the carrying out of his mission. Was not the word indeed, "I, O, I am *with* you all the days"? The all-powerful One, who is also the all-sufficing One, would Himself be ever near with a view to the fulfilment of the work contemplated. This did not, it is true, assure the sent one of immunity from annoyances and temptations, from straits and sicknesses, from opposition and persecution, and it might be death. But it *did* speak of comfort in the midst of these, and in all circumstances. It gave assurance to the servant who was on his Lord's business that he would never be *forsaken*, never be without a Refuge and Help, and One working *with* him in the work given him to do; and that he would never be, because of his going to distant parts at his Lord's bidding, far off from the Well-spring of peace and strength and holiness.

And of what account the sending? Of *this* account, that thereby many should be turned from darkness to light and from the power of Satan unto God to receive forgiveness of sins and inheritance among them that are sanctified by faith in Christ. Of *this* account, that thereby Christ should be preached where otherwise He would not have been named, and this unto the deliverance from ruin, from sin and misery, and from vain living of perishing Gentiles. On *this* account, that thereby Christ as Redeemer should be glorified. When Christ comes it will be seen of how *great* account the sending has been. And the sent one himself shall rejoice; for those saved by means of his going forth shall at the Appearing be his "joy and crown of rejoicing."

Now, as in the early days, our Lord has business of grace on hand. Still He employs sinners saved as His messengers, and as a King, *sends* them forth. He knows how to single out those to whom He has given qualification for the work—qualification undeveloped, it may be, for a time. He knows how to impress on them His will and inwardly constrain them; and how to open the door for their going. Happy they who, when sent, find themselves in full accord with their Lord's mind, and joyfully ready to go; and who are enabled to fix their hearts on the ends for which their Lord has sent them, and steadfastly, diligently, wisely, and lovingly to prosecute those ends. Though it may be unrecognised, theirs is a path of privilege and honour. Theirs it is to live to purpose. And though they may be among the inconsiderable and even poor, they will in "that day," when all things shall be manifested in their true character, rejoice that they were sent.

"LORD, HERE AM I; SEND ME!"

Notes and Extracts.

THE late journey undertaken by the Misses Jennings, Aldridge, and Craggs to Arzila and Larache was accomplished under difficulties, owing to the time of year. During the fortnight Miss Craggs treated 275 patients, while more than double that number heard the Gospel to some extent from the lips of the other sisters.

MR. NOTT, of the C.M.S., who has been so seriously ill in Tripoli, has now recovered, though still weak. The Rev. C. Richardson and the Rev. J. C. D. Ryder have joined Dr. Miller in Tripoli, for the study of Hausa.

MISS COPPING, of Fez, writes:—"As usual, the attendance at the Medical Mission during August, September, and October was very large, although when alone I did not see so many men, only those who were very ill and old patients. I had considerably more women. I am thankful to say that this year I have not seen or heard of one case of smallpox. I have vaccinated very few, mostly country people as yet. I do hope it will not come now. We have had a very long and severe fever season, though the cases are growing less each week. There have been many interesting patients, but I have not had time to keep up my notes.

"One morning a lad whom I have been attending for the last few

months said, 'Do you know, Tabeeba, I do mean and want to be good. I have heard your fokée (Miss Herdman) often say, "For-sake sin, and repent with a real repentance." I do mean to follow God's way.' One day I was passing a large house and saw my New Testament in the hands of a young man, who was deeply interested in what he was reading. He was not, I knew, the one I lent my marked book to, but I was thankful to find it had been re-lent. The light will come with the knowledge of God's Word, although we do not know which seed will be more fruitful.

"This has as yet been a year of blessing to our land. Everything is just lovely—corn, olives, fruit, vegetables, and flowers. No matter which gate you ride out of, the world looks exceeding beautiful. There has been plenty of work for the poor and plenty of good food for the animals."

MISS WATSON, of Casablanca, writes encouragingly of the children's class, which has much improved as regards behaviour and attention. About thirty women come to the sewing class, some of them from a distance of nearly two miles. The class is now held in the waiting-room of the new hospital, which is a great improvement.

A good number continue to attend at the Dispensary, notwithstanding the heavy autumnal rains and the bad state of the roads.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

January 12th, 1899.

DEAR FELLOW HELPERS,

Since my last letter, the hand of death has been very busy amongst the friends of the Mission. On the 24th of December Mr. Philip Gough, who had been interested in and prayed for the work from the very commencement, and with whom I had been acquainted from my earliest infancy, was called home. He often used to say, "How very encouraging the work in North Africa is! I read your monthly paper with the deepest interest"; and we know he remembered the work in his prayers. Mr. Gough was actively occupied for many years in connection with the free breakfasts given to tramps in Grays Inn Yard on Sunday mornings. The doctors seemed to think that it was through breathing the polluted atmosphere amongst these tramps that his pilgrimage was shortened. We rejoice to realise that he is present with the Lord.

In the early hours of the first of January, as the New Year broke, Mr. Henry Heath, another life-long personal friend, reached home. In addition to sometimes helping financially, he was a regular reader of our paper, or it was read to him, and we may rest assured that the work was borne up before the Master whom he loved. He was a devoted, gifted, and eminent servant of Christ, but being very modest and retiring, was not so widely known as he otherwise might have been, though probably a considerable number of our readers may have known him. He was born in the year 1815, and converted early in life. At the age of nineteen he had a serious illness, and it was feared he might die of consumption, but the passage of Scripture, "I shall not die, but live and declare the works of the Lord," was strongly impressed upon his mind. He was at first a schoolmaster, and then was associated with Mr. Robert Chapman, of Barnstaple, in Christian work. In 1841 he went to labour in Spain, and was in Malaga and Gibraltar for over a year at a time when work in Spain was very much more difficult than at present. He kept up his Spanish reading, though he did not return to that country again. In 1848 he was married, and entered upon Christian work at Hackney, and made this his centre of life and service till 1869. His tall, command-

ing figure, he must have stood 6 feet 2 or 3 inches, impressed itself vividly on my infant mind; he had an eagle eye, and his face was grave and serious, though it not infrequently relaxed into a pleasant smile. I owe much to his prayers, his holy example, and his calm faith, and now, after sixty or seventy years of service, he has reached home. He was buried at Woolpit, where he resided for the last thirty years, though during the last five years he had moved about rather more.

I was commissioned by members of Mr. Heath's family to inform Mr. W. T. Berger, of Cannes, of his decease, as they had been closely associated in Christian work at Hackney; but on January 9th, before my letter could reach him, he, too, was called to the presence of the Master.

Mr. Berger has been a liberal helper of our work and deeply sympathised with all foreign mission effort and, beside being a friend of this and other missions, was amongst the personal friends of my father, so that his name has been familiar to me from childhood. I remember my father showing me an extract from Mr. Berger's private ledger many years ago; how it came into my father's possession I am not quite certain, probably in some way by means of their mutual friendship. The paper is, I think, still in my possession and shows a degree of liberality for God's work which, if it were at all general amongst the Lord's people, would to a great extent terminate the financial need in the Lord's work.

Thus, one by one, the Lord's servants are being gathered home; for, in addition to these three, I have lately referred to the departure to be with Christ of Mr. Geo. Müller and Mrs. Guinness. All five were known to one another, and the average length of their Christian service was, I believe, over sixty years. What an incentive their lives should be, to those of us who knew them, to consecrated practical devotedness to God.

Besides the death of these sympathisers with our work, there has been a serious disaster in Barking through the explosion of a boiler at Messrs. Hewitt and Co.'s yard, which has resulted in the death of nine persons and serious injury to several others. Thus, by the sudden death of our neighbours and the long lives of service of our friends, we are reminded of the uncertainty of life and the importance of working while it is called to-day.

I have not yet received full particulars with regard to the Missionary cruise. I was hindered through other pressing claims from joining it. Mr. Marshall took my place, and writes to intimate that it was very successful. The party consisted of fifty-two, besides 130 other passengers. A good deal of interest was stirred up in Mission work, and in North Africa in particular, and some, we have reason to hope, were led to Christ on the voyage. Fuller particulars may be available later on.

I am hoping to get away to visit the Mission field shortly, and would ask your prayers that my way may be made clear, and that my going forth may be blessed of God.

The work of the Mission is going on steadily, and the workers are encouraged in various places by the interest shown in their message.

Funds have come in moderately well during the past month, but at Christmas time home claims attract more attention than those abroad. We must count ever on Jehovah Jireh.

I remain,

Yours faithfully in Christ's service,

EDWARD H. GLENNY.

"How ready is that man to go
Whom God hath never sent;
How timorous, diffident, and slow
God's chosen instrument."

Answers to Prayer.

WITHHOLDING A REPORT.

THERE are now, thank God, several Missions and other Christian enterprises which, like our own, never make any appeal to the public for funds, but depend entirely upon God for the necessary means for carrying on His work. Some of these feel it necessary to publish monthly journals and distribute other literature, telling of the progress of the work, and of any fresh developments which may have been resolved upon; at the same time, so to tell of it, as that the people of God at home may have their faith strengthened, and be spiritually helped and blessed.

Others, like our late honoured brother, Mr. George Muller, simply issue reports annually, in order to show that the contributions of their subscribers and supporters have been duly received and properly appropriated. Still, some people are inclined to say that such reports, containing as they do touching incidents and narratives, are, in reality, more effective for obtaining money than even strong appeals would be, and that reliance is placed upon them. This is not acknowledged.

In order to prove that it is not so, but that all dependence rests upon God, some few years ago Dr. Cullis, the founder and superintendent of the Consumptives' Home in Boston, purposely withheld his Annual Report. The following year he explained the matter to his supporters thus:—

"An explanation is due to our donors why our Report has been delayed for two years. For several years it has been in my mind that some time the Lord would give me an opportunity to prove to the world that He is the supporter of this work and He alone; that He could supply all our need if a Report were not printed; so I decided that if at any time we were in great straits again, I would withhold printing a Report until such time as the straits were ended, and for this reason—It is a common remark that 'Dr. Cullis says he does not make any appeals, but his Report is an appeal; he sends it to everybody, and they naturally send him money.' Let me give one answer to this. I *only* send my Report to donors, that they may find there the acknowledgment of their money and see how it has been used. All other persons wishing a Report must send for it, and pay 25 cents a copy. I determined three years ago when we were in great straits, and were behind in the payment of many bills, that I would not issue a Report, until I could say and prove that the Lord was equal to all emergencies, and a present help in time of trouble. Hence the delay in issuing this Report. I would say to the praise and glory of God that He has answered prayer, and delivered us in seasons when no one knew our condition, and gave us *a larger amount in the year during which the Report was withheld* than for many years previous, leaving at the end of the year a balance in the treasury."

DR. ELI SMITH, after eighteen years of study of the Arabic, Hebrew, and Syriac, and a mastery of the Greek languages, added to a full knowledge of Modern Colloquial Arabic, began in 1848 the translation of the Bible into the Arabic, labouring steadily at it for eight years. On his death in January, 1857, the work was taken up by Dr. Van Dyck, who had been studying Arabic for seventeen years, becoming a very prince among modern scholars. He completed the New Testament in Arabic in 1860, and the Old Testament in 1865. As a result, the Beyrout Arabic Bible has been pronounced to be "the best version of the Bible in existence." In other words, that one translation was the fruit of more than a half-century of toil.

Morocco.

THE MISSION SCHOOL, TANGIER.

REPORT FROM MISS JAY.

THE last two months having been very busy ones, I am only able to send a brief account of the work.

We re-opened the school in October, after the summer holidays. The children always get much scattered during these times, and this summer many families have removed to other parts of the town, too far for the girls to come, and we have thus lost some of our best scholars. Fifteen girls came the first morning, but by the end of the month twenty-seven were coming regularly, three of them new pupils. For November the average attendance was thirty-four.

In October we gave most of the time to repeating lessons formerly learned, as we found several of the girls had forgotten the Psalms, hymns, texts, etc., and had somewhat gone back in reading. We were also busy cutting out and arranging the needlework. In November we commenced to study the Gospel of St. Luke. It will take us long to go through it, but I believe it is a better way than taking lessons from different parts of the Bible. We hope to finish to the end of the second chapter by Christmas, and that by that time the children will be able to answer in their own language (they are not of course committing the chapters to memory) any questions put to them on these two chapters. I have obtained from Beyrout the more advanced Arabic Reader, quite a nice little volume in a stiff cover. These are only to be used by the girls in the two highest classes. They were charmed when they saw the books and learned that they were for them to study from. The girls' names have been written in the books, and at present they are taking great care of them. The elder girls now often come early and ask to be let into the schoolroom so that they may go over their reading; it is a real pleasure to see these Moorish girls learning from books and taking delight in it. My little Aiweesha, who is now very well and bonny, will often sit all the evening by me while I write, and she goes over her reading lesson or copies the letters from her book with paper and pencil, and prefers this to her doll!

November was an exceptionally wet month; we had nothing but storm after storm. There was much sickness about, and many of the mothers came asking for medicine. The sewing teacher, Aisha, who has helped me in the school from the first, and is one of the best of our Moorish women, was ill nearly all November, and her husband also; we visited and helped them all we could, and by the end of the month she was able to return to her work better, but not well. She is a great help to me in the school, and very interested in it; she is a warm friend to us in every way.

In visiting I came across many cases of great poverty; amongst the pilgrims especially, there is always much sickness and want, when they are landed here, on their return from Mecca, and often hundreds of miles from home. One specially sad case was brought to me; six weeks before I saw them the family was landed here from Mecca; the husband was ill then, and died the day before I saw them. There were four little girls, the eldest not more than ten years old, all of them covered with sores, and so thin that the bones were almost through the skin. The mother was ill, too, and weeping bitterly for her husband. She was a poor wild creature from far beyond Mequinez, quite unable to accomplish the journey back there alone; and here she was with no friends or money, and four sick little girls, and a baby boy four months old. The whole family were in rags. My school-children were very interested, and, as they have done for others of the very poor, made garments for all the family. We also bought a haik for the poor

mother, and Miss Aldridge gave medicine for the children. Later on we also found people the woman knew, going to Mequinez, and she started with them on the return journey.

Old Rahamah and Fatima continue to come to me, either on Sunday or Friday. We have tea together, and then a Bible lesson. Both, I believe, truly love the Lord Jesus. Old and blind and friendless, one longs indeed to help them to know and love Him who is the Life and Light of men.

Fatima, too, the pretty girl married from the school, has been to see me several times lately, as she has been staying at her mother's. She has a very fat baby daughter, called Mina, of whom she is very proud.

VISITING IN CASABLANCA.

BY MISS L. SEXTON.

October 3rd.—This afternoon I started out to find a house near the French Post-office belonging to Si Si, a gentlemanly Moor I met some time ago. After some difficulty I succeeded—it is one of the better-class houses. In a large room, seated on cushions ranged round the wall, were about a dozen or fifteen girls busily sewing native garments to be afterwards sent to the sôk for sale.

My appearance was the signal for general rejoicing; it created a diversion in the monotony of sewing, and they at once manifested great interest and curiosity concerning my clothing, etc. "What sort of hair have you got?" asked one pretty, bright-looking damsel. "Is it long?" "Would you like to see?" I rejoined, and taking off my hat, I pulled out the hairpins and allowed them to examine it as they liked. This pleased them, and after they had minutely inspected nearly everything I had on they were ready to listen to what I had to say.

Very intelligent girls they seemed, and I think they understood. "But where does our prophet Mohammed come in?" asked one as I was speaking of Christ as the Saviour of all mankind. "Nowhere," I answered, "his name is not in the Book of God at all." "Not in the Book of God really! Is that true?" they cried. I stayed with them about two hours.

4th.—I have had quite a stormy time of it while visiting Eezar down by the port this afternoon. She and her sisters were listening to me quietly enough, when her sister-in-law, a coarse-looking, loud-voiced woman came in. She began raving and scolding, commanding them all to rise at once and not listen to me any more; my words were "haram" and unlawful. Then she turned her attention to me, and ordered me to witness to the Prophet then and there. Eezar, as soon as she could make her voice heard, told her sister-in-law not to stay if she objected to our conversation; that it was not *her* room, but that she (Eezar) should listen if she liked. After shouting herself hoarse, the intruder retired in anger, leaving us alone.

18th.—While returning from visiting this afternoon, I heard the sound of crying from one of the huts. Going in to see what was the matter, I found a woman sitting on the floor, a picture of misery, surrounded by a number of neighbours and friends, giving vent to her grief. Her husband died this morning, and has been buried this afternoon. They had not long returned from the funeral, and the poor thing was bewailing her loneliness—she is getting old and has no one to care for her. Her friends attempted to comfort her, but their comfort amounted to little. "Don't cry any more," they said; "that's quite enough; everybody has to die, you know." Of course the poor woman only sobbed afresh. I said, "I have something very good to tell you all if you will only listen." The

poor woman dried her eyes, and they all sat quiet while I told her of One who *did* care for her. It was all quite new to her, of course. I often wonder how it must sound, this Gospel story of ours, to ears that hear it for the first time. She brightened up and seemed comforted before I left.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

For the privilege, during another year, of testifying for Christ amongst the Moslems of North Africa.

For protection granted to the workers, amid "perils in the city and perils in the wilderness." Also that none have been called away by death during the past year.

For some who have, during the year, "received the Word." And prayer that they may be kept from the snares of Satan, and be enabled to witness a good confession.

For the complete recovery of Mr. Nott of the C.M.S. in Tripoli, through the good hand of God.

PRAYER

For the many poor women of North Africa who have none to comfort them; that in their sorrows their hearts may be opened by the Spirit of God to attend to the things that are spoken.

For blessing on the copies and portions of the Word of God distributed from time to time; that they may be the means of bringing some to a saving knowledge of the Truth.

For those who, although convinced that Jesus is the Son of God, cannot divest their minds of the thought that Mohammed still lives. Please pray that true "godly fear" may deliver them from all fear of the dead prophet's anger or punishment.

For the better class native girls, whether indifferent, hopeful, hesitating, or decided, who are under Christian instruction.

BIBLE READINGS.

SERVICE ACCEPTABLE.

How they Worked for the Lord in Nehemiah's Day.

I. They prepared themselves—they strengthened their hands for the work (Neh. ii. 18).

II. They worked—

(a) Willingly—The people had a mind to work (Neh. iv. 6).

(b) Prayerfully—We made our prayer unto God (Neh. iv. 9).

(c) Earnestly (Neh. iii. 20).

(d) Unitedly (iii. 16-32).

(e) Watchfully—Everyone wrought with one of his hands, and with the other hand held a weapon (Neh. iv. 17).

(f) Perseveringly—From the rising of the sun till the stars appeared (Neh. iv. 21).

E. A. H.

A STEADFAST purpose to trust God, when He seems to unbeliever to be breaking promise, betokens a growth in faith. "Though He slay me, yet will I trust in Him."

ELISHA asked "a hard thing" (2 Kings ii. 10). So with many of our requests: they are not things too hard for the Lord, Who delights to give liberally, and with whom nothing is impossible; but a prepared heart is needed to receive a great spiritual blessing, and it is only by much self-denial that the heart is prepared.

Algeria.

ITEMS OF INTEREST IN CHERCHEL.

BY MISS L. READ.

WHILE having our resting-time, we went for a few days to a farm where a great many Arabs are employed. The owner had offered us hospitality there, as he lived in France, and the house was empty. We felt it was a good opportunity for evangelizing that part of the country. Cherifa (our Yamina's sister) was at liberty, so we took her as well, hoping thus to get into deeper touch with her soul. Her mistress, who is a devoted Romanist, and uses her influence against us, tried to prevent her coming even to the Sunday School, offering her more time off another afternoon. Cherifa told her she should leave her if she could not come to us on Sunday, so her mistress gave in, but we learn that she tells Cherifa that Mohammed is for the Arabs, and why do we want to teach differently. Her influence and the hostility at home have told. During morning prayers Cherifa appeared to be very satisfactory, and, after much prayer, we decided to come to the point, and ask her if she would straight out deny Mohammed. Miss Day took her to her room to talk it over. Yamina and I remained downstairs praying. Yamina was in real agony of soul for her sister, and when at last we got up from our knees she said, "I am sure Cherifa will come and say she has no faith in Mohammed."

But alas! it was not so. Cherifa came down, and I went up to Miss Day. She said "Cherifa persists she is a Christian, and that Jesus Christ is her Saviour, but when I asked her to say she had no longer any faith in Mohammed she was silent." At that moment Yamina's voice broke in upon us downstairs singing in a strained voice, in French, "Hallelujah! Jesus Christ is my Saviour;" and we went down to find Cherifa gone, and to our grief Yamina said, "She came down here, and stood holding up her forefingers (the mute witness to Mohammed) and saying, "Oh, Sidna Mohammed, forgive me—I was not I who said it, it was Mademoiselle, and I could not help hearing."

On the Sunday afternoon we invited all the women near to come and have coffee and hear God's message to them. Knowing this about Cherifa, we did not ask her to take any part in the meeting, as we did Yamina. We now know where Cherifa is; will some of you make her an especial subject for prayer, and not give her up till she is out and out for Jesus. It is not deceit makes her act like this, but she is afraid Mohammed is alive and can punish her infidelity to him. It is the same with many women here in Cherchel with whom we have to deal—fear of consequences keeps them back.

Those people away in Bourkika heard the Gospel for the first time. We could not find one man who could read, but the seed was sown among them. Yamina did her part as she met them. God grant there may be a reaping. He would "have all men to be saved and to come unto the knowledge of the truth," and "this is the confidence that we have in Him, that if we ask anything according to His will He heareth us."

Another subject I would be glad of prayer about is the distribution of a little tract, "Ali Khan's Dream." It is an interesting narrative for Arabs, and shows up the weak points in Islam.

While I was writing it on the holograph an Arab man came to ask for some lemons, and I read over to him what I was writing; he was interested to find that from one sheet I could print sixty copies. A few days after, an Arab gentleman here got a prospectus from Paris of the same kind of machine. The Arab happening to see it, and recognizing it from the sketches, said, "Oh, the English ladies have one exactly like it." He accordingly came and asked us if he might bring his friend to see it. We arranged a day and time, and as we knew he was a very bigoted Mohammedan, we had special prayer about his visit.

When he came he was extremely polite and full of thanks for letting him experiment on the machine, but he would not take into his hands any Christian writings, not even the Gospel I had prepared for him. While giving them coffee, I said to Si Mohammed, "I have finished 'Ali Khan's Dream,'" and he turned to his friend Ben Ellmeh saying, "You should read it, what I have heard is so strange;" and Miss Day added, "See if the grammar is correct." Politeness would not let him refuse a favour asked, so he took and read it through. Here politeness again would not let him alter anything, though he looked as if he would like to efface many of the sentiments he read.

Will you remember this man at the throne of grace? He read the message that only Jesus saves, and we may not easily get an opportunity of talking with him again.

Arabs are fond of parables and stories, and both Miss Day and I have found that this little story is acceptable where ordinarily it is difficult to read from the Bible because of their bigotry. [The story will (D.V.) be given next month.—Ed.]

Here is something to praise God for. A Protestant lady has just been to us asking for Cherifa to work for her, as she was one of our protégés. As it is a good place Cherifa is going to her. We are so glad that she will now be under a different influence; so while we are calling He hears and answers.

WITNESSES FOR HIM.

EXTRACT FROM JOURNAL OF MISS E. K. LOCHHEAD
(Constantine).

DURING November we have visited the Arabs almost daily, and as a rule have found the women more receptive of the truth, although occasionally we have met with opposition. It is seldom the women show a fanatical spirit, but a week ago we came in contact with one who manifested bitter hatred to the truth. She said her husband had forbidden her to listen to our words. She strongly objected to the black page of the "Wordless Book," declaring she had *no sin*. Poor woman, we felt it was no use speaking to her, as she was so angry, but before leaving we said to her, "One day you will know that we have told you the *truth*."

On Fridays a few poor Arab women come to our house and I give them a Bible lesson. They come at 9 a.m., and generally remain about two hours. They can repeat a number of Gospel texts. Last Friday I taught them Rev. xxi. 4, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." They seemed struck with this description of heaven; doubtless it sounded very comforting, as they know only too well the meaning of sorrow, crying, and pain. That very morning one of the women sobbed bitterly as she told me of the unkindness of her son-in-law; he has driven her from his house, and she is without a home.

But to return to the text; when I asked them would they like to go to the heaven here described, they all answered with an emphatic "Yes!" I then told them of the one only Door, not Christ and Mahomet. To this, one or two nodded assent, the others said nothing.

But "Faith cometh by hearing," and so day by day, and week by week, we sow the precious seed of the kingdom, praying the Lord of the Harvest to give the *increase*.

Visiting amongst the Jews we have met with some encouragement. It is gratifying to find that the hymns we teach the children at our classes are sung by the older members of their families. An instance of this kind I met with last week. A young Jewish woman said to me, "I know several of the hymns you teach my little sisters, and she began to sing, 'Will you go to the Eden above?'" We feel more and more what a blessed privilege it is to witness out here for our rejected Lord and Master.

Egypt.

ITINERATING ON THE NILE.

NOTES OF A MONTH'S TOUR BY MR. W. DICKINS.

WE read in Luke x. 1 that "the Lord appointed other seventy also, and sent them two and two before His face into every place where He Himself would come."

Ever since our last itinerating journey there has been laid on my heart the desire to visit other places with the Gospel. This was strengthened by a young friend in Alexandria calling to see me and putting into my hands a sum of money toward the expenses of the next journey, since which a further donation has been received from friends at Highgate Road for the same purpose. We were thus assured that the Lord was calling us to go forth. A sailing boat capable of being managed by one man beside ourselves was offered and purchased, and on November 1st Mr. C. T. Hooper and myself started by way of the Mahmoudieh Canal, our friends wishing us farewell from its banks. This boat was to be our home for a month, and contained mattresses, blankets, provisions, Bibles, and other books, and an optical lantern kindly lent us by a friend.

Our boatman was a young seaman, a native, about seventeen years of age. We found the canal full of ships laden with cotton bound for Alexandria, and as they passed us we were again and again in some danger, for the men who were towing the cotton ships either would not or could not understand that the keel of our boat was deeper in the water than the boats in ordinary use, and did not drop the ropes in time for them to pass under our keel, consequently they caught our boat and dragged us back with them. In several instances the only way for us to extricate ourselves was to cut their ropes.

Saturday, Nov. 5th.—Arrived at El Fum shortly after sunset, after a long and tiring day. Here we reached the end of the canal, and were in sight of the wondrous River Nile. The town, we were told, contains some 7,000 or 8,000 persons. There is no Christian work being done of any sort. It is not a pleasant place, but it is important on account of the many boatmen who have to stay for the opening of the lock, and it is also now the terminus of the new light railway. Here we spent our first Sunday from home. An old man from a large house opposite our boat showed us great kindness, bringing us fresh water and flowers.

The market was held here to-day, so that the town appeared more like a village fair than an English Sunday. We visited a café, and an old weather-beaten fisherman became most attentive to the Gospel story. He did not understand the word "Saviour" in the New Testament, but he understood "Waseet," Mediator. I tried to explain the way of salvation to him very simply, and he seemed to understand. He could read a little, and accepted a copy of the Gospel with expressions of gratitude. When we returned to the boat, a young fellow came to enquire about the book I had left with the old man. But after I explained that it was a gift from me to him he was satisfied and went away.

Monday, 7th.—At Fuah we had an important gathering of the leading men of the town on the education question. Some urged its immediate necessity. One spoke against it because he said the people of Fuah did not wish their children to know

more than their fathers know. We had also a very happy interview with our old friend, Sheikh Hassan Maghoor. He is still deeply interested in the Word of God, which he continues to read in his house, but, being alone, he had not found courage to confess his faith before his fellow townsmen. However, we discovered a Syrian agent, who spends much of his time in Fuah, and professes the Christian faith. He is an intelligent man, and seems to understand the Bible. We were glad, therefore, to be able to introduce the sheikh to him, and see them exchanging cards.

Tuesday, 8th.—Sheikh Hassan brought us a prepared breakfast, regretting his inability to do more. Afterwards, under the shade of a big tree, the sheikh and the Syrian sat talking together concerning Christ and His salvation in a way that would not have been possible to us with our present knowledge of the language.

About 2 p.m. we reached Desâk, but when we tried to introduce the Gospel we met with opposition. We heard that our American brethren had opened a school here, but we were not able to visit it.

Wednesday, 9th.—Between three and four hours' sailing brought us to Shubra-Khêt, and we were prepossessed in its favour at first sight, a row of fine trees on the bank of the river meeting our view. An Englishman, whom we heard lived in the town, and was known by the natives as Mr. John (this being his Christian name), received us kindly and offered us hospitality, which we accepted. We soon found what a gracious provision the Lord had made for us, for

the weather changed and storms of rain came on during the next two days.

Thursday, 10th.—Visited the cotton factory and the Greek merchant. In the evening held a Gospel meeting in the café. At the close, at the door, we had an earnest conversation with a sheikh concerning the manifestations which God had graciously made of Himself to men, especially in Jesus Christ our Lord.

We afterwards returned to the house and had another meeting. Here were present the Mahmour (or governor of the district), and the Omdi, and other influential men. After they had seen the Bible pictures and listened to the explanations, an animated discussion arose on the school question; for now the new railway has reached here, they see their need of the English language and English influence. Their opinion was unanimous, that if a good school were commenced it would be successful. The question of a suitable place was also discussed, when the Omdi proposed building one if £50 a year rent could be provided.

Friday, 11th.—To-day our friend went on his usual round to the villages, but insisted on leaving the key of his house with us. We visited a Coptic Christian, who invited us to his village on Sunday. A young man came seeking a New Testament. Seeing his earnest interest in the Gospel message, I asked him how long he had known Jesus as his Saviour. He replied, "I have known about Him many years; but now I am able to trust Him, and I love the Gospel."

On returning to the house we found another congregation awaiting us and again showed the pictures. This time the Cadi, or judge, was present, and the son of a former judge. Again the school question came under discussion. The Cadi thought the time had not come for opening a school in which the Holy Scriptures would have an essential place. But he was alone. Several promised to send their children if a school were opened and thought if their parents wanted them to know the Koran they could be taught that in their homes. Several of the men present wanted to learn English themselves.

Monday, 14th.—Sailed to Nekhleh. Then later in the day to Kafrez Zaiyât, arriving two hours after sunset. A Gospel meeting with lantern views was held in the post office café, many officials and others being present.

Wednesday, 16th.—Held a second meeting in the café. Larger numbers were present, as interest was increasing. The station master—a Moslem—became friendly disposed toward us and asked us to visit him on the following day. The chief of the police force was also present.

Thursday, 17th.—A three hours' sail brought us to Negêleh. Our first welcome was from a small crowd of boys on the shore, who became very interested in our arrival. After tea we visited the village; we took our seats in front of a little shop, and a Moslem began reading one of our Gospels. He soon expressed great surprise, saying he found the language perfectly grammatical. I suppose he thought that a

book proceeding from the Christians could hardly be according to the laws of Arabic grammar.

Saturday, 19th.—A large market was being held here. We took a bag of books and visited a café. The men soon began to deny the doctrine of universal sin, and our statement that Jesus was the greatest prophet that ever lived. But by-and-bye one man became interested in the life and death and coming again of the Lord Jesus, and asked for the Gospel of Matthew. A Copt who was with us urged us to go away as soon as the Moslems began to object to the truth, but we stayed on until our testimony had been given.

Sunday, 20th.—This morning we took our books and walked to a village named Natmah. Having been invited to the house of the Omdi, coffee was served and as soon as our purpose was known the leading Copt of the place was sent for, who, when he came sent for his copy of the Scriptures and confirmed our testimony. But the Moslems here, while listening to our story, held their convictions well in hand, and showed little desire to possess our books.

In the afternoon Gabriel visited us on the boat and admitted that his life was not what it should be. He said, "You know we Copts are not moved by love to Christ in our religion but by other motives." In the evening we had another meeting in the Mandarah. This time several Copts and their children were present. We had now come to the end of our outward journey, and from here we returned by easy stages, reaching Rosetta on the third day. The

boat behaved, in varied circumstances, much better than we expected.

Thursday, 24th.—The largest meetings of all were held here, where perhaps we expected least. Permission having been obtained after a great deal of trouble to show the views of Bible Narratives outside the Greek Locanda, we found the spot most suitable, being in a large open square. People were returning from the post-office, etc., and a congregation of not less than 150 gathered and listened with earnest attention to the Gospel story. The people wanted another meeting the following night, which was given. The congregation was larger and showed the same earnest attention, even when they were pointed to Christ and Him crucified for the sins of men. At the close a few Copts called me aside, and said in a whisper for fear some Moslem might hear, "We love you English, your visit has strengthened us. We love you also because you saved us in past days from a cruel death."

We returned to Alexandria praising God who through Jesus, and we believe in answer to the prayers of His children, gave us power over the enemy so that, according to His promise, nothing had by any means hurt us.

If the Lord should make the way clear we have set apart the month of March for a similar journey—and I would ask all who read this report to pray the Lord to prepare the way, that the Gospel may be carried into these spiritually dark places, so that when He shall come again Hemay find a people here ready for His glory



A VILLAGE ON THE NILE.

ACROSS INDIA. By LUCY E. GUINNESS. The Religious Tract Society.

This is a profusely illustrated volume, with numerous diagrams to bring home the statistics to the reader's mind. Its great object is to set forth what has been accomplished towards India's evangelisation, in such a way as to encourage the Christian Church to more vigorous and determined efforts towards the enlightenment of its nearly 300,000,000 inhabitants. There are still vast regions of the continent of India unreached by the messengers of Christ, and there is a danger lest, in using the word "India" in a general and vague way, what is reported of work and blessing in certain limited districts should be mistaken for the whole, and lead to the idea that further effort is not greatly needed. Those who desire to get a clearer conception of the real state of affairs should procure this book.

LABOURERS TOGETHER WITH GOD.

SOME FURTHER ACCOUNT OF THE NILE JOURNEY.

FROM THE JOURNAL OF MR. C. T. HOOPER.

THE true messenger of God not only glories in the fact that he is called of God, and sent of God to do God's work, but that he is a "labourer together with God." So that, though he may fail to find encouragement in the work, he can always find it in the Lord, because he is a co-worker with Him.

"It was on the morning of November 1st that Mr. W. Dickins and I left Alexandria to spend a few weeks amongst the towns and villages of the Delta. We praise God that the door stands wide open in Egypt for the preaching of the Gospel. There are difficulties many and great, but with wisdom one can preach the Gospel in any town or village with very little opposition. The facilities for travelling are numerous. First, there is the main trunk line of the Government railway, with a fairly good service of trains touching all the chief places. Then horses, mules, camels, and donkeys are much used, especially the latter. Besides which there is the grand old Nile, with its canals and waterways, on whose banks are found so many thousands of people crowded together in their mud huts. It was the waterway we decided to use for our journey. A large sailing boat was secured, 22 feet by 6, her cupboards well stocked with such things that even missionaries cannot well do without, including four cases of Gospels, and a lantern and slides.

"The morning was wet and cloudy when we left, quite an exception to the bright sunny days of Egypt, but the rain soon passed over and the sun shone brightly as we left the city wall to breathe the fresh air of the country. The first day was spent in working out of the canal, and at sunset we dropped anchor near a small village. After partaking of refreshment we crept into our sleeping sacks, and enjoyed our first night in the bottom of the boat.

The next morning, in the absence of wind, we commenced towing the boat up stream, working hard but making little progress. At two o'clock we were glad to rest in the shade of a tree by the river side. Soon we were disturbed by Ahmed, our boatman, calling out in broken English, "Plenty wind, good wind." Now those who are dependent upon the wind cannot afford to sleep while it blows, so we weighed anchor, and after two hours' good travelling reached Kafr-el-Dawar, where we ran our boat into a small creek, and dropped anchor for the night. Next day being market-day, crowds of people were seen at sunrise coming in from all directions, and soon thousands had gathered in the narrow streets to do their business for the week. We were very pleased to meet three old Bedouin friends amongst the crowd, who came to our boat and drank coffee. In the evening, through the kindness of the station-master, we exhibited pictures illustrating Old and New Testament narratives to a good number of people, who gathered in the waiting-room of the railway station. We praise God that we had the opportunity to preach Christ in this dark place. On the morrow at sunrise our Bedouin friends returned, having walked five miles to bring us milk, butter, and live rabbits.

We were right glad when at length we reached Fum-el-Bahr, which is the outlet into the Nile. Here we spent Sunday, and on Monday morning we entered the great Nile, which the natives call the Sea of Fresh Water. The wind carried us up stream to Fuah, which was our first town

on the Nile. Here we dropped anchor, and in the afternoon and evening got amongst the people, who were all Moslems save one, a Copt, who had been in touch with the American missionaries in Syria. We were glad to find he had some love for the Word of God, but I am afraid not enough to speak of it to Moslems. How sad that the majority of Copts have no faith in the conversion of Moslems, which may be accounted for by the fact that they have so little faith themselves. Soon the old sheikh, Hassan Maghoor,* came along, looking so bright and cheerful. We introduced him to the Copt, who would scarcely believe that he was a converted Moslem, and at once began to question him. The next morning, before we sailed, dear old Hassan came on board, bringing us a breakfast of milk, eggs, cheese, and bread, saying how he wished he had a room in his house to entertain us. He seemed to much enjoy the reading of Romans viii., and joined heartily with us in prayer. He was very delighted to receive a copy of "The Balance of Truth." We left Fuah at 9.30 for Desuk; a strong current was running against our bows, but a favourable wind brought us into Desuk early in the afternoon. The town lies very low, and is almost surrounded by stagnant water. In the centre of the town stands the large and celebrated mosque of Sedi Abrahama—an imposing building with two minarets and three domes.

We were impressed with the suitability of this place as a centre for preaching the

*Converted on a previous journey, about twelve months since.

Gospel and wished for such an opportunity to tell the story of redeeming love to the hundreds who enter this mosque every day. Next morning we left for Shubra-Khêt. Arriving, I was recognised and welcomed, having spent four days here the previous year.

An English gentleman here gave up his house to us and showed us great kindness. We had three meetings in his house, at which we exhibited views illustrating Old and New Testament stories, and preaching the Gospel as the views stood before the people on the canvas. All those present comprised the chief men of the town. These meetings were most interesting to us.

We had also other meetings with the ordinary people at an earlier hour in a café, which we had engaged. A crowd gathered in this place at each meeting. The lantern was evidently a new thing to them, and all were desirous of seeing it. A number of men who were anxious to get a good position, arranged their chairs, sitting with their backs to the sheet, facing the lantern, and were very surprised when the pictures were thrown behind them. Scenes in the life of Christ, miracles and parables, were shown and explained. They listened most eagerly, asking many questions, but the picture of the bitten Israelites with Moses lifting up the brazen serpent, was most useful for leading up to plain personal dealing on the question of sin and God's remedy. After the meeting many gathered around asking questions. Altogether, the Lord opened the door very widely for us in

Shubra-Khêt, and we were much cheered by the many opportunities we had of preaching Christ. On Sunday I crossed the Nile and walked out to the village of Kafr Kher. Those who had seen me on my previous visit gave me a hearty welcome. I was taken to the house of my old friend, Yuannah, a farmer, who sent his boys off to call his friends together, and after spreading a sheepskin for me to sit upon he brought down his well worn Bible. Soon the friends gathered and the two hours spent here were far too short as we turned up passage after passage of God's word. Returning to Shubra-Khêt, Yuannah walked with me quite a mile asking questions on the Word of God. He is well read and has been a believer in the Lord Jesus for some time. We were obliged to part, I promising to visit his village again at my earliest convenience. Next morning we set sail again up river; at two o'clock furling sail and dropping anchor at Nicholi, where we rested an hour. Hoping to reach Kafrez Zaiyât before dark, we continued our journey, but the wind dropped, and it was with hard rowing that we got in two hours after sunset.

Kafrez Zaiyât, our next stopping place, commands a good position on the Nile and on the main line halfway between Alexandria and Cairo. It might well be called the Manchester of Egypt. There are a number of mills where the cotton is ginned *i.e.*, the seed separated from the cotton, after which both seeds and cotton are sent down the river, or, along the rail to Alexandria.

We had two good meetings in Kafrez Zaiyât, where the Gospel was preached and a good deal of interest shown.

After visiting the American school we continued our course up the river, which was very winding, turning and changing in so many directions. A north-west wind was driving us at good speed when, lo! a sudden stop! we were stranded on an island, partly covered with water. The sudden jerk broke some of our tackle, but with a little effort we got off and reached Negeleh in safety. We cast anchor and got repairs done which cost us one shilling.

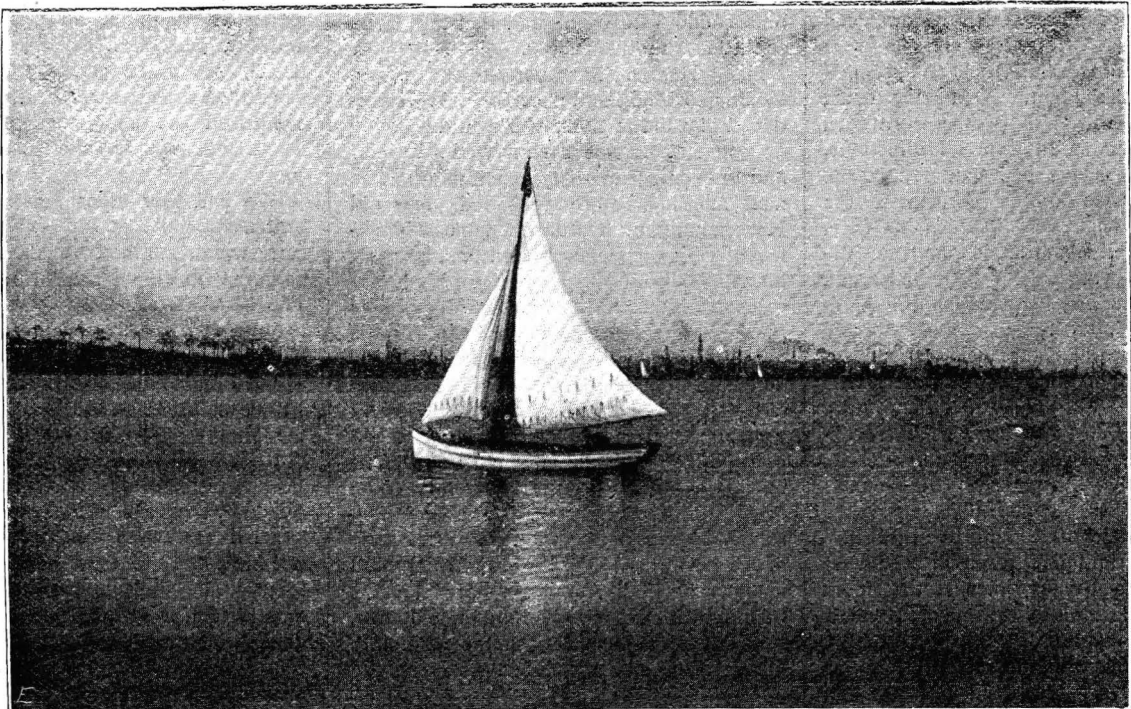
Negeleh is a large Moslem village, quite isolated from all European influence. All the villagers are fellahen with the exception of a few Coptic families. Gabriel Mekaïel, at whose house I stayed before, when he heard of our arrival, came and welcomed us, embracing and kissing me on both cheeks; he then prepared a supper for us at his house. We spent three days in this place, having several meetings and much conversation with the people. On the Saturday evening we fixed the lantern in the open air, on the Nile bank, and threw the pictures on to a sheet suspended from the rigging of our boat. The people gathered and listened most attentively.

On the Sunday morning we walked out to a large native village, where, in the house of the Omdî, a good number of men came together. Small cups of unsweetened black coffee were served round by a Soudanese servant. This ceremony was repeated several times. Here, again, the

Lord enabled us for some time to tell forth the plain Gospel. We then returned to Negeleh and arranged for a meeting in the evening. A good number gathered, and Mr. Dickins gave the address whilst I worked the lantern.

In the morning we said good-bye to our friends, and turning the boat homewards, sped rapidly down river, reaching Rosetta on the third day. Here we received a hearty welcome from our friends at the Mission Station, who are toiling on against many difficulties, but not without encouragement. Rosetta is strictly a Moslem town, and one of the most fanatical that I know of. Notwithstanding all this, we had the privilege of preaching the Gospel to larger gatherings here than in any other place on our journey.

In closing, may I ask all friends who have prayerfully followed us on this journey, to still continue in prayer, that the Word spoken may be made quick, powerful, and abiding, and that the copies of the Word sold and given may be preserved from the hands of wicked and destructive men. Every journey I take among these people I feel more than ever encouraged in the work. Islâm may be strong; it is strong; but God and His Word are stronger. When God works, who or what can hinder? Oh! for a mighty, unstaggering faith in God; oh! for God-sent messengers whose hearts are full of the love of Jesus, to seek the poor perishing souls of this land, for truly "the harvest is great, and the labourers are few."



LARGE SAILING BOAT, USED BY MESSRS. DICKINS AND HOOPER FOR THEIR JOURNEY. ROSETTA IN THE DISTANCE.

CHRISTMAS IN ALEXANDRIA.

"*Thou shalt rejoice in thy feast, thou . . . and the stranger, and the fatherless, and the widow that are within thy gates*" (Deut. xvi. 14).

OUR Mission House in Alexandria is usually the scene of hard, unremitting toil in the Master's service, having little about it suggestive of sentimentality or dreaminess. Yesterday, however—Thursday, December 29th—all was changed. Our dingy-looking hall was transformed into a festal-chamber, made verdant with graceful palm-leaves and other green shrubs, which in turn were relieved by the varied shades of flower and bloom. Indeed, on every hand were indications of holiday and rejoicing. All this was done to give a truly Christian welcome to our young friends attending the Moslem Girls' School, for this was the day of their annual Christmas treat, which all have been anticipating with so much zest and glee.

The girls themselves, numbering something over forty, were attired in their holiday costumes, which, when they were arranged together on the platform, gave that bewildering blending of *inharmonious* colours which is found only in the "gorgeous East." I refrain from describing either the colours or the dresses, for that would lead me into perilously deep waters. Enough to say that had there been present any of our friends having an artistic turn of mind, they would have had a new kind of colour-*imagination* given to them by the fairies of yesterday. Besides the girls, there was a company of European friends, numbering about forty, who, in response to the invitation of our beloved fellow-workers, Mrs. Dickins and Mrs. Fairman, came to encourage us with their presence. Last, but by no means least, was a large company of about sixty native women, being the mothers and friends of the girls. It did our hearts good to see their faces beaming with pleasure and pride as they beheld the attainments and accomplishments of their daughters and nieces.

Our modest function was opened by prayer, after which the girls, under Mrs. Dickins' guidance, sung several Arabic hymns to English tunes, and recited a few lengthy passages of Scripture. One remarkable item in the programme was the recital of the *whole* of the sixth chapter of Matthew! This was done in unison. It is a matter for profound gratitude that such an important and suitable portion of Holy Writ is thus made part of these girls' lives. Another interesting detail, which showed how thoroughly they are grounded in Scriptural knowledge, was the prompt and ready answers given by a little band of maidens, not more than six or seven years of age, to about a dozen questions pertaining to the birth of the Lord Jesus.

Our friend, Miss A. White (who took Mrs. Fairman's place, owing to her indisposition), rendered helpful service in leading the girls through the varied and intricate movements of musical drill and action songs. We could not help remarking how much easier the carriage of these Arab girls is than that of English children. The wand exercise especially gave ample opportunity for displaying their native grace of movement.

During a brief interval an adjoining room was opened, and the girls' handiwork displayed to the fond and admiring mothers and to the English visitors. This was followed by a brief lantern address on the birth of Jesus, in order to make indelible from their memories the glad story of redeeming love.

Then came what in the eyes of the girls was the event of the evening—the Christmas Tree and prizes! The Tree was brought in from another room, snow-covered and tinselled, and was hailed by a hum of gratified curiosity. Its lighted candles and sparkle gave a new brilliancy to the scene. The many and substantial gifts, given as prizes for diligence, good conduct, etc., were sent out principally by the Missionary Band of Blackheath, who untiringly and most practically help on the work in Egypt, and also by our dear devoted friends at

Basingstoke. Many and many were the blessings heaped upon their heads by the grateful recipients of their benefactions.

Thus ended a bright and happy experience, which will undoubtedly live long in the memories of these dear girls, reminding them of Him Who alone can cheer and bless them in their sad, solitary, married lives.

I personally could not help thinking of long years ago when this school was started. How wild and seemingly untameable they were! How opposed to Christian instruction in every shape and form! And now, what a change! How came it about? First there was the wise and loving influence of the Misses Watson and Van der Molen, now in Rosetta, and latterly the vigorous and effective teaching and training of Mrs. Dickins and Mrs. Fairman. Each yearly treat told of fresh, ever-growing improvement until, as we have seen this year, they are quite under control, and even delight in learning and repeating the facts of salvation's story.

The people have evidently confidence in our sisters, for there are about a dozen girls whose ages range from fifteen to seventeen years—just when they are supposed to be confined to the house because eligible for marriage, then it is that they are guarded by watchful and jealous eyes. But here they are regularly waiting on our sisters' instruction without let or hindrance. How invaluable is the influence thus exerted on these young women, for whom we pray day and night that they may become Christian mothers of Christian homes.

Let me invite the fellowship of all who read these lines in this all important work. We, in Egypt, are suffering at present from a dearth of lady workers—women who will lay down their love, their life, and their liberty at Jesus' feet for service in the land that sheltered Him from violent men in His helpless babyhood.

Mrs. Dickins or Mr. Glenney will have pleasure in corresponding with friends who will in any way, great or small, help to bring the women and children of Egypt to Jesus.

WM. SUMMERS.

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. Gen. Sec., Mrs. J. H. Bridgford, Calverley Mount, Tunbridge Wells.

In reference to the above advertisement, Mrs. Bridgford would be glad to enrol any lady friends as "scattered members" of the Union in towns or districts not yet represented. Membership with this Union presents a form of service open to all ladies, however isolated their position.

"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 1cs. 6d. Postage, 1s.; packing case, 6d. extra.

NEWMAN'S CONCORDANCE.—Through the kindness of a friend we are able to offer this excellent work at 7s. 6d. post free. It contains 750 pp. in clear, large type, and is bound in cloth boards. Published at 15s. The proceeds will be devoted to the Mission. Address the Secretary.

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

For the Children.

A STRING OF CAMELS.

BY MISS S. M. DENISON.

(Continued from page 12.)

Now about your second question, "Did I see the camels?" Yes, often, especially in inn yards. Would you like to hear about a native inn in Morocco? It is a big square of ground, enclosed within four high walls, and having one large gateway, large enough for animals of all sorts to come in. The door of this gateway is shut at night, and in the middle are horses, mules, donkeys, camels, sheep, etc., while round the sides (sometimes under the shade of the wall, and sometimes in little rooms built on one or two sides) sleep the owners or caretakers of the animals. These rooms are *very* small, about seven feet by ten, and if the men are in charge of goods that are valuable, they lock them up in one of these rooms till the morning. We ladies, in passing a night in one of these inns (called fundaks), make a bed-room of one of the small rooms.

There are not many fundaks, so we often spend nights in strange places. In order to tell you of places where we spend nights, I must begin by telling you how we travel. You remember I told you we have no trains, and no nicely made roads for wheels as at home, so we have to do our travelling on mules or horses, but generally on mules. Sometimes we ride on saddles, but more often on packs; and I must tell you what our packs are like. First imagine a mule, barebacked; well, the men put on him a very big saddle stuffed with straw and covered with canvas or carpet; then they get the panniers—that is, a pair of soft baskets such as they put on camels—and put into them what the mule is to carry. If there are three people travelling together, they will probably have their things divided between four or five mules. Perhaps the mule we are watching will have a box of provisions in one pannier, and a box of books or medicines in the other, a waterproof bag stuffed with our blankets, etc., and opposite that, part of a tent, then a canvas bedstead on each side, and a basin and ewer stuck in where there is room. When all is ready, the men lift these big baskets on to the mule's back, one balancing the other, and over all is laid a mattress, which is well fastened with strong cords, and over all is thrown a rug or soft native carpet. A few buckets or other odds and ends are tied to the rope here and there, and then the one who is to ride that animal is helped up on top of all! You see, we have to carry a tent about with us, for we generally sleep in it; and also food, for there are not any shops in the villages where we often stay; indeed, some of the villages have not even any *houses*. We also have to carry bedsteads, for it is not safe to sleep on the ground in a country where there is so much fever, not to mention scorpions. The buckets I mentioned are to fetch water for our cooking and for washing, and sometimes for the mules to drink, unless we are near a river or stream; then the men take the animals to the watering. The reason we put our bed-clothes, and other clothes also, in a *waterproof* bag, is that sometimes we have to cross a river, with water above the animal's knees, and the panniers get wet, and so would our clothes too but for the waterproof. If we come to a big river, we get off our animals, have the packs taken off too, and then the animals are made to jump into a flat-bottomed boat. This they don't like, and often the men have to beat them very much before they will go in. The packs are all put up in one end of the boat, and we are carried in and placed on top of the luggage. When we get to the other side of the river, we are carried out first, and sit down on the bank till the animals are again ready to start.

In winter one can hardly travel, the roads are so bad; they are much worse and rougher than any ploughed field you ever saw at home. And the poor animals sink in at almost every step. Mules can manage much better than camels, though, for they can get on, although often slipping, sliding, and falling, it's true; but the camels absolutely cannot, as their feet are made for walking on sand.

THE BELIEVER'S SECURITY.

AN ADDRESS BY THE LATE MR. GEORGE MULLER,
MARCH 22, 1897.

"Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ."—PHIL. i. 6.

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."—JOB. xvii. 9.

THE prospect of our eternal security in Christ is unspeakably blessed. Conscious as we who are believers are of our utter weakness and helplessness—oh! how precious to have such a word as this. The good work, wheresoever it is begun, howsoever Satan may hinder it, howsoever he may use every possible means to eradicate this good work (it *cannot* be done) it *will* be carried on, and the weakest and feeblest believer in Christ will be at last in glory. And we should increasingly seek to enter into this, not merely for our own comfort, but in order that our hands may be strengthened in God. We should seek to ponder more and more this precious truth, that we are apprehended by God in Christ Jesus to be conformed to His image—nothing short of this; to be like Christ inwardly and outwardly—heavenly-minded; and Satan, with all his attempts to keep me, will not be able to. For He who hath begun a good work in me *will* perform it until the day of Jesus Christ. Oh, how precious, how precious this truth.

In the first part of the verse in Job we have the confirmation of what has been stated already, but now comes another point. Here is something added for the present time: "He that hath clean hands shall be stronger and stronger." While yet here on earth we may become more and more like Christ by cleansing our hands increasingly—that is, walking to the praise of God. And that, if at any time we find ourselves defiled, we at once come back to the power of the blood of Jesus Christ in order to be cleansed afresh. If this is neglected we are making no progress; there is no walking in the fear of God, to the honour and glory of God—no getting stronger and stronger, but the very reverse—getting weaker and weaker spiritually, less and less heavenly-minded, more and more earthly-minded. But by attending to this continually the result will be getting stronger and stronger spiritually. This, as well as the other part of the truth, is a matter of importance to be attended to, to comfort ourselves, and to build ourselves up.

We should lay hold continually on this truth: "I am saved for time and for eternity, and all the powers of darkness will not be able to separate me from Christ. I shall be in glory at last—poor, miserable, guilty sinner though I am in myself—because God has been pleased, by the power of the Spirit, to begin a good work in me." This is on the one hand. And then, on the other hand, that while yet in the body we seek to keep "clean hands," so that we become stronger and stronger, living more and more to the praise and honour and glory of God, while life is continued to us.

THE low place is the safe place, and, whatever the tribulation, it will surely bring its blessings if God is trusted.

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. Eleven workers of this Mission are stationed in the capital. Nine others are carrying on Medical Mission work in Sousa and surrounding villages. Four 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.

The 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.

Mission Council.

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

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

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

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

Hon. Treasurer, W. SOLTAU ECCLES, 21, Linton Road, Barking.

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

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

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

Assistant Secretary, WILLIAM T. FLOAT.

Bankers, LONDON AND SOUTH-WESTERN BANK, Barking.

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

Referees.

Rev. WILLIAM ARTHUR, Cannes.
DR. AND MRS. H. GRATTAN GUINNESS, Cliff College, Curbar.
DONALD MATHESON, Esq., Queen's Gate Gardens, S.W.
J. E. MATHIESON, Esq., 32, Ladbroke Grove, Notting Hill, W.

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

Location of Missionaries.

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

Mission Publications.

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

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

The Annual Volume for 1898.

Strongly bound in paper boards, Price 2s. 6d.; cloth, 2s. 6d., post free, with large Coloured Map of North Africa, 9 by 13, showing the Northern half of the Continent, with the Mission stations marked in red.

BOOKLETS.

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

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

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

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

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

"Little Owayesha."—Price 6d. per doz.

"Smoking Kanoons."—Price 6d. per doz.

LEAFLETS.

Price 1d. per doz.

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