



MATTHEW XXVIII

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

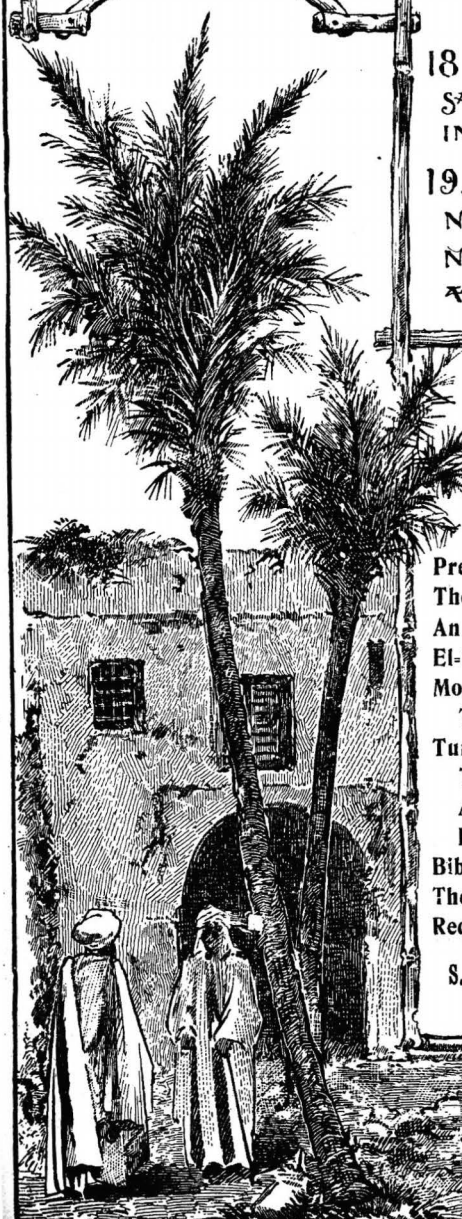
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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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 APRIL 1st TO 30th, 1899.

GENERAL AND DESIGNATED FUNDS

GENERAL FUNDS.			DESIGNATED FUNDS.			DETAILS OF FOREST GATE AUXILIARY.		
1899. No. of April Receipt.	No. of Receipt.	£ s. d.	1899. No. of April Receipt.	No. of Receipt.	£ s. d.	1899. No. of April Receipt.	No. of Receipt.	£ s. d.
1 Readers of <i>The Christian</i>	17 ...3638	1 3 3	1 ...2315	28 ...2345	0 8 0	28 ...2346	29	0 9 3
1 Y.W.C.A., Stirling	18 Olive Hall, Liverpool	3 14 7	4 ...2316	28 ...2347	1 0 0	28 ...2348	30	1 2 0
1 ...Dublin	19 ...3640	0 2 6	5 ...2317	28 ...2349	0 11 8	29 ...2350	31	2 0 0
1 Dublin, Grosvenor Hall	19 Miss'y Soc., Eastbourne	0 5 0	5 ...2318	29 ...2349	1 0 0	29 ...2351	Amount previously acknowledged...180 18 10	
3 ...3614	20 ...3642	0 2 6	7 ...2319	29 ...2350	0 10 0	30 ...2352	Total...£196 0 5	
4 ...3615	20 ...3643	0 10 0	7 ...2320	29 ...2351	0 2 6	30 ...2353	DETAILS OF FOREST GATE AUXILIARY.	
5 ...3616	21 ...3644	0 5 0	7 ...2321	30 ...2352	17 2 3	30 ...2354	(Designated Don. No. 2335.)	
5 ...3617	21 ...3645	0 10 0	11 Salford S. Boys' Class,	30 ...2353	0 10 0	Mrs. CRISP, Hon. Sec., 23, Elmhurst Road, Upton Lane.		
5 ...3618	21 Sutton	1 0 0	11 Highgate Rd., Men's B.C.	30 ...2354	0 12 0	No. of Receipt.		
5 ...3619	22 Y.P.S.C.E., Southend	1 6 0	11 ...2324	Total, April...£205 8 10		67	£ s. d.	
6 ...3620	22 ...3648	5 0 0	12 ...2325	Total, May to Mar. 3254 17 1		68	0 7 2	
6 ...3621	24 Rochester Institute, S.E.	0 8 4	12 ...2326	Total ... £3460 5 11		69	0 2 3	
7 ...3622	25 ...3650	2 0 0	12 ...2327	TOTALS FOR 12 MONTHS.		70	0 2 6	
7 ...3623	25 .. 3651	0 12 0	12 ...2328	General ... £6517 7 7		71	0 1 2	
7 ...3624	25 ...3652	0 5 0	12 ...2329	Designated 3460 5 11		72	0 1 7	
10 Y.W.C.A., Plymouth	25 ...3653	5 5 0	12 ...2330	Total ... £9977 13 6		73	0 7 1	
10 ...3626	27 ...3654	2 0 0	12 ...2331	Carried forwd. £11 10 4		74	0 7 6	
10 Glenageary, Dublin	28 ...3655	1 0 0	13 Park Hall	DETAILS OF BATH AUXILIARY.		75	0 1 7	
11 Chadwell Heath	29 .. 3656	1 0 0	13 Readers of <i>The Christian</i>	(Designated Don. No. 2338.)		76	0 9 9	
11 ...3629	29 .. 3657	0 3 0	15 ...2334	Rev. E. L. HAMILTON, Hon. Sec. Carradale, Combe Down.		77	0 1 0	
11 B.C., Rugby	30 ...3658	67 18 0	17 ...2335	No. of Receipt.		£2 3 7		
11 ...3631	30 ...3659	3 0 0	17 ...2335	£ s. d.		Amount previously acknowledged		
12 ...3632	30 ...3660	25 0 0	19 ...2336	26		9 19 4		
12 ...3633	30 ...3661	2 0 0	20 ...2337	27		Total...£12 2 11		
14 ...3634	30 ...3662	2 2 0	20 ...M.P.A.	28				
15 ...3635	Total, April...£173 14 1		21 ...2340	Carried forwd. £11 10 4				
17 ...3636	Total, May to Mar..... 6343 13 6		21 ...2341					
17 ...3637	Total ... £6517 7 7		21 ...2342					
Carried frwd. £47 1 11			21 Dagenham...					
			26 ...2344					

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.

THE MISSIONARIES OF THE NORTH AFRICA MISSION go out on their own initiative, with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves, others are supported, wholly or in part, by friends, churches, or communities, through the Mission or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the Council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the Council as to salary or support, believing that the Lord, who has called them, will sustain them, probably through the Council, but, if not, by some other channel. Thus their faith must be in God. The Council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies, but the measure of financial help they render to the missionaries is dependent upon what the Lord's servants place at their disposal.

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.

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.



CORNER OF MISSION HOUSE, DJEMAA SAHRIDJ.

The Seed of the Kingdom.

"So is the kingdom of God; as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come"—MARK iv. 26-28.

(Concluded from page 50).



IN our last number we drew attention to the above parable, as setting forth the close resemblance between the kingdom of nature and the kingdom of Grace; and mentioned three particulars in which that resemblance was seen, viz., in the preparation of the soil; in the planting of the seed-germ and bringing it into contact with the soil; and also in the fact that, once planted, the seed is beyond the reach of the sower. Let us now see what further teaching is suggested by this simile, which has a bearing on all Mission work, whether home or foreign.

One prominent thought in the parable is the faith of the husbandman. He cast his seed into the ground, and there was no further anxiety regarding it. He might have exhibited intense concern as to whether the seed would germinate or not. We knew a little child, who, having sown some mustard and cress in her garden, went next day and dug it up to see if the seeds had sprouted. How often do we act thus in our restlessness and impatience, yea, shall we not rather say in our unbelief? But this man gives us an illustration of sowing in faith; he slept and rose, night and day; *i.e.*, he followed his ordinary business occupations week in and week out, leaving the seed in

charge of the Great Caretaker, of whose faithfulness he was assured. He who "maketh His sun to rise on the evil and on the good," and who "watereth the hills from His chambers," would see to its upspringing; and he was not disappointed: the "full corn" came and the harvest was reaped. Christian worker! how many seed-germs you and I have sown, in all sorts of places and in every variety of circumstance, since first the Lord called us to Himself: in the spoken message; in the letter written to the friend; in the gospel booklet or tract given or left in the railway carriage—but how many of these seeds of truth were sown in faith? Did we not sometimes forget the Master's pronouncement, "According to your faith be it unto you"? And if we have seen but little fruit in the past—if, like Israel in Haggai's day, we have "sown much and brought in little"—may we not in great measure lay the blame at our own doors? "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" Oh for more dependence upon the faithful promises of the Almighty Worker!

And then coupled with this faith is seen the "patience of hope." "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Faith and Patience are twin sisters, but must not be confounded with each other. Faith led the man to cast his seed into the ground, believing in a future harvest. Patience enabled him to wait trustfully and hopefully until "first the blade, then the ear," and lastly "the full corn in the ear," rewarded his toil. God is not to be hurried, either in nature or in grace. The seeds of truth may have been sown in a boy's heart, either in the parental home or Sunday-school, but, perhaps, manhood or middle life has been reached before those seeds have germinated. How often have missionaries had to labour, ten, fifteen, or even twenty years, amongst heathen tribes, sowing in tears, before the first green sprout showed itself! Surely this is to "bring forth fruit with patience." Let us look at our own work in the light of these facts, and take encouragement from the thought that "God is not unrighteous to forget your work or faith and labour of love." Let us toil on, though there be scant success at present to cheer our efforts; THE SEEDS ARE NOT DEAD, for those we sow in human hearts are imperishable and incorruptible, though they have passed from our sight. "If we hope for that we see not, then do we with patience wait for it."

But we may ask, "For what purpose is the seed sown?" One would naturally say in reply, "In order to produce fruit." Quite true; and yet the reply hardly goes far enough. Scripture shows that God had a thought beyond that, viz., to produce both fruit and *seed*, the latter being a further advance—a more complete development. In Genesis i. 11 we read, "And God said, Let the earth bring forth . . . the fruit tree yielding fruit after his kind, *whose seed is in itself*;" and in the following verse we are told that it was so, the words being repeated, "the fruit tree yielding fruit after his kind *whose seed is in itself*." The flower may bloom gorgeously in the course of its growth, and give pleasure to man by its colour and fragrance; but that is not the end for which it was created: it's the fruit, and the seed that is in itself. The tree may blossom in like manner, as the lilac or chestnut, and, it may be, the owner is satisfied, for they have been an ornament to his grounds; but their Creator's purpose was beyond this, viz., the seed that should reproduce its kind. The apple, pear, plum, orange, etc., are produced solely for the sake of the fruit, and the eater ejects the pips and stones, without thought or care, as something well rid of; and yet it was to protect these same pips and stones—the seed—that God encased them in their soft bed.

"So is the kingdom of God." The first effect produced by planting a seed of truth in the human heart is fruit; and we bless God when we discover that this has become a fact—that the Holy Spirit has been at work upon the seed—and fruit has been produced; the man lives, and will live eternally. But is this the end in God's purpose? No; there is a still further development when the saved one goes forth and in his turn sows the Word in other hearts; the seed sown has then produced both fruit and seed. The latter part of the parable seems to make this clear. The seed scattered is quickened by contact with the soil, and bursts into life: "first the blade, then the ear, after that the full corn in the ear. But *when the fruit is ripe*" (R.V.)—not when the bloom is on the corn, but when the fruit has ripened, when the seed has come to full perfection—then "straightway he putteth in the sickle, because the harvest is come." There is nothing further to wait for, the end is attained.

Surely, we are taught here our further responsibility toward those who have, through our instrumentality, been brought to Christ. Their conversion being assured, we are to remember the seed that is enfolded in the fruit, and by His Grace continue to patiently instruct and develop the new life in the soul, "teaching them to observe all things that He has commanded," that these may in the days to come, develop into earnest and instructed Christian workers.

W. T. F.

Notes and Extracts.

PASTOR JAMES STEPHENS, who, with the Honorary Secretary, MR. E. H. GLENNY, was visiting Tunis when our last issue went to press, returned from there to London. Mr. Glenny proceeded to Egypt, and spent a week there in seeing the Missionaries and conferring with them as to their future work. He also has now reached home, and expects to give some account of his journey in our July number.

MISS JENNINGS writes of several distressing cases of sickness and poverty which, we should imagine, have tried the resources both of her ingenuity and her purse. While visiting in a fresh hut, where was a poor widow, with her baby, lying on the ground, she says: "Two or three women came in, and I had an attentive audience as I told them of Christ. One woman, in telling the others of our goodness, said that 'we were going to heaven and would never be buried in winding-sheets,' meaning we were not going to die! Looking for Christ's coming, we do not expect to pass through death."

On March 30th Miss Jennings started to accompany Miss Vecchio on her way to Tetuan, where the latter was going to spend her Easter holidays. Writing of Easter Sunday, Miss Jennings continues: "Miss de la Camp took me to visit a believing girl of about sixteen who used to be in their school before she was married—three months since. Happily she has a divorce from the wicked, ugly, half-blind old man whom she was forced to marry, and who, of course, has an older wife. I shall not soon forget her sweet face as she sat by us drinking in the Resurrection story of Christ meeting Mary as she came from the sepulchre. Precious to Him indeed must have been the prayer rising from the heart of that young, native, fatherless girl, comparatively alone in the world and being tempted by her friends to form a second marriage. His grace can keep her."

THE *Intelligencer* for March has the following:—"It must take years to convert a Mohammedan." Such, a lady missionary informs us, is the verdict she often hears pronounced by even Christian people; and she proceeds to express a fear that this 'limiting of the Holy One of Israel' by many of His own people may be a cause why so few conversions occur."

The Lord is still saying to us, "According to your faith be it unto you."

MR. LOCHHEAD has received quite a number of visits during the month from Arabs who have called, sometimes alone or in twos and threes, to read or converse about Divine things. He had also visited an Arab market, twenty-five miles from Constantine, in company with a colporteur. Quite a number of gospels were sold and groups of Arabs spoken with. He finds in Algeria, as well as in England, that "the preaching of the Cross is to them that are perishing foolishness," and asks prayer that the words may be blessed.

MR. LILEY writes of a number of Arab visitors who frequently come either to his house or the Bible Depôt for conversation. These are encouraging facts, and as on such occasions the Word of God is read and explained, we may confidently hope that the Spirit of God will open their eyes to see their sinfulness and danger.

Mr. Liley has also visited several English vessels in the harbour and distributed booklets to the crews. Amongst those visited were two steam yachts, the captain and mate of one of these being earnest Christians. A meeting was held in the evening for the men of this vessel in the Bible Depôt, when an enjoyable, and, we trust, a profitable time was spent.

MR. REID, of Tripoli, reports that the aged blind Imam who came to the Medical Mission on February 22nd came again about a month afterward. "At the conclusion of the address he remarked to a young man sitting next him that he had not heard well, and asked to have the substance of the address explained to him. The people enquired if he had come for medicine, whereupon he replied that he had not come for medicine, but to hear the teaching. Some of the people then began scolding him, others to scoff. It was indeed an unusual occurrence for anyone to come for the sole purpose of hearing the address, and *to have the courage to say so.*"

THE receipts for the General Purposes of the Mission have been very short for the last six or eight weeks; we shall be glad if friends will remember us in prayer that larger supplies may be sent in for this department without delay.

EGYPT.—Mr. Dickins writes: "The meetings in the Mission House have been held each evening of the month (Saturday excepted). We have each in turn sought to preach the glad tidings of salvation. A spirit of earnest attention is manifest now on every occasion, and we believe a work of grace is going on in some hearts.

"Especially interesting are the cases of an effendi and a tailor; the latter so far confessing his faith as to stand with us in prayer. A man from the Khedive's stables is also interested. Some come as spies, and we fear to report the names of those who come. Once or twice, when one has stood in prayer, he has been afterward beaten in the street."

MR. HOOPER adds: "It has been very cheering each night to see a good number of men present listening to the Gospel. We usually lend Bibles and hymn-books, and many follow the reading as well as join in the singing, although not always helpful. Some are becoming quite experts in turning up the passages announced.

"On Good Friday evening about sixty were present, and listened to an address on the death of Christ. On the following Sunday several heard the Word bearing on the resurrection of the Lord. These subjects were such as they would not listen to a few years since, but now no objection is raised."

MRS. DICKINS says: "Please thank our friends at home for their prayers for Adma, the Bible-woman. She is much stronger, and was able, during the time I was laid aside with influenza, to carry on the work in the School quite alone until Mrs. Fairman arrived from Cairo. I wish also to add that funds were sent in for our special work for the month of March."

MISS WATSON, of Rosetta, wrote us a short time since that a native doctor, who had been receiving some lessons in English, had confessed his faith in Christ as his Saviour. Also a young man, Fuard, a son of one of the officials there.

She now writes that they have had the joy of seeing another brought to decision—Fadoul Thomi. He was formerly a Syrian Roman Catholic, and first heard the Gospel at the Mission School in Beyrout. Through the influence of the priests, his father removed him from the Mission School and sent him to the Roman Catholic School. Since his father's death he has been travelling in various parts of the world, and is now a schoolmaster in Rosetta. Both Fuard and Fadoul have been testifying of the Lord Jesus in the market and elsewhere.

Mr. Summers, since his return from the South, has been over there holding meetings, and on Saturday, 22nd April, a short service was held in the Mission House, after which they adjourned to a suitable place on the canal, where they were both baptized on a profession of their faith. Please pray that these may be but the first fruits of a coming harvest.

HOME CALL OF MISS EMMA HERDMAN.

OUR readers will be grieved to learn that one of our oldest fellow-labourers in the North Africa Mission, Miss Emma Herdman, of Fez, has been called home to the Master's presence.

Our sister was taken ill suddenly on Saturday, April 15th, while engaged in the work she loved best—instructing some Moorish converts in the truths of God's Word. She first complained of pain at her heart, and in half an hour became delirious. On Saturday evening she passed into a state of coma, in which she remained all Sunday. On Monday she regained consciousness, but had a further relapse on Tuesday.

It was then decided to convey her to Tangier, and a special courier was sent through, asking Dr. Roberts to meet them on the road. She was conveyed in a mule litter by easy stages, leaving Fez on Thursday; but on Monday, 24th, when a few miles from El Ksar, where the American Mission have a station, she passed away, about 5 a.m.

The funeral took place at 9 a.m. on Wednesday, 26th, in the cemetery at Tangier. Many of the European residents were present, including Lady Green, widow of a former ambassador to the Court of Morocco, and Mr. White, H.B.M. Consul, the coffin being draped with the Union Jack. The burial service was conducted by Mr. W. Mackintosh, who represents the British and Foreign Bible Society in Morocco.

Miss Herdman, although not widely known in this country, was no ordinary woman, and wielded a far-reaching influence amongst the Moorish and Berber converts of Central Morocco. Her departure has caused a great gap in the ranks of our Mission staff there, and her place will not be easily filled.

We must content ourselves with this brief notice, but hope in our next number to give a more detailed account of the work she has sought to do in that semi-barbarous country, and to which she devoted the best years of her life.

MISSIONARY HYMN.

Tune, Olivet.

LIGHT for the Gentiles! Light!
On those in deepest night,
Let light arise!
O Sun of Righteousness!
Send Thy bright beams to bless;
Pity their helplessness:
Open their eyes.

For heathen women, light!
On whom sin's deadly blight
Hopelessly lies;
From dark zenana halls,
In Afric's loathsome kraals,
'Mid Moslem harem walls,
Hear their sad cries.

Light for the nations! Light!
Rise in Thy glorious might,
Saviour, alone!
Unloose sin's icy bands;
Lift up the feeble hands;
Out of these darkened lands
Gather Thine own.

A MOHAMMEDAN convert was baptized by immersion a few months' since in the river Jumna. The ceremony was performed by the Rev. J. M. Paterson, of Agra, in the presence of six hundred people, who were much impressed by the ceremony.

PREPARATION FOR MISSIONARY SERVICE.

EXTRACTS FROM AN ADDRESS BY REV. J. C. R. EWING, D.D.,
Principal of the Forman Christian College.

(*Extracted from "The Missionary Review of the World."*)

THE evangelizing of the nations is no light and insignificant task. For its accomplishment the best gifts of the Church are demanded, and for the successful missionary certain definite qualifications are essential. He must be one who can say, not only at the outset, but every day through the years, "The love of Christ constraineth me." He is giving his life to a work which has in it vastly more of monotony than of romance, and has deliberately chosen to cast his lot amidst conditions calculated to depress rather than to stimulate. If, then, the love of Christ constrain him not, nothing else in the world can do so.

But aside from this spiritual equipment, the call of the Spirit to the work, and the indwelling of the Spirit in the worker's heart—without which the missionary will be a disappointment to himself and to those who send him forth—is there not something else upon which emphasis ought to be laid? Is mere personal devotion to the Lord Jesus always sufficient to guarantee efficiency in the missionary? The obvious reply to this is precisely the same that would be given relative to the work of Christian leadership in our own country. The thorough presentation to the non-Christian world is the work which the Church has undertaken. Side by side with our dependence upon the Holy Spirit to enlighten the dark mind is the human side. It is ours to strive to show the reasonableness of the faith which we profess and preach, and to accomplish this, the brightest and best gifts to be found in the Church are needed.

(1) Ability to master a strange and difficult language is of the utmost importance. While a very imperfect acquaintance with a foreign tongue—familiarity with a few words, supplemented by vigorous gesticulation—may enable one to convey something of his thought to the patient and polite Oriental, who is all the while manfully resisting the temptation to burst forth into laughter; nevertheless the fact can scarcely be too strongly emphasized that the preacher or teacher of Christian doctrine falls far short of the highest efficiency, who is unable to meet on the common ground of familiarity with the speech of the country, those for whom he believes himself to have God's message.

As a rule, those conscious of marked inaptitude in linguistic study would do well to consider whether, after all, they are not called to serve Christ on home fields. A well-known missionary, when asked how long a time was required to master the language of a country in which he laboured, replied: "Oh! about thirty or forty years." It is a lifetime's work. No person with less than five years of hard study can speak to the peoples of Oriental lands as he should. True, he may begin to speak the language after a few months, but he is almost certain frequently to share the experience of the Indian missionary who, after having discoursed for a quarter of an hour to a street audience, using what he believed to be intelligible Hindustani, was discomfited by the respectful request that he speak Hindustani, as they were not familiar with English.

Imagine a foreigner taking his stand in the market-place of one of our great American cities to preach to a waiting crowd the doctrines of a strange religion. He hesitates, stammers, violates every rule of English grammar and idiom, and brings good old words into new and strange and ludicrous positions. Think of the effect upon his audience and of the inevitable and pitiable failure to secure for his message the candid consideration of even the most thoughtful and earnest of the

people. Something quite as ludicrous and sad as this characterises every attempt of the missionary who fails to use, and to use well, the speech of the people amongst whom he labours.

(2) A fair degree of familiarity with the false faiths which we aim, in Christ's name, to undermine and to overthrow, is essential. The spirit or genius of the people must be understood. Their institutions, philosophy, literature, and faith must be studied. There can be no effective and true preaching of the Gospel without such study.

We must know the main currents of thought in order that we may bring the truths of the Bible to bear upon them. Power to understand and appreciate in very considerable measure the workings of those minds, imbued as they are with ideas which are the product of the thinking of many generations of thinking people, is an indispensable condition of real efficiency. A Hindu was heard to express himself thus: "It is an insult to our intelligence that a man should preach to us and expect us to accept his religion, when he himself is unable to give any real reason for supposing our religion to be inferior to his own, since he knows of our religion nothing at all."

(3) Ability to reason intelligently with objectors, who are often honestly troubled over some of the great mysteries of our blessed faith, is another important qualification. Questions of the most tremendous import are often fairly hurled, one after the other, upon the missionary. For example:

"Who died upon the cross? Was it God or man? If He was God, why did He cry out and say, 'My God, why hast Thou forsaken Me?' If He was a man, how can we suppose that a man's death could atone for the sin of a whole world full of men?"

"Explain to me, please, the doctrine of the Trinity."

"You say that the doctrine of the transmigration of the soul is not true. Will you give me any argument, outside the Christian Scriptures, to prove your position?"

"Some of the greatest of the Christians say that a part of the Bible is not God's Word. Which part is that, and how do you know that the remainder is inspired?"

"Will you give me any reason for believing that there is a state of conscious existence after death? Of course I want a reason outside the Bible, for that book is not with me an authority."

These are but typical of a host of the keenest enquiries which meet the missionary at every turn. No sophistry will be accepted, were the preacher so foolish or so wicked as to descend to that. In some countries at least he is in constant contact with a people who can detect a flaw in an argument as readily and who appreciate candour in discussion as highly as ourselves. Objections of every conceivable type are placed before the missionary, and if he fail to give reasonable answers to reasonable questions, it would seem wiser not to have assumed the part of a teacher, since his failure must result in almost incalculable injury to the cause which he represents.

(4) Regarding the fundamental truths of Christianity, the young missionary should have definite, settled views. We cannot afford to export doubt to foreign countries. Those lands have enough, and more than enough, religious speculation of their own. In a very real sense must the messenger speak that which he knows, and testify of those things which he has seen. If it be otherwise, how pitiable is his blind attempt to lead the blind!

Missionaries should, therefore, as a rule, be thoroughly educated men and women. The best natural gifts, disciplined and developed by the training of years, are in demand. Let there be no short cuts to the mission-field. Seven years of literary and theological training seem long to those whose hearts are throbbing with enthusiasm for Christ, and who contemplate with horror the rapid rate at which the unevangelized

millions are passing into eternity, without having heard of the world's Saviour; but they must be content to wait while God is fashioning them into workmen who need not to be ashamed. Every truth mastered now will count for something by and by.

The practical preparation of the missionary is, perhaps, of but little less importance than adequate intellectual equipment. You are proposing to engage in spiritual work abroad. Have you ever tested your powers at home? Much of your life is to be spent in personal dealing with individuals, in striving to guide men to a point where they will recognise their need of a Saviour, and in pointing them to Christ as the great Physician. I believe that skill in thus dealing with men is rarely, if ever, born with us, but is a distinct attainment. Experience in practical Christian work, in the teaching of God's Word, personal contact with those who need help and guidance—here is a training-school for the missionary, second in importance and faithfulness to no other. All would, doubtless, deprecate the sending forth of a missionary who himself has had no definite experience of the power of Christ to transform a human life. Second only to personal experience is the ability to guide others over the path which we have trod. The great work of life is to be that of winning souls for Christ. Those who do not succeed in showing some aptitude for this in their own country, give little promise of better success in a strange land.

THE SANUSI DERVISHES.

AN article in the *C.M.S. Intelligencer* for January last, throws considerable light upon the origin and purpose of this numerous, and, in some respects, remarkable, community. We have extracted a few particulars which we thought would be of interest to our friends.

ORIGIN.—The founder of this Religious Order was born in A.D. 1791, and after passing through the El Azhar College at Cairo, seems to have wandered from place to place seeking further light and instruction from the celebrated divines and spiritual leaders of Islam. It was while in Mecca, between the years 1835 and 1843 that he founded the Order which bears his name. In 1855 the head monastery of the movement was removed to the Oasis of Jarabub in the Libyan Desert, about four hundred miles to the west of Cairo.

DEVELOPMENT.—This Order has now been in existence about sixty years, and during that time has extended in a very marvellous way; "there is nothing like it in the modern Moslem world." It is known as the Tarigah-i-Sanusi, or "Way of Sanusi," and there are already no less than one hundred and twenty monasteries connected with it. These are located in Egypt, Tripoli, Tunis, and Algiers; also in various parts of the Soudan and Senegambia. In the Theological School at Jarabub there are seven hundred pupils under training, and year by year they pour forth to all parts of North Africa to make known the faith of Islam and the especial tenets of their Order.

OBJECT.—The great purpose of the founder of this movement was to oppose the advance of western civilisation (which they consider a great danger) and the influence of Christian powers in Moslem lands.

A Dervish is one who has completely given up his own will, and is under the absolute rule of the Sheikh of the Order.

The Dervishes look upon Islam as a great theocracy, in which their spiritual leaders are their true guides. The grand council of the Order meet from time to time at Jarabub, when the superintendents of the various monasteries give in their reports and receive their orders. These superintendents have great local influence beyond the professed members of the Order. The Sheikh has consequently a large following, which, added

to the regular Dervishes and the slaves held by them, enables him to assume a position of great independence. This Order is now a very wealthy one.

It has been said that Islam is propagated without the aid of Missionary Societies, but this order is nothing less than a great Home and Foreign Missionary Society, having a large band of men dedicated for life to the one object of repressing in every possible way any attempt at social or religious reform; and at the same time of extending the religion of the great Arabian Prophet. This, it is admitted, is to be done by peaceable means, when other methods cannot be pursued.

The Sheikh died in the year 1859, and was succeeded by his son Alibia Sanusi, called by European writers Sheikh Sanusi, but by Moslems, Sheikhu-l-Madhi.

AN INSTRUCTIVE LESSON IN THE PRINCIPLES OF FAITH.

At a Missionary Breakfast given in May, 1898, by the Rev. H. E. Fox, a very interesting statement was made by Mr. Eugene Stock regarding the policy which had been followed by the Committee of the C.M.S. at various times during the past forty-five years—sometimes of expansion, sometimes of retrenchment—and the result of these varied movements as it had affected the supply both of men and money. This statement has since, at the request of a number of friends, appeared in print, and from it we cull the following particulars.

It appears that the Annual Report of the C.M.S. presented in the year 1853 contained in its opening paragraphs these words:—

“It is the work of Christ to call and send forth labourers. The Committee still wait for the exercise of this Divine prerogative, ready to receive *any number* of missionaries who may appear to be thus called.”

And the Report closes with this sentence:—

“The Committee will not now mention any particular number as the index of their wants, but they state in the presence of this vast meeting, and before the church at large, their willingness to accept *any number* of true-hearted missionaries who may appear to be called of God to the work. *They will send out any number, trusting to the Lord of the harvest, whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking.*”

This forward policy was followed from the year 1853 onward, and although there was a deficit in the receipts about every alternate year, these deficits were regularly cleared off, and all the suitable men who applied, for fourteen years following 1853, were sent out in accordance with the statement of the Committee.

In 1865 a crisis came; the deficiency on the year's account was large, and the Committee were evidently afraid to continue the policy of faith. The condition of things was viewed as serious, and a hint was even thrown out that unless special contributions were received, some new men accepted for the field would have to be kept back. Let us mark this attentively, for this record of the Lord's dealings with the C.M.S. surely has its lessons for all Missions and Societies who are seeking to walk the pathway of faith. That year money came in, in response to the appeal, and the men were not kept back. But *from that year*, when fear took the place of faith, and a seeming check was given, *fewer men applied*; and although *some new workers* went out each year, yet in 1872, *i.e.*, seven years later, the Society had not so many men upon the field by twelve as they had in 1865.

But how about funds? Surely with fewer men going out, and retrenchment going on in one way and another, the finances

would soon be upon a better footing. But not so. In 1870 there was a deficiency of £15,000, which was *proportionately* very much larger than anything the Society has since had. “Several men were kept back that year, and heavy retrenchments abroad were ordered; *and then the supply of men failed more than ever.*” “The inference,” says Mr. Stock, “is plain, that so long as the policy of faith was boldly followed, the Lord honoured the Society, raising up the men and providing the means. But so soon as the committee were frightened by deficits and began to retrench, the blessing was withheld, and both the men and money failed.”

Now for the sequel. The lack of men is always the more serious trouble; without these, even though we have a full exchequer, the work must stagnate. This state of things brought about a revival of prayer—prayer that God would thrust forth labourers into His harvest—a day of intercession was specially set apart for the same object, and the answer came at once. Within the next few months the C.M.S. “received more offers of service than they had received in as many years previously.” And with it came the funds, for “in the very next year the income reached by far the largest amount ever known up to that time.”

For the next fourteen years or so the progress was on the whole steady, with the exception of the years '78–80. In the year 1887 the “policy of faith” was resumed, and the net number of missionaries (not including wives), which in 1872—the year of crisis—was 230, is now 777. “LORD, INCREASE OUR FAITH.”

EL-DJEM, TUNISIA.

THE photo-print which we give on page 68 is an excellent representation of the massive ruins of El-Djem. These ruins belong to the Roman era, and therefore date back about 1,500 years.

El-Djem is the ancient Thysdrus or Thysdritana Colonia. There is nothing of interest left except its amphitheatre. It is first mentioned in history by Hirtius, as having submitted to Cæsar, after the defeat of Scipio and Thæpsus, when it was condemned to a fine of corn.

The solidity of the masonry, and the vast size of the building, have induced the Arabs at various periods to convert it into a fortress. It has frequently been besieged, and on each occasion portions of the edifice have naturally been destroyed.

The architecture presents much the same features, externally, as buildings of a similar kind erected elsewhere by the Romans, *viz.*, three outside open galleries or arcades, rising one above another, crowned by a fourth story with windows. The first and third galleries are of the Corinthian order, the middle one is composite, and the fourth probably Corinthian also, but it is a great question if this upper story was ever completed. There are many indications of this; for instance, some of the ornamental details are in an unfinished condition. The keystones of the arches were probably all intended to be sculptured; but with the exception of two, one of which bears the head of a human being, and the other that of a lion, they are still in their original rough condition.

The stone of which the amphitheatre is built was obtained from Salleta, on the sea-coast. It is a somewhat fine-grained marine limestone, with an admixture of fossil shells. The masonry therefore is far inferior to the specimens of Roman work found in other places.

The ancient town of Thysdrus on the south of the amphitheatre, the site of which is clearly visible from the upper walls of the structure, remains to be unearthed. It is probable that the walls of the old town will be found from ten to fifteen feet below the present surface.

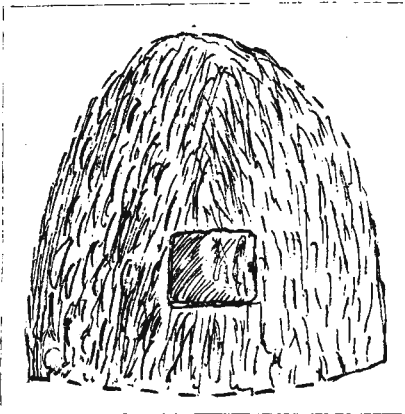
Morocco.

VISITING IN THE DOUARS.

BY MISS L. SEXTON.

ONE Tuesday morning Miss Watson and I started for a visit to the village of Nowasir in the Oulad Herries district, about six or seven hours' journey from Casablanca. The Moors generally reckon distance not by miles, but the time occupied in travelling there. Si Abd Rahman, one of our Moorish friends, came out some little distance to meet us, and then rode on ahead to announce our arrival to the villagers. A small crowd assembled to greet us and to assist in erecting the tent which Dr. Grieve had kindly lent us.

During our stay we went in and out of the various huts and khaimas speaking to the women and children. The huts were very different to those in Casablanca; they were more compact, wig-wam-shaped, with an opening about twenty inches square, two feet from the ground, which answers the double purpose of door and window. A khaima is a rude framework of wood with matting stretched over it, forming a sort of tent. We met with a fair hearing in every hut we visited, experiencing very little in the way of opposition.



On the second evening of our stay we had a gathering of talibs or scholars in Abd Rahman's hut, reading the Word of God and asking questions. We left with them a complete Bible to be lent from one to the other, and several Gospels and small portions of the Scriptures. They have since sent a message asking that more Gospels may be sent to them. We returned to Casablanca on the Friday; the weather was rather wet and windy during our stay.

Since my return I have had an interview with Ka'id Abbas, the Kaid of the douar outside the town. He has been a desperate character in his time. In his last encounter he lost a leg, and is now almost helpless. He rides about on a donkey, and has to be lifted on and off like an infant, although a great powerful-looking fellow. He is the instigator of our late troubles with the soldiers and the imprisoning of the women, as mentioned in a previous journal.

At first he was silent and did not seem to wish to speak, so I asked him to come and see over the hospital. I reminded him that he was our Kaid, and I wished him to be our friend. He looked thoroughly ashamed of himself, as indeed he had need to be. He afterwards began to try and excuse himself. I told him we were not corrupting the women, or giving them feasts during Ramadan, and asked him to come to the meetings and see for himself what was done. I implored him if he wished to imprison anyone to take me, but to leave the poor women and children alone.

At last he said petulantly, "I suppose you Nazaras (Christians) think that you are clean, and that I am going to Gehenna." I replied, "That entirely rests with yourself; Jesus Christ our Saviour died, not for Nazaras only, but for all the sons of Adam who forsake their sins and believe in him." This

was a new thought to him, that Christians believed there was hope for Moslems, and he replied, "Our religion teaches us that only Moslems will be saved, no Jews or Christians. Did you say Jesus Christ can save all?"

Before I left I got him to promise not to touch our classes in future, and I think he will keep his word. Anyway, we took tea together, and according to Arab etiquette, we must be friends for ever after that. Please pray for this man.

THE HOSPITAL WARDS.

NOTES OF SOME OF THE IN-PATIENTS.

BY MISS E. A. CRAGGS (*Tangier*).

"BARNET TOWN" BED.

MOHAMMED was admitted into the above bed, March 11th, 1899. He had been employed as a labourer at the Tangier port until the time of his illness. Found without relatives or friends, a fellow-workman took compassion upon his exhausted condition, bringing him to our door. Originally from Safi, he did not appear to possess any surviving kinsfolk, but was entirely dependent upon the "Nazarene." Dr. Roberts, having met with an injury to his knee the previous day (Thursday), was unable to see him until the following Monday; yet the pneumonia had not even then assumed an especially grave form, and Mohammed's own apparent anxiety seemed uncalled for. He clung tenaciously to life. Each time, upon entering the ward, his greeting was invariably "I am better, am I not? Yes! I am better. Oh! I shall get better, I know." Tuesday, middle-day, found a decided change for the worse, while the name of God was often upon his lips. In the afternoon Mrs. Boulton sat by the bedside, in simple language proclaiming the Gospel of God unto salvation. She had no uninterested hearer—the hungry eyes drank in her words, and lips moved assent. It was not quite a new theme: once, in Dr. Terry's time, three days had been spent as an in-patient; and yet he knew so little. Oh! how little! The story of God's love, which our ears have heard since childhood's days, had come to him, in sparse fragments, twice in a lifetime. Nevertheless, he seemed to take it in—seemed eager for every drop of the Water of Life. Gradually failing, by Wednesday morning unconsciousness set in, and at middle-day he died. That is how his name and history stand in the Hospital reports—we know not with what additions they may be recorded in Heaven, or whether this be one written in the Lamb's Book of Life. Perhaps it is better to leave to the heavenly balances the final decision as to the spirit's resting-place, whether heathen, Mohammedan, or nominal Christian, for "shall not the Judge of all the earth do right?" Yet God grant to us by this and every means to gauge more adequately His value of a soul.

THE *India Witness* states: "A number of British and German friends are launching a new mission to China. This new enterprise will have its headquarters in Kashgar and Yarkand, two cities of Chinese Turkestan. The work is to be carried on, not amongst the Chinese, but amongst the Mohammedans, who are in a large majority in that district. The new mission is an attack upon China from the West. Two German missionaries, accompanied by a doctor, will arrive in Kashgar this spring. The British and Foreign Bible Society are printing four Gospels in the dialect of Chinese Turkestan.



RUINS OF ROMAN AMPHITHEATRE, EL-DJEM, TUNISIA (*see page 66.*)

Tunisia.

DEEP-SEA FISHING.

BY DR. T. GILLARD CHURCHER.

THE DISCIPLES' DIFFICULTY.

"Now, when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon, answering, said unto Him, Master, we have toiled all the night, and have taken nothing, nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes; and their net brake (their nets were breaking [R.V.])."

A DIFFICULTY similar to this has come upon our Sousse Medical Mission. Just four years ago we launched out at the Lord's command into the deep of this untouched district, and let down the Medical Mission net for a draught, and when we had this done we enclosed a great multitude of Moslems, strange fish, indeed—eleven thousand five hundred in Sousse, and several thousand more at our out-stations, Kairouan and Djemal.

And now the very success which God has given us threatens failure, for, like the disciples, *our nets are breaking*. Some may say, But why *need* nets? Why should you want money for drugs and food and instruments? We would modestly reply, For the same reason as the disciples, viz., the difficulty of the work in hand. For "to catch men," especially Moslems, and in such waters as a French Protectorate, can never be easy, though by the Lord's blessing, it may be possible, and certainly these poor souls seem to *need* the *double* attraction of both healing and preaching, if we are to see them safely landed upon the heavenly shore, and not let them disappear once more into their native depths of sin and darkness, but

THE DISCIPLES' REMEDY.

was very simple and practical; they just "beckoned unto their *partners*, which were in the other ship, that they should come and help them." And now, following their excellent example, we beckon to you, our friends in the home-land, with a like purpose.

We, like the disciples, being upon the spot, realise the need, for we can *feel* and *see* the struggles of the fish in the Gospel net. I see those earnest faces bending forward, and hear them ask again, But *is* this so? *Did* Jesus die? *Is* there salvation really to be had by faith? Are *all* Christians like you? *Can-not* Mohammed save us? While others with open eyes and ears sit *silently* listening to the *strange new story* of Jesus and His love; but every patient seen means money spent for drugs, and our numbers still increase, and with them our expenses, yet all is well, for to spend and to be spent for God brings always glorious gain, as we see clearly in

THE DISCIPLES' BLESSING.

for "they came and *FILLED both* the ships." Oh the blessedness of laying up treasure in heaven, for "Where your treasure is there will your heart be also."

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, conventional designs or monograms in any colours to order. Wood stained, either mahogany, or walnut-wood, from A. H. G., Granville Lodge, Granville Road, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

THE LIGHTS AND SHADES OF MISSIONARY LIFE.

BY MISS ALBINA L. COX (*Sousse*).

HAD we but a system of wireless telegraphy established between Africa and Great Britain our communications would be more frequent and interesting.

The months fly by. Births, marriages, deaths, feasts, study, sickness, visiting, housekeeping, shopkeeping, medicine-dispensing, classes, and itinerating, tread on each other's heels, and often in weather of such a wild, windy, dusty nature that we feed literally, at times, on "serpents' meat," and could gather up the dust in our rooms in spoonfuls.

The attendance increases at the Medical Missions, and consequently the need for the increase of the drug fund. Beautiful opportunities for preaching the Gospel these gatherings give, and often to people who would never otherwise hear. The Bible Depot is open every day, and here we have continual conversations and discussions over the precious Word of God with Moslems, Jews, and Europeans. The rent of this place for the coming half year, £8 ros., is nearly due, and we specially ask your prayers this season that the Lord will provide, as He has been teaching some of us lately to ring the "prayer-bell" rather than the "beggar's bell." Our classes for Arab women, boys, and young Jews are improving, and very encouraging proofs of the usefulness of these are sometimes given us.

Our Sunday services in the room behind the shop keep up well, and, praise God, there have been several French and Italians converted through them. French-speaking Jews and Arabs attend sometimes and listen with much interest. For a young French girl, Josephine G., who has given her heart to the Lord, and is taking a very healthy interest in the study of His Word, we ask your special prayers.

Our trial in Paris is still pending, but we are expecting every week now to know the final result. The French continue to do their utmost to withstand us, or rather to resist God and the spread of His Truth. Every few days malicious, untrue, sarcastic articles appear in the dailies, with hidden hints as to the dangerous policy of allowing us to remain any longer in the protectorate. Though this kind of thing has been going on now for ten years or more, yet, praise God, we still remain and *shall* remain till He Himself gives our marching orders. Oh! it is blessed to know His guarding, guiding, keeping power. Even when the "soul is among lions" He can shut the lions' mouths that they shall not hurt us. It was interesting to note how the very police officers, who were sent to our Sunday service to spy our doings, were seized there and then by a real interest in the hymns and preaching, and came afterwards of their own accord several times. One of them attends regularly now!

The young woman Jamina bent Dabbieh, whom we believe to have a feeble, but sincere faith in the Saviour, has lately been re-married. You will perhaps remember her first husband sent her away, a bride of only two months. We pray that this one may be kinder to her. She knows by heart now some fourteen texts of Scripture, and had it not been for the hardness of her father, and the pitiful fear his wife and daughters have of him, we should have been able to teach her much more. We expect she will be much freer now in her own house.

A Moslem from the Djerid is reading with us now day by day. Such a bigot! He told me to-day that we, *i.e.*, the Christians, are going to be the *wood* to kindle the fires of hell! He changes the words "Son of God" to "Spirit," as he reads the Gospel, and the words "Father" and "Lord" (when used for Jesus) to "God," and "Master," respectively. As he rose to go this morning he requested me to pray that God would

send him work, as he is now out of a situation. "But," I objected, "how can you suppose that God would hear the prayers of one who is but fuel for hell fire." At this he threw back his head, and laughed, saying, "So they say, but it is not true; God does hear you. Please pray for me."

The old sheikh, Abd El Selaam, of whom you have heard before, is still wavering, still holding back from fear of man, and has been told by the chief men of Sousse with whom he works, that if he will still continue to read with the English, he shall no longer work for them. He is evidently very unhappy, and greatly fears the second coming of our Lord, which he says he knows is now near. We could fill a book with accounts of the many and interesting characters we are constantly rubbing against, and often among them those, who, though at the beginning of the conversation, assure us they are pure in heart, free from sin, and sure of heaven, because of the future intercession of their great prophet Mohammed, will, after a time, change their self-righteous assertions into a humble confession of short-coming and sin, and their inability to find pardon in Islam: and we know, as they thus are led, that it is the Spirit of God Himself working conviction in their hearts.

A JOURNEY TO SFAX.

ON THE ROAD.

BY MR. H. E. WEBB.

SINCE our somewhat hurried visit to Sfax last year our minds have often turned toward it with an intense longing to do something more to bear the light into its deep darkness, and to point some of its thousands of Moslems to the Lamb of God. It has a population of some 60,000 souls, and as far as the natives are concerned, *no* one to witness for Christ in their midst. We have often prayed for Sfax, and were glad when two weeks ago an opportunity occurred to put our desires into effect. Mr. Pope and myself having bicycles, Mr. Cooksey hired a machine for himself, and we all three set out, trusting that the Lord would open a door for us. We made preparation for great things by packing a large hamper with Scriptures, lantern, etc., and sending it down by the diligence in time to meet us on our arrival. Our first day's run was about forty miles to the village of El Djem (see page 68). We made one or two stoppages on the way, and whilst resting, sowed the seed of the kingdom.

El Djem is a small village, insignificant in itself, but widely known by its Roman ruins, chief of which is the great amphitheatre, standing out as a mighty monument of past greatness, visible for miles around, and still in a fair state of preservation. At its base lies the village, the houses of which built almost entirely of stones taken from the ruins, look in comparison more like fowl-houses than human habitations. If there is one feature more prominent than another in the character of the people it is their wickedness, so we were told by one of its inhabitants; and yet there are numbers of them who have heard the Gospel as we soon found out in conversation, but are blindly following in the train of their fathers and resting implicitly on the false prophet. There are just one or two whom we may speak of as being interested. We were detained here for half a day by the heavy rain, but in definite answer to prayer, the rain ceased.

The next day at noon we started off at once for the second half of our journey—another forty miles or so—to Sfax. There are scarcely any villages or places of habitation between El Djem and Sfax, but at such as there were we took the opportunity to make known the glad tidings.

Arriving at Sfax, our first business was to look out for a shop where we could expose our Scriptures for sale and invite people in to talk over the way of salvation. This took us some time, and as we passed through the crowded *sûks* we were more than ever impressed with the greatness of the need, and understood a little of what our Master felt when He was "moved with compassion" over the people "because they were as sheep having no shepherd. After several futile attempts we at last procured a shop, and this proved to be the most suitable we could possibly have for our work—another testimony to the Lord's goodness in answering prayer. It belonged to an Arab of good standing, and a great reader, but had been closed for awhile on account of his illness; we bargained with him, and procured it for four days at three francs per day.

The Lord knew exactly our need, so He had led us to this which was nicely fitted up with shelves, counter, etc., as though it had been specially made for our books.

DISTRIBUTING SCRIPTURES.

BY MR. W. G. POPE.

As our arrival had been signalled in the hostile French press, we thought it best to put ourselves under cover by first visiting the Inspector of the Police, and then the Governor of the district. By this latter—the more important of the two—we were well received, but warned to be as prudent as possible in our dealings with the Arabs. The Inspector of Police was much more officious, and threatened to stop us or even imprison us if we sold religious books to the Arabs: but when I told him the result of my visit to the "Controleur," he quieted down considerably, and we had no further trouble with the officials. We opened our shop on Saturday morning, not knowing what the day would bring us. We hardly expected to dispose of many Gospels, so had brought but 100 with us. These, with a good variety of tracts, New Testaments, etc., made a good show. We took it in turns to stand at the open-fronted shop (without doors or windows) and offer our books. We had a crowd before the shop the whole day, and in five hours had sold the one hundred Gospels at a half-penny each, and had many others asking for more. Mr. Michell's tract, "A Tale of a Doctor and Reciter," also took wonderfully, and we soon sold out all we had. Seeing how things were going, we had telegraphed to Sousa for more books and tracts, and, the next day being Sunday, both gave our poor throats relief and allowed of the night arrival of the Gospels. On Monday the same thing was repeated, a huge crowd almost blocking up the little street, and many ready purchasers. From the little sales of Saturday and Monday we took nearly a pound. We opened again for a short time on Tuesday, and had we had more books with us we might have gone on. On the previous Saturday night we hired an empty Arab eating house, set up our magic lantern, and had a good time in telling the Gospel to about thirty-five Arab boys and men.

TWO SAD VISITS.

BY MR. JOSEPH J. COOKSEY.

Outside the city wall, away from the noise and bustle of the market place, stands a neat cemetery, containing three small mounds, where rest God's beloved servants, Dr. and Mrs. Leach and son—a truly precious spot to chasten the soul and point it homeward, as one heard the voice of those who "being dead yet speak."

We passed reverently out just as the sun was setting in "a sea of glory," and walked some four kilomètres along a quiet, lonely road to the house where the dark crime was committed. It looked very desolate and dreary; no one will rent it; a wizened Arab caretaker, with a pack of fierce yelping dogs, were the only living inmates to give us a reception.

"How did it all happen?" we asked.

"Well, you see that door there? That is the only egress from the house, and the assassins began by securely fastening that from the outside; then they went round to the back, where the cabinet, boiler house, and roof simply form three high consecutive steps. It was a simple matter for them, you see, to reach the roof" (which his nimble son of some seven summers demonstrated by doing the ascent in a twinkling); "all that remained for them to do then was to open the roof door, descend into the rooms below by a short flight of stairs, and thus catch their victims in a trap. Come inside, gentlemen, and see the rooms. That is the dispensary, that the dining room, and that the bedroom, where they were killed."

"What are those dark lines upon the stones?" I asked.

"Those are blood marks."

With hearts much affected we began to explain to our Moslem informant that the martyrs were the servants of God, and then we told him of the Gospel of love and life which they had come to preach; and as in that chamber of death we lifted our hearts and voices to the Lord of the harvest to send forth more labourers into His harvest field, he seemed genuinely affected, and his brown furrowed face was softened with an expression of kindly sympathy as we bade him good-bye.

EARLY EFFORTS AMONGST THE NATIVES.

BY MR. A. T. UPSON.

MR. UPSON has been staying during the past two months at a large village called El Atf, which has a population of about six thousand people, and is situated at the junction of the Mahmoudieh Canal with the Nile. His first object was to acquire colloquial Arabic, but also meanwhile to distribute the Word of God amongst the Fellaheen.

He found El Atf a busy centre, as a large number of vessels were generally congregated at the spot waiting for the lock gates to be opened. Amongst these the Scriptures were circulated from time to time. Mr. Upson says:

"There is but a small body of Copts in El Atf, perhaps about twenty, of whom some four or five attend the only weekly service (*i.e.*, the Mass), in the small church on Sunday mornings. I was present on two occasions, and was much saddened. It was worse than the gross idolatry of Romanism. For many hundreds of years the Copts and Moslems have lived side by side here in Egypt, but the former, although in possession of the precious treasure of the Word of God, have done nothing to evangelise the latter, the majority being utterly unconverted themselves. At Derût I slept one night in a room in company with a Coptic Priest, whose main object in life seemed to be the smoking of tobacco and the drinking of cognac. Yet he was "fasting" at the time, and endeavoured to prove by searching in the Book of Genesis (!) for the story of Jonah's fasting, that it was necessary that I should fast as he did, which may God forbid."

Sunday is the day for the weekly soke or market at El Atf, and all the country districts round send in their various commodities, and their quota of buyers and sellers. Probably a thousand visitors are present on these days.

"On one of these Sunday afternoons" (writes Mr. Upson) "a rather spirited discussion took place over some of the Gospels I had distributed. To my surprise, one man, a Syrian, resident in Fuah, was energetically backing up what I said. Having full command of this difficult Arabic tongue, he argued well with the Moslems."

"One week-evening an Egyptian army officer asked me very abruptly, 'Sir! what do you think of Hell?' The answer led us on the subject of repentance from sin; the mediatorial work of the Lord Jesus; and the inability of the Prophet to intercede for us. Then came the question of Mohammed being a sinner, of which I produced evidence from the Koran. This was denied, but when appeal was made to a Sheikh present he said, 'The word is not Khateeya (sin) but Zaub' (crime), which was, of course, in my favour. The local doctor said, 'I am neither a murderer nor adulterer, therefore I am not a sinner,' and several of the listeners agreed with him but the Sheikh thought otherwise, for he afterwards volunteered the following remark privately, 'I know that I am a sinner in the sight of God, and I know also that every man is a sinner, for as the natural atmosphere surrounds us all, and fills every place, everything being submerged in it as it were, so we are all steeped in sin as our natural environment from birth onward.' This same man, when asked if he had finished reading the Gospel of John said, 'No, not yet; I might have done so if I had hurried, but I wish to read intelligently and weigh the meaning.'"

Mr. Upson paid a visit to Fuah with the object of cheering the aged Sheikh there, who is a secret disciple. Derût was also visited on two or three occasions, and a little service held, when eighteen men were present, including the Coptic priest before mentioned. In Tizinia and Aryamün, on the Mahmoudieh Canal, Gospels were distributed and witness borne to Christ as the Son of God and the Saviour of men. Over a hundred Gospels have thus been judiciously distributed amongst reading men in these small towns and villages.

BIBLE READINGS.

LO, I AM WITH YOU ALWAYS.—Matt. xxviii. 20.

HE will never leave nor forsake thee (Heb. xiii. 5).

When in the wilderness—His arm will support thee (Cant. viii. 5).

When in a dry place—He will be as rivers of water (Isaiah xxxii. 2).

When in a weary land—He will be as the shadow of a great rock (Isaiah xxxii. 2).

When passing through the waters—His presence will be with thee (Isaiah xliii. 2).

When in the midst of the burning fiery furnace—there will be One like unto the son of God (Dan. iii. 25).

When waves and billows toss and roll—His hand will rescue thee (Matt. xiv. 31).

When in the valley of the shadow of death—there will be His rod and His staff to comfort thee (Psalm xxiii. 4).

E. A. H.

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. J. COOKSEY would be exceedingly glad if some friend could send him a bicycle for use in gospel work in Tunisia. He believes it would be of real service, enabling him to unite with others more frequently in itinerating amongst the villages of that needy land:

The Work of Others.

DUTCH MISSION IN EGYPT.

By MR. W. DICKINS.

THE village of Kalioub, situate about ten miles to the north of Cairo, is the centre of a work which has been carried on by Mr. and Mrs. Spillenaar, a Dutch Missionary and his wife, for the past twenty-five years. He very kindly placed at my disposal two rooms in the Mission House which were empty, awaiting the arrival of a new co-worker from Holland, and also invited me to become a boarder with them.

In his early days he did a good deal of itinerating work, and, having travelled over some of the places familiar to us, we often compared notes. Afterwards he and his wife decided to settle down among the people of this place. At first they lived in a native house built of mud and bricks, and with such a poor roof that often the snakes used to fall on the floor around them at night. But they praised the Lord who had kept them from all evil. After that they were enabled to build the present Mission House, which ranks as the best house in the village. Several times in conversation at the table he contrasted the condition of things *then* and *now*, especially commenting on the improvement that is manifest since the British Occupation.

I consider it no small privilege to have shared in the family life of this good pastor. According to the Dutch custom, the Word of God was read and prayer offered at the close of each meal. There were present the pastor and his wife, an English officer (who had also come to practise speaking Arabic), myself, and usually two or more of the members of the Church, who sat on the divans and chatted to us about the news of the day. At the close of the evening meal the two little servant girls came in to share the reading and prayer.

I was very interested in the Sunday morning service in the Church. About forty men were present and as many women, partitioned off by a long curtain along the middle of the Church. A paraphrase of the Psalms was sung. The sermon occupied nearly an hour in delivery. It was divided into two distinct parts; the first being doctrinal, the second exhortatory, and between the parts the preacher paused and offered a special prayer.

As soon as the church service was concluded, the Pastor went and delivered an address to the Sunday School. Then at 3 o'clock in the afternoon the congregation assembled again. This was considered a freer service. A hymn book after the style of "Sacred Songs and Solos" was used and an address given by a member of the church (there are five or six brethren who preach). On the second Sunday afternoon I was asked to give the address and it was a great joy to be able to look a native congregation of men and women in the face as they listened to the word of Eternal Life. For although the curtain divided the men from the women, it did not divide the preacher from the congregation.

In the evening another meeting was held, but for men only, in the upper room. Here texts were chosen and each one in turn asked to interpret its meaning, the Pastor explaining more fully at the close. Similar meetings to this last were held each evening of the week. These familiar talks on Divine truth I found to be most useful to me. I also attended each afternoon, for an hour before sunset, the Bible Class held for the youths of the congregation. Three dusky maidens and two young men beside myself were usually present.

Here we had explained to us in simple language and applied to our hearts with fervour, the lessons contained in the Old Testament stories. Then on Friday afternoon a meeting of women was held and an earnest evangelical address delivered by the Pastor to them.

There are also two good day schools conducted by teachers under the Pastor's guidance, one at Kalioub and another at "The Barrage," about three miles distant. The scholars found in these schools—many of whom are Moslems—are carefully catechized by the Pastor at the close of each week on the portion of the Gospels studied with their teachers. Some of his brightest and most trustworthy members, have been with him from childhood.

The converts, generally speaking, are Copts, but a few are from Islam. One of the preachers from whom I heard a good Gospel address was once a Moslem. An old lady who was converted from Mohammedanism many years ago described Mohammed to me as "Turab-Elard," that is "dust of the earth" and then delivered her testimony concerning Jesus as her Saviour.

One afternoon I had a most interesting conversation with a sheikh, from whom I learnt many things concerning the present actual beliefs of the Moslems. He confessed to me that while Moslems expect great things from Mohammed in the day of judgment, he cannot do anything for them in the present life. I also visited some of the sick members of the church in their homes. The native houses are both very dark and very dirty, and the houses of the Christians do not at present rise very much above those of their neighbours, but there is some advance even in these things.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

FOR answered prayer in regard to Adma, the Bible woman at Alexandria. She has been much strengthened during the past month.

FOR the baptism of two intelligent young men of Rosetta, Egypt. Also prayer that they may become strong men, and be used of God to the conversion of many of their fellows.

PRAYER

FOR blessing on the Word spoken and Scriptures distributed in many places during an evangelistic tour by Messrs. Summers and Hooper among the towns and villages of the Nile Delta.

That a hundred Gospels given to reading men by Mr. Upson at various villages may, through the Holy Spirit's power, bring forth fruit unto life.

FOR an aged blind Imam who has twice visited the Medical Mission in Tripoli to hear the teaching. That the Spirit of God may deepen the thirst of his soul, and lead him to enquire further concerning the Truth.

FOR a Kaid in Casablanca, who has been a very wicked man in the past, that the truth put before him may be used to lead him to repentance and faith in Christ, as the Saviour of men.

That God would graciously watch over the work in Fez, from which He has called away our valued sister, Miss Emma Herdman. That the native converts, both Arabs and Shlûhs, may stand fast in the faith of Christ, and that wisdom may be given in the appointment of a successor.

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.

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-four 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. Eight 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.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANGIER.		Laraish.		REGENCY OF TUNIS.		EGYPT AND NORTH ARABIA.	
Mr. C. MENSINK .. Oct., 1888		Miss S. JENNINGS .. Mar., 1887		Tunis.		Mrs. REID .. Dec., 1894	
Mrs. MENSINK .. May, 1890		Miss K. ALDRIDGE .. Dec., 1891		Mr. A. V. LILEY .. July, 1885		Mr. D. J. COOPER .. Nov., 1895	
Mr. W. T. BOLTON .. Feb., 1897		Fez.		Mrs. LILEY .. April, 1886		Mrs. COOPER, <i>nee</i> BILL Dec., 1897	
Dr. J. H. D. ROBERTS, M.B., C.M.Ed. Dec., 1896		Miss M. COPPING .. June, 1887		Miss A. M. CASE .. Oct., 1890		EGYPT AND NORTH ARABIA.	
Mrs. ROBERTS, <i>nee</i> TREGILLUS .. Dec., 1896		Miss L. GREATHEAD .. Nov., 1890		Miss K. JOHNSTON .. Jan., 1892		Alexandria.	
Miss J. JAY .. Nov., 1885		Sifroo.		Miss E. TURNER		Mr. W. SUMMERS .. April, 1887	
Miss M. C. LAMBDEN .. May, 1888		Miss M. MRLLETT .. Mar., 1892		Miss M. SCOTT .. Mar., 1892		Mrs. SUMMERS .. May, 1890	
Mrs. BOULTON .. Nov., 1888		Miss S. M. DENISON .. Nov., 1893		Miss A. HAMMON .. Oct., 1894		Mr. W. DICKINS .. Feb., 1896	
Miss F. MARSTON .. Nov., 1895		ALGERIA.		Mr. J. H. C. PURDON } Designated		Mrs. DICKINS	
Miss E. A. CRAGGS .. Mar., 1898		Cherchel.		Mrs. PURDON		Mr. C. T. HOOPER	
<i>Spanish Work—</i>		Miss L. READ .. April, 1886		Bizerta.		Mr. W. T. FAIRMAN Nov., 1897	
Miss F. R. BROWN .. Oct., 1889		Miss H. D. DAY		Miss M. ERICSSON (Associate) .. Nov., 1888		Mrs. FAIRMAN, <i>nee</i> PRIOR Feb., 1896	
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Mr. A. BLANCO		Mr. J. L. LOCHHEAD .. Mar. 1892		Sousa.		Mr. A. T. UPSON .. Nov., 1898	
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Casablanca.		Mr. E. SHORT		Mrs. POPE .. Dec., 1892		AT HOME.	
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Mr. H. NOTT .. Jan., 1897		Madame CUENDET .. Sept., 1885		Miss A. COX .. Oct., 1892		Dr. C. L. TERRY, B.A., M.B., C.M.Ed. Nov., 1890	
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