



MATTHEW XXVIII

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

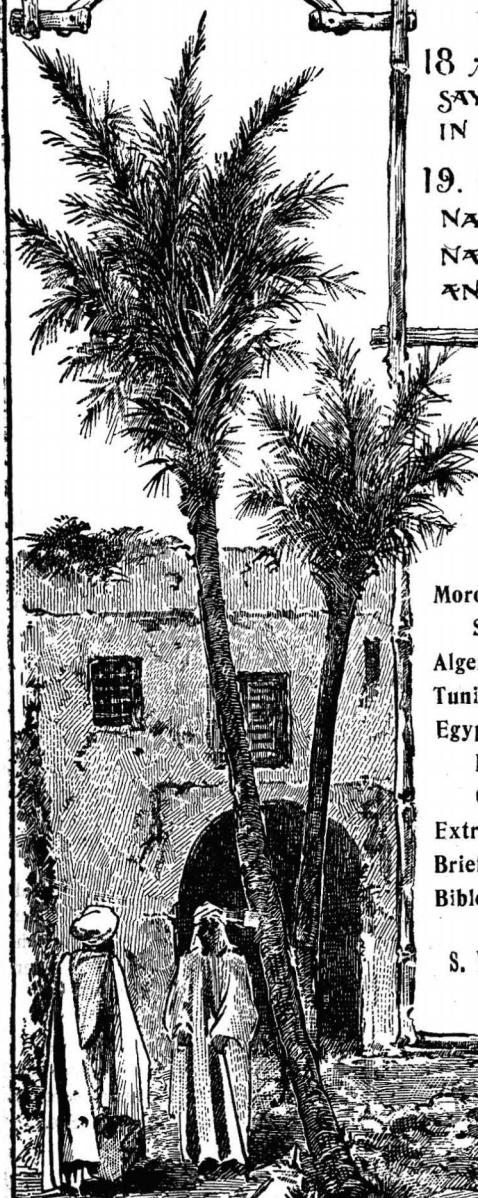
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

CONTENTS

	PAGE
The Late Miss Herdman	73
Notes and Extracts	75
To the Friends of the North Africa Mission ..	76
In Memoriam—Emma Herdman	78
Morocco—Some Interesting Items from Casablanca ..	78
Some Experiences with Moorish Women	78
Algeria—An Adventure in the Mountains of Kabylia .	79
Tunisia—Mohammed and Creation	80
Egypt—On the Borders of the Desert	81
Report of Work for the Month of April	82
Our Journey in the Delta	83
Extracts from an Address by Mr. Muller	83
Brief Extracts from Workers' Letters and Journals	84
Bible Readings	84

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 MAY 1st TO 31st, 1899.

GENERAL AND DESIGNATED FUNDS

GENERAL FUNDS.			No. of 1899. Receipt.			No. of 1899. Receipt.			DETAILS OF DUBLIN AUXILIARY.			LIST OF DESIGNATED DONATIONS.				
1899. May	No. of Receipt.	£ s. d.	1899. May	No. of Receipt.	£ s. d.	1899. May	No. of Receipt.	£ s. d.	(Designated Don. No. 2379, 2407.)			APRIL 30th, 1899.				
1	3663	0 5 0	20	Admiral St. Mission Hall	2 0 0	9	Hulme, Manchester	8 0 0	Mr. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.			Received too late for publication in June Number.				
2	3664	2 2 0	20	3696	1 1 0	10	2383	3 0 0	No. of Receipt.			1899. No. of April Receipt.				
3	3665	1 1 0	24	3697	1 0 0	10	2384	1 10 0	524	0 15 0	30	2355	5 0 0	30	2356	0 12 9
4	3666	0 10 6	24	3698	2 0 0	11	2385	2 0 0	525	0 2 6	30	2357	8 10 0	30	2358	45 0 0
5	3667	3 0 0	26	3699	1 1 0	12	2386	18 0 0	526	2 0 0	30	2359	0 13 6	30	2360	10 0 0
6	3668	0 5 0	27	Kingsbury	5 12 0	12	2387	1 0 0	527	1 0 0	30	2361	1 0 0	30	2362	3 0 0
7	3669	10 10 0	27	3701	2 2 0	12	2388	8 10 0	528	0 10 0	30	2363	0 7 2	30	2364	0 0 7
8	3670	1 0 0	29	3702	2 0 0	15	2389	2 0 0	529	0 5 0	30	2365	6 0 0	30	2366	1 5 7
9	3671	1 1 0	29	3703	6 0 0	15	2390	10 0 0	530	1 10 0	30	2367	30 0 0	30	2368	25 0 0
10	3672	1 0 0	30	3704	0 2 0	16	2391	5 0 0	531	0 5 0	Total...£136 9 7					
11	3673	0 10 0	30	3705	6 0 0	17	2392	1 0 0	532	0 6 0	DESIGNATED FUNDS.					
12	3674	0 10 0	30	Ilford	1 0 0	17	2393	1 0 0	533	0 5 0	Acknow- ledged, June, £3460 5 11					
13	3675	1 1 0	31	3707	1 11 9	17	Redland	3 1 5	534	2 10 0	Additional, April 30th ... 136 9 7					
14	3676	0 12 6	31	3708	7 10 0	20	2395	4 0 0	535	10 0 0	Total ... £3596 15 6					
15	3677	0 12 6	31	3709	0 10 0	20	2396	30 0 0	536	1 0 0	TOTALS FOR 12 MONTHS.					
16	3678	0 7 3	31	3710	1 0 0	23	2397	2 0 0	537	2 0 0	General ... £6517 7 7					
17	3679	0 10 0	Total, May ... £112 8 11			24	2398	3 0 0	538	0 10 0	Designated 3956 15 6					
18	3680	0 5 0	DESIGNATED FUNDS.			24	2399	2 0 0	539	1 1 0	Total ... £10474 3 1					
19	3681	0 5 0	1899. No. of May Receipt.	£ s. d.	29	2400	0 4 4	540	3 0 0							
20	3682	1 0 0	1	2376	2 3 10	29	2401	3 0 0	541	0 5 0						
21	3683	1 10 0	I	M.H.B., Blackheath	8 0 0	29	2402	0 10 0	542	0 10 0						
22	3684	5 5 0	I	M.H.B., Blackheath	8 0 0	30	2403	0 10 0	543	0 5 2						
23	3685	0 10 0	I	2379	6 7 6	30	2404	7 0 0	544	2 0 0						
24	3686	0 10 0	5	2380	0 5 0	31	2405	5 0 0	545	0 5 0						
25	3687	0 15 0	9	Y.W.C.A., St. John's Wd.	12 10 0	31	2406	0 10 0	546	0 2 6						
26	3688	0 10 0	Carried forwd. £37 6 4			31	2407	23 19 8	Total ... £30 7 2							
27	3689	0 5 6	TOTAL FOR MAY, 1899.			Total ... £183 1 9			General ... £112 8 11							
28	3690	3 0 0	General ... £112 8 11			Designated 183 1 9			Total ... £295 10 8							
29	3691	0 2 6	Carried forwd. £71 19 2			GIFTS IN KIND: Receipt No. 323, Box of Bottles.										
30	3692	10 0 0														
31	3693	3 7 5														
32	3694	0 12 0														

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.

The Late Miss Herdman.

"She hath been a succourer of many."—ROM. XVI. 2.



THESE words were written by the Apostle Paul with regard to Phœbe, who appears to have been a deaconess of the Church of Cenchrea, the eastern port of Corinth. She was commended to the Christians residing in imperial Rome as one worthy of honourable reception on account of devoted service for Christ. Of Miss Emma Herdman, who has so lately been called from her service for the Lord in Fez, Morocco, to serve in His presence on high, the same statement may well be made. The word translated succourer might be variously rendered as aider, champion, or defender. Literally, one who stands before another. In more senses than one was this frail and delicate lady a champion. First, she was a champion in the service of Christ and for the defence of the Gospel in a stronghold of Mohammedanism. Further, she was a champion on behalf of those who professed to have abandoned Islam and taken Christ as their only Saviour. She was the champion, also, and succourer of all whom she judged to be in any distress or need.

The particulars of her death on April 24th have been given in page 64 of NORTH AFRICA for June, so need not be repeated here; but some further details concerning her life and work should help to stir us to love and good works.

Miss Herdman was born on October 17th, 1844; her original home was near Belfast, where her father was a prosperous manufacturer. She was educated in Germany and England, and after leaving school continued all her life to be a student as well as an instructor of others.

She spent a good deal of time with her mother in the south of Europe, and was an accomplished linguist. She could converse in six modern languages, besides having a knowledge of Latin, Greek, and Hebrew. Her range of knowledge was most extensive, and she could talk most interestingly on almost any ordinary subject. Altogether she was a woman of most remarkable gifts, and was possessed of a rare ability in imparting her knowledge to all around her. A splendid conversationalist, she would entertain as well as enlighten whatever company she might be in. Though physically frail and looking considerably older than she was, she was possessed of remarkable energy and enterprise.

Her conversion took place under the preaching of Dr. Edersheim at Torquay in 1868 or 1869, when she was about twenty-four years of age; but she had before this been a communicant at the Lord's Table. In 1873 and 1874 she was a member of St. Andrew's Presbyterian Church, Torquay, of which the Rev. A. W. Mackray was minister, and helped there in Christian work. Later on she was associated with Pastor E. L. Hamilton at Hay Hill Baptist Chapel, Bath, where she was a very active and zealous worker. Miss Herdman also worked for a time in Paris with Miss de Broen, and in the south of France assisted Mrs. Grimké in distributing cards and tracts, besides speaking words in season wherever she went.

My first acquaintance with Miss Herdman was at the Mildmay Conference in the summer of 1884, when she was planning to go to Algiers in the autumn to help Mrs. Lowitz, of the Bible Society. She desired me to seek the prayers of the Conference for her that she might be guided and blessed. The guidance came in a way we neither of us expected.

On reaching Gibraltar, Miss Herdman found that the French boats for Algiers were not running, on account of the prevalence of cholera. She therefore determined to improve the time by going over to Tangier, in Morocco, which she had previously visited, and assisting Mr. and Mrs. Mackintosh of the Bible Society, till quarantine might be over. Just at this time Mr. and Mrs. Baldwin and family, from America, arrived at Hope House to take up work for the North Africa Mission. Miss Herdman assisted them to some extent, and was drawn into close sympathy with their ways of looking at things, and led to feel that the Lord would have her labour with them, and not go on to Algiers. She therefore resigned her position, and when her resignation had been accepted, offered to co-operate with the North Africa Mission. Miss Herdman began at once to devote herself to study and work. The Jews were evangelized, the Spaniards instructed, and the natives taught.

During the winter of 1885-86 the number of missionaries increased and, in the spring, Miss Herdman, accompanied by Miss Caley, opened Arzila as a mission station. This town is about thirty miles south of Tangier, on the Atlantic coast. It had not a very large population—only perhaps two thousand—but a most interesting work was done there. From seven or eight in the morning till nine in the evening, they were kept busy talking to the people who called, visiting in their homes and tending the sick. They were hopeful that some of these were enlightened to the saving of their souls. In the spring of 1887, Laraish, a rather larger town thirty miles further down the coast, was visited, and a good work done there. In 1888 Miss Herdman, Miss Caley, Miss Jennings, and a companion went on a visit to Fez, the northern capital of Morocco. It had previously been visited by Mr. Mackintosh, of the Bible Society, and Mr. Baldwin had stayed there three months, during which a Moor of some influence had professed conversion. Mr. Baldwin, accompanied by Mr. Summers, again visited the city, and now these four ladies, without European escort, but led by Miss Herdman, braved the difficulties that then had to be faced by those visiting this Moslem citadel.

They returned to Tangier *via* Mequinez, where Miss Herdman was very ill with dysentery. Soon after arriving at Tangier Miss Caley, her strong and devoted companion, went home to England, where she died of fever. In the autumn of 1883 Miss Herdman, having obtained the assent of the English Ambassador, returned again to reside in Fez, accompanied by Miss Copping, a trained nurse who had a considerable experience in treating simple cases, and by Miss Reed, an able Christian worker, who had only been out about six months. From then, till her entrance into rest on April 24th, 1899, she has laboured on with untiring zeal, energy, and ability, witnessing to small and great of the glad tidings of salvation.

Various fellow-labourers have worked with her, but she has ever been the leader. As a rule, she devoted herself to the work of teaching the people; and being older than the rest, and more experienced, gave special attention to the men, to whom younger ladies could not so well speak. Though not fifty-five at the time of her death, she had the appearance of being many years older, and her wisdom and experience caused her to be universally looked up to by both natives and Europeans. No native dared to be disrespectful to her. Large numbers of men and women came to her house for medicine, and she usually, though not always, left the doctoring to her fellow-workers, and attended herself to the spiritual work. Then she visited the homes of the people, and from time to time travelled extensively in the country.

This led up to what became her great work—the instruction, care, and employment of the native men who professed conversion. On the preliminary visit to Fez, one of the mule-drivers was awakened, if not converted, through the instructions of her companion, Miss Caley. Later on he was baptized at Mogador by Mr. Baldwin. For a time he seemed to go back, but has now for a number of years been employed by Miss Herdman as a colporteur evangelist. He, in his turn, brought another man, who, after certain ups and downs, was also engaged for similar service.

So the work grew, until Miss Herdman was almost constantly occupied in instructing and directing the men who came to her. Some of them she partly, and others wholly employed; others again, received no financial aid. Scarcely a day passed without letters being written in Arabic to men who professed to have received blessing, and whom she sought to instruct and stir up, to seek themselves to spread the truth among their fellow-countrymen. This was her great work, and to it she devoted every energy of body and mind. Some of her friends thought that in her enthusiasm she was too sanguine with regard to the reports she received and the men she employed. Time alone can prove how far she was justified in her hopefulness. Certain it is that there are a number of men who profess to have turned from Mohammed to Christ, and who report that others have done so also.

It is of the utmost importance that this enterprise should be carried on and extended, and no worthier memorial of this remarkably gifted and godly woman could be proposed than to carry on this most important work that she, aided by a few friends, has commenced. Miss Herdman not only supported herself in this work, but paid the rent of her fellow-missionaries in Fez; and either from her own means or by the private help of friends, met the expenses of this evangelistic and colportage work.

It is intended by the help of God to carry it on. To this end it is proposed to send to Fez a married doctor; also another married man, whose main business it will be to instruct these native converts, and superintend them and their work. It is hoped that by the cooler weather of autumn these arrangements may be carried into effect. Meanwhile, the Misses Greathead, Mellett, and Denison are keeping the work open.

A Herdman Memorial Fund has been opened to meet the cost of continuing her work. The outgoings will consist of the support and expenses for native workers, and, if possible, rent and support for those who take Miss Herdman's place of superintendence, etc. Some donations have already been received. Those who wish to assist in perpetuating this living work for God's glory, and in memory of this devoted worker, can send their gifts for that purpose to the Office of the Mission.

She "being dead, yet speaketh."

Her relatives, fellow-workers, and native friends need and have our sympathy and prayers.

EDWARD H. GLENNY.

Notes and Extracts.

PRAYER MEETING.—We gather for prayer at the Mission Centre, 21, Linton Road, Barking, every Friday afternoon at four o'clock, when intercession is made for some portion of the North Africa Mission Field. Any friends able to join us on these occasions will be heartily welcomed.

ARRIVALS.—Miss Banks from Tetuan, Morocco, reached England on Monday, 15th May.

Dr. and Mrs. Grieve, from Casablanca, arrived at Tilbury by the Orient Company's steamer *Asia*, on Saturday, 22nd April.

Miss E. Smith and Miss Welch from Algiers have also returned home for a brief rest and change.

Miss Case, with Miss Gitsham, from Tunis, arrived on Friday, 26th May, via Marseilles and Paris.

Miss J. Jay, from Tangier, has also returned home for a short stay. She arrived by the P. and O. ss. *Peninsular* on Saturday, 27th May.

Mr. and Mrs. Venables and family, from Tripoli, Barbary, reached England on 31st May by the ss. *Resolute*.

DEPARTURES.—Mr. and Mrs. Mensink and child left London on Friday, 26th May, per P. and O. ss. *Caledonia* for Gibraltar *en route* for Tangier, Morocco, where they have since arrived, and are settling down to their work.

MISS A. GILL, whose health broke down some months ago, has been rather better, but since has relapsed a little.

MISS LAMBERT'S general health is reported better, but she is still suffering with rheumatism, and quite unable for the present to return to North Africa.

MISS HUBBARD, of Tetuan, has had an attack of fever that has quite prostrated her. Dr. Roberts, of Tangier, has been over to attend her, and latest reports are favourable.

MR. NATHAN has been in Tetuan, and has baptised three Spaniards who professed conversion. The same day two of their relations declared themselves on the Lord's side.

The authorities have sent out criers to forbid the sick to come for medicines, sewing, etc. As Miss Hubbard was ill, the dispensary had been closed; perhaps by the time she is restored they may get courage to come again. The children still come to school.

MISS K. SMITH is, we regret to say, seriously ill in Algiers. She has been feeling poorly for some time, but a few weeks back became worse. Miss J. Cox took her down to Algiers, where she saw a doctor, who advised her to leave Algeria without delay. She wrote, planning to go to Switzerland for a time, but we have since received news that she is still in Algiers, seriously ill.

MADAME ROLLAND writes from Djemâa Sahridj: "I am very glad to be able to tell you that the Lord has given us precious encouragements. It is true we have often sown in tears amidst all sorts of opposition, but rays of light have pierced the darkness. Some precious souls in whom the Holy Spirit has worked marvellous changes have decided to follow the Lord Jesus, notwithstanding persecution. They have really become new creatures, and have renounced the traditions which so strongly enslave these poor people. Their greatest desire now is, that the members of their own families may be likewise saved. We believe that the reaping-time is drawing near."

SOMEONE says in reference to the great lack of self-denial in our day, that some who "*teach beautifully, live luxuriously.*" Must we not live simply and self-denyingly, if we would *teach* as only the life can?—*Missionary Review*.

WE had hoped to have given a photo-engraving of Miss Herdman with the present number, but the photo lent us having been taken several years ago, the result was unsatisfactory. We hope to obtain a more recent one in time for our next issue.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

21, LINTON ROAD, BARKING,

June 9th, 1899

DEAR FELLOW HELPERS,

It is some time since I last wrote to you, my travels in North Africa having so fully occupied my time as to prevent me doing much else. During that time our financial year has closed. I am thankful to say it has been the best year in many respects that we have had. The spiritual results have been more encouraging than in any previous year, and God has graciously supplied us with more money for carrying on the work than in any similar period. During the last few weeks, however, while I was abroad, the receipts fell off, and for the five or six weeks of the New Year that have elapsed they have not much recovered. Will you, therefore, unite with us in prayer that all that is really needed may be supplied? More than £200 a week is wanted to keep everything going, and even a larger amount if the work is to be extended.

While the past year has been one of a great deal of blessing, it has been one of a considerable amount of trial through the illness of several workers. Miss Lambert, Miss Vining, Miss Breeze, and Miss Gill have all been more or less seriously ill, and then, just as the year was closing, our beloved, energetic, and successful missionary, Miss Herdman, of Fez, was called home to be with Christ, as reported in our last NORTH AFRICA. Some fuller particulars are given with regard to her in this number.

In my late visit to North Africa I had the great privilege of being accompanied during most of my journey by Mr. Stephens, of our Council.

Our first visit was to Tangier, where for some time our missionaries have been in a somewhat unsettled state, and decidedly short-handed. In the Spanish department the loss of Mr. and Mrs. Patrick is sorely felt, but the helpers who were left were endeavouring to keep up the meetings to the best of their ability. The medical work also was feeling the absence of Dr. and Mrs. Terry, through the latter's illness, and the absence of our lady doctor, Miss Breeze, from the Women's Hospital, had thrown more responsibility on others. Dr. Roberts, however, had managed to do a considerable amount of work with his reduced staff, and amongst the women encouraging efforts were being made.

Mr. and Mrs. Edwards were devoting their energies to the Industrial Institute, where they have eleven boys, and opportunities also of bringing some men working on the grounds under their influence. A wonderful change had come over the outward appearance of things since I saw the place a year before, and so far as visible progress was concerned, there was much to encourage. The work in the hearts of the children is hardly so rapid as amongst vegetables and material things, but El Yazeed, a native servant who is a converted Moslem, seems to make continued progress.

Miss Jay's school for girls had just received an awkward shock. An order seems to have been sent from the Sultan to forbid the children to attend, and the numbers fell at once from 35 to 5 or 6. However, after a little they began to gradually pick up again, though having never regained their full number. Notwithstanding the diminished number of workers we have in Tangier, there were encouraging evidences of the people being willing to hear. One regretted that there were not sufficient missionaries to take up more direct evangelistic work amongst the Moors either by means of itineration or otherwise. Arrangements, however, were made for a certain amount of itineration to be taken in hand, and Mr. Bolton ultimately went off with Mr. Miller, of the Bible

Society, to work amongst the Angera villages, and Dr. and Mrs. Roberts have done further visiting in villages nearer Tangier.

Miss Aldridge has reopened our old station at Laraiche, and has since been joined by Miss Jennings and her friend, Miss Parkinson. They hope to labour not only in the town of Laraiche, but also in the villages between there and Tangier.

Mr. Stevens, of the Central Morocco Mission, and Mr. Rockafeller, of the Gospel Union, were also working there, and though belonging to other societies, all fitted happily together, as one supplied what the other lacked. Mrs. Rockafeller's health has since necessitated her return to America. It was a pleasure to meet again Mr. and Mrs. Mackintosh, of the Bible Society, and Mr. Nathan and his fellow-workers of the Gospel Union. The latter were planning a good deal of itinerating work for the summer; it was then thought that Miss Marston might join them. Such efforts are only possible at certain seasons of the year, therefore it is desirable to take advantage of these seasons and take up town work more thoroughly when travelling in the country becomes difficult.

I have heard since we left that difficulties have arisen with regard to Gospel Union work in Mequinez through increased opposition on the part of the native authorities.

Mr. and Mrs. Mensink have now returned to Tangier, and it is hoped that Mrs. Terry's health will make it possible for Dr. and Mrs. Terry to do so in the autumn.

From Tangier we travelled to Casablanca, and were compelled to remain there longer than we intended on account of not being able to get a boat back.

The mission in Casablanca centres largely round the Medical Dispensary carried on by Dr. Grieve. Miss Sexton and Miss Watson work hard at visiting amongst the people in the huts outside the town in the afternoons. Mr. Jones visits a good deal in the town, and Mr. Nott, beside helping in the medical work, has taken some journeys inland, and also has classes in the village outside the city. Mrs. Jones, in addition to helping in the medical work, has also a class in the new building that has been erected by Mrs. Grieve's father for a hospital, but which has not yet been formally opened.

Altogether there is a steady sowing of the good seed; sometimes there are hopeful cases, and then again a certain amount of disappointment. We sought to make arrangements here also for rather more itineration during the summer. Some of the meetings had been interfered with by Government officials, and this increasing spirit of opposition would seem to indicate that those in authority are beginning to feel the effects of the work. Here, as in Tangier, some happy and profitable meetings were arranged during our stay, when we all greatly enjoyed the helpful addresses given by Mr. Stephens.

Time did not permit of our visiting Fez, as that would have involved at least three weeks longer. What an illustration this is of the difference between Morocco and Egypt! Cairo is about the same distance from Alexandria as Fez is from Tangier. The journey from Alexandria to Cairo takes three hours, from Tangier to Fez from five to ten days. The cost of the journey from Alexandria to Cairo is a few shillings only. The journey from Tangier to Fez costs nearly as many pounds.

Miss Herdman had for years been doing a most interesting work in this northern capital of the Moorish Empire, and she has sent very interesting accounts of professed conversions amongst the people there, which, however, she thought it best should not be published, and which it is no doubt well still to withhold. Her sudden death will necessitate a thorough re-organization there, in order that what has been begun may be carried on and extended. Arrangements to this end

are now being made, and we would ask your prayers that all concerned may be divinely guided in the matter. Sifro is a branch station some few miles away from Fez. The workers from there will help to keep the Fez station open pending the fresh developments.

We had planned and arranged to visit Tetuan, but on getting back to Tangier found the boat by which we hoped to go to the East was likely to start in an hour or two. We decided, therefore, that it would be better to go on at once, and not risk the delay of a fortnight in visiting Tetuan. We were, however, glad to hear that the station there was getting on very encouragingly, and since our return we have had the pleasure of seeing Miss Banks, of that station, who has given us interesting information of several conversions amongst the Spaniards, as well as of a Moorish girl. At Tetuan there is much to cheer, and I would ask your prayers that the missionaries there may still be guided and helped in their important work.

A couple of days steaming brought us to Algiers, where we found Mr. and Mrs. Cuendet, also Miss E. Smith and Miss Welch labouring among the Kabyles. Miss Hodges and Miss Gill were there, hoping to start for England in a few days on account of Miss Gill's ill-health.

Miss Read and Miss Day had already left for home, so that in all Western Algeria there were at that time no missionaries left. It is here more than anywhere else that we have felt the effect of French unfriendliness. They are hoping to return to Cherchell in the autumn. They have about 150 children in their classes, and visit extensively in the native homes. There are usually about five families in a house, and four or five houses in an afternoon are entered. The Arab girl who is converted here seems to stand bravely, but she is now being compelled to be married; her proposed husband is not a Christian, still it is a matter of thankfulness that he seems favourably disposed towards the Gospel.

A good deal of Mr. Cuendet's time is occupied with his translation work, and he has now finished the New Testament, of which the four Gospels, the Acts and Romans are printed. He has also brought out a collection of Kabyle hymns. We visited the little mission room, where he has meetings for the Kabyles, and then went round with him to the various cafés. Here groups of Kabyles were gathered, and the truth put before them. From time to time he visits in the country, and scarcely ever goes to a village without meeting someone who has heard him preach in the cafés in Algiers. Thus there is a very wide sowing of the Gospel seed. Often there are men who seem to be deeply interested, but fear and other things keep them back. The strong anti-Jewish excitement has also been a great hindrance to the work, and the anti-Protestant as well as the anti-English feeling makes work more difficult. Madame Cuendet has quite a nice meeting of French converts who need shepherding. In this she is assisted by some other Christian friends.

Miss E. Smith and Miss Welch labour amongst Kabyle women and girls, and also have some meetings for French Roman Catholic women and children. Their hands are kept very full of work, and there is not a little encouragement. We trust some of those who attend the classes have received Christ into their hearts.

Space forbids writing of the work of Miss Trotter, the Bible Society, and the French Protestants, etc.

Djemâa Sahridj, in Kabylia, is our oldest station. Here we found perhaps more than almost anywhere else visible fruit. Some ten or twelve have distinctly professed their faith in Christ; some of these have gone back, but there are five or six who are believed to be truly converted, and there are quite a number more who seem interested in the truth, some of whom are thought to be really children of God. There is a nice hall

here, capable of holding one hundred people, in which the boys or men meet; they also use it more or less as a place of resort when not otherwise engaged, as there is no comfort in their homes, and the cafés in the village are places where they hear and get no good. A second hall is now being erected for the women, as they cannot associate with the boys and men—in fact, they come from the village by another path. There is a wonderful change in this village since years ago, and we believe that there is yet to be an encouraging ingathering from amongst these people. We are thankful also that others are working in Kabylia, and that they likewise have some measure of encouragement.

A journey of eighteen hours by train took us on to Constantine, where Mr., Mrs. and Miss Lochhead, Mr. Smith and Mr. Short are stationed. The last two—Mr. Smith and Mr. Short—only arrived a few weeks before us. Constantine is the capital of the most populous Province of Algeria, and though we have been working there for some years, there is not at present very much to show as the result, though there are some at this place who make a profession of faith in Christ but have not come out publicly. The advent of Mr. Smith and Mr. Short is a great encouragement to Mr. Lochhead and they will be mutually helpful the one to the other.

Another fifteen or sixteen hours of railway journeying brought us to Tunis; but what about all the intervening spaces? What about the people passed in the eighteen hours railway journey to Constantine and in the journey from there to Tunis? Alas! at present but very little has been done for them. An occasional visit to a town here or there, an occasional journey by the colporteur, like some meteors across the midnight sky, shedding just enough light to show up the darkness of the surrounding Modammedanism for a moment.

In the city of Tunis Mr. Liley is very much encouraged by the visits of numerous students; his house is conveniently situated close to the college, and scarcely a day passes without several of these students going in to make enquiries, so that he has continual opportunities of witnessing for Christ. A bookshop affords further opportunities for meeting with Arabs or Europeans. English ships in the port are visited. Miss Case, assisted by Miss Gitsham and Signor Anfuso, an Italian convert, have been working zealously amongst the Italians, amongst whom there are several who have been led from nature's darkness into God's marvellous light.

The ladies in Tunis have classes for Arab boys and Arab girls. They also reach some of the better class ladies by instructing them in French privately. This latter is an interesting and important work, as it opens a door amongst the upper classes, who are not so easily reached in other ways. Some of these women listen with interest, others again only put up with the Gospel in order to get their lesson. There are just a few connected with Tunis who seem to trust the Saviour, but even under the most favourable circumstances work amongst Mohammedans requires immense patience and ceaseless perseverance.

At Sousse the Medical Mission makes a splendid gathering point for the natives, and during the year several thousands hear the Gospel. We have connected with Sousse what does not exist elsewhere in North Africa, viz:—Branch Medical Missions carried on by the doctor from Sousse as a centre. These two outstations are Kairouan, about 40 miles to the west, and Djemel. Kairouan is visited once a fortnight, and the missionary there distributes tickets to those wanting medical advice, and about 100 are gathered each time. Thus many acquaintances are formed, many friends made and many opportunities gained for the presentation of the truth. Djemel is visited once a week. Here also considerable numbers are brought under the sound of the truth. Beside the Medical Mission a certain amount of itineration is done, though not so

much as is desired. Not long since Sfax was visited, and quite a number of portions of Scripture were sold in a shop that was taken. There is a book shop in Sousse also which is not only a place for selling Scriptures but also a meeting place for any who wish to enquire about the Truth. At the back is a little hall in which meetings are held in French or Italian. In connection with the medical work there is a free lodging house in which patients can stay who come from a distance or those who may require continued treatment. Meetings are held with those who stay here, and thus they get a further and fuller testimony borne to them.

The Railway now opened from Sousse to Kairouan is a great convenience. Mr. and Mrs. Cooksey, Miss Addinsell and Miss North are the workers there, and they are known throughout the city as those who have come to turn the people from their faith in Mohammed to Christ. A young Jew converted there through Mr. Cooksey is bearing a bright testimony for Christ, and while earning his living is seeking by study to fit himself for teaching either his fellow countrymen or his Moslem neighbours.

In all the stations thus visited we had much help and profit through Mr. Stephens' counsel and Bible readings. From Tunis he returned to England, and I went on alone to Alexandria.

(To be continued.)

IN MEMORIAM.

EMMA HERDMAN.

"He walked with her on earth. She walks with Him now."

Words spoken by Mr. Mackintosh at Memorial Service in Tangier, April 30th, 1899.

"He walked with her," in journeyings, perils, by land and sea,
In dangers oft and wanderings, labours abundantly;
Anon, where other Christian foot had never been before,
She earned her name as pioneer—she there the Gospel bore.

"He walked with her," betimes disguised, a traveller hastening on,
Beyond well-guarded frontier towns whose passage now is won:
Unknown, unrecognised, through tribes where life is little worth,
And blood is shed like water on the surface of the earth.

And this, that in these strongholds where teem the Moslem race,
The Standard of the Cross might have at least a resting-place:
And stations there where workers toil, and Christ is now confessed,
Were primarily entered by this sister now at rest.

"He walked with her," her LORD, and that was how it came to be
That she for more than fourteen years laboured so faithfully.
Through all the heat of burning sun and toil of weary days,
Her Master kept His promised place, and found in her His praise.

There came a day when work was done—the book was laid aside,
The converts shall no longer find in her a valued guide.
From out the city gate they start their long and weary track,
To seek the human help and skill, which there, alas! they lack.

"He walked with her" those closing days, in loneliness and pain,
In fever and delirium that ne'er will come again;
And then a change!—men call it death—God's children sleep, not
die,

She ceased to need His walk below—she walked with Him on high.

Morocco's loss is heavenly gain, and perfect service won;
The works which follow, earnest are of Harvest Home begun.
We laid her in a Tangier tomb, where rest the silent dead,
But she till Resurrection walks with Christ, her glorious Head.

E. A. C.

Morocco.

SOME INTERESTING ITEMS FROM CASABLANCA.

FROM THE JOURNAL OF MISS LILLIAN SEXTON.

KAID ABBAS has been as good as his word, and has not since interfered with the women and children coming here. He is often to be seen sitting with a little crowd of his friends round him outside the Marakesh gate, and as I pass in and out greets me with the usual Arab salutation, "Salama" (Peace). He is also quite willing now to enter into friendly conversation, and one evening, when I took a Gospel and sat down among them, and showed them "Our Book," as they call it, reading a little here and there, there was not much opposition. Kaid Abbas himself said nothing at all against it, and indeed silenced one or two would-be cavillers. Formerly a bitter enemy, he is now to be considered almost in the light of a friend. At the close one man asked if he might have the Gospel to examine the words for himself.

Through the medical work I have been enabled to gain an entrance into probably one of the best houses in Casablanca. Hadj B. is the lord and master of it. He possesses two wives, Malika and Sadeea, both of them brilliant women, and any amount of daughters-in-law and slaves. He is seemingly fairly kind to them, but, like most Moorish husbands, allows them very little liberty. When asked if they would come to our house, they said, "No, we can't. El Hadj goes everywhere himself, but he will not allow us to look outside the door even." They are willing to listen to the Gospel message; Malika especially seems interested. El Hadj is not so bigoted as most Moslems, though he has performed the journey to Mecca. He seems to have a fair amount of common sense, and apparently sees the inconsistencies and absurdities of Islam, though not willing to admit them; neither, however, does he contradict them. He has accepted a Gospel of St. John, and promised to read it.

Poor Lilla Aisha, Hadj Medani's wife, is still bitterly opposed to the Gospel. She is looking wretched, and is worn almost to a skeleton with her various ailments. Poor woman! I wanted to take her some medicine, but, not wishing it to be wasted, I asked her first if she would take it. She said she would not, as she did not want to have anything to do with wicked kaffirs (unbelievers), and thinks we would poison her; but all the same she feels much aggrieved if I allow too much time to elapse between my visits, or cannot stay long enough to please her. Hadj Medani, her husband, professes to believe in Sidna Aisa.

A Jewish family living near the sök asked to be visited, as the mother was very ill. Dr. Oliver kindly saw her and gave her medicine. She is better, and we hope will recover. They used to live in Rabat, and heard the Gospel first from a lady missionary there, now in India. When I spoke of Christ, the Messiah's, love to poor sinners, the elder daughter exclaimed, "Why, that is just what Miss Grahame told us. Go on, go on."

SOME EXPERIENCES WITH MOORISH WOMEN.

BY MISS S. JENNINGS.

Tuesday, April 11th.—This afternoon Mrs. Barnard came with me to a cottage on the sandhills, where I have been visiting a girl who has sadly injured her knee in coming home from the mountain, where she had been gathering brushwood to sell in the market. For nearly a fortnight she

has been lying on the earth floor of their hut unable to rise with this swollen leg. Twice I have sent her sister to our hospital for lotion, and now I must try and get a doctor to her.

12th.—A full class this afternoon. . . As I sat at one end of our crowded hut—the women and children so closely packed on the ground I hardly knew how to move among them—I wondered what friends at home would think of my “Mothers’ Meeting.” I fear all would be disgusted at the filthiness of the cotton rags of many of them; stockings are a European civilisation unknown among them. All tie their heads up with a cotton handkerchief or dirty rag, in one corner of which is carefully twisted and knotted their paper ticket as class members and any coppers they may possess! The head cloth of one woman I would hardly like to have touched with my foot had I seen it on a scullery floor. Oh, to be able to instil cleanliness and the love of soap and water into these, my Moorish sisters.

14th.—Yesterday two women came begging for help. One was my poor prison woman whom I first saw last Christmas when giving food to the prisoners. She is a widow with two grown-up daughters, who were also sitting in the prison with her, as she could not leave such alone at home in this wicked town. Since then she has been released through European influence, but during three months of prison life scantiest diet has weakened her constitution sadly. I have provided each with a new garment, and a friend has procured haiks for them through the town fund, but there is still a debt of several dollars these three poor women have to pay off.

This afternoon Mrs. Hind Smith kindly met our lady missionaries at Miss Brown’s house and conducted a Bible Reading and Prayer Meeting among us, telling us a little of her work among the young women in England and in temperance work. So refreshing we found it! Then Miss Craggs kindly went with me to see Hamamah, whose leg is still bad. A leg splint is needed, but we found the carpenters’ shops shut as we returned into town, so must wait until to-morrow to give the order for it to be made.

18th.—At 8 a.m. went to my mission hut and there distributed soap to all the mothers of my two classes; one piece of carbolie and one piece of Sunlight to each woman with three halfpence to pay for the bath. I handed the finished calico garment to each with a new cotton handkerchief for the head. This last was Mrs. Barnard’s present. Thus I am endeavouring to help my invited guests to come clean to my tea-party to-morrow.

19th.—This busy day has come to an end and I have got through the double tea-party of my united classes fairly successfully. An unwonted appearance of cleanliness greeted me this afternoon, as, at 2.30, I reached my mission hut and was saluted by thirty women and more children; the former all wearing their clean new garment, though each one had supplemented that scanty toilet by well-worn old garments underneath or above the clean new one. After the address, which Mrs. Farah kindly gave, I weeded out every woman who had no new gown on, and so did not belong to my “Mothers,” but as the garden court where all were seated possessed no gate, and I no porter, it was impossible to keep these hangers-on, both women and children, from slipping in. Sweet native mint-tea, oily cakes, and bread composed the feast, the guests all sitting cross-legged on the ground. A distribution of clothes to the children of the mothers followed; and here disorder started up, for though I had tried to assort all in packets ticketed for each family, details of each of whose children I had noted down, yet in trying on garments some were found not to fit and so I was asked to change them. This occasioned no little confusion and keep their seats on the ground they would not!

I am hoping to admit a dozen or more new women to the sewing class that I shall start after the feast.

Algeria.

AN ADVENTURE IN THE MOUNTAINS OF KABYLIA.

BY MADAME ROLLAND (*Djemâa Sahridj*).

WE left home one morning accompanied by Mr. A. S. Lamb, a former missionary in Kabylia. We had with us two mules, one for Mr. Lamb and my husband, and one for myself. I should like much to be able to describe to you the imposing and wild beauty of the Kabyle country, and the luxuriant vegetation that is met with at times among the mountains, and contrast it with the desolation and extreme physical and moral misery of its inhabitants.

The expression of the natives brought tears of sadness to our eyes, for their songs always seem to resemble a long complaint. The people were greatly surprised at each of the villages to hear us sing so joyously, and we had splendid opportunities for making known the good news of salvation to many groups around us. It was touching sometimes to hear the fervent “Amen” which came from the hearts of these poor people when we asked God to save them. Their countenances shone when they heard of a God who loved them so much that He gave His beloved Son to place them in the glorious position of God’s children. We were so happy in our work that, without the least suspicion, we had wandered farther away than we thought. After a hymn and prayer with the last group on the mountain top, we thought of taking the road which would lead us back to Djemâa. The day had been very close, and a storm seemed to be brewing. While we were in the midst of the mountain night overtook us suddenly, and our mules would not go any farther, being frightened by the lightning. It was impossible to distinguish the pathway, and soon we discovered that we had lost ourselves.

Mr. Lamb had a great deal of trouble in getting his mule along; I got off mine, being unable to guide it in the darkness. My husband had to take my mule in hand as it was so obstinate.

While walking in the darkness I fell continually, either through striking my feet against large stones or stepping into holes which are made in the rainy season. We had been informed that the country was dangerous on account of panthers, and while troubled with the thought that we might never again see our friends, I can testify to God’s glory that the heavenly peace was in my heart. We had already sought God, asking Him to deliver us, and were looking trustfully for His response.

Suddenly we heard not far off the bleating of a lamb, and at the same moment saw a faint light. We cannot express to you the joy that we felt. We continued to go forward in the darkness in the direction where we saw the light, when we heard near us the furious barking of dogs. I ought to mention here that Kabyle dogs are very fierce, being half jackals. You can imagine the noise these dogs made in the stillness of the night. We could distinguish absolutely nothing, but by the aid of the lightning we saw that a high hedge, formed by large prickly leaves, protected us from the attacks of these terrible dogs. We believed that a habitation of some sort was to be found near by, and Mr. Lamb and my husband called out as many Kabyle names as they could, but no human voice responded, only the continued barking of the furious dogs.

In the distance the thunder was rumbling, and the question arose, What shall we do? We slowly continued our way, but were feeling completely exhausted and unable to go any farther. We were just thinking we should have to pass the night outside, exposed to every danger, when we heard a voice shouting in Kabyle, “Ah, men, come back.” Mr. Lamb and my hus-

band replied, "We cannot see the path, come and fetch us." Immediately after a young boy, carrying a piece of lighted wood for a torch, came to us, and soon led us to his hut. We found he was an orphan and dwelt on the mountains to feed the flocks. In the fold were the three large dogs that had received us so badly a few minutes before. Our kind little shepherd begged us to partake of his meagre repast, composed of some hard black bread soaked in a little oil. We had just entered our refuge, which our kind Heavenly Father had prepared for us, when the storm broke with great violence. How thankful we felt to the Lord for this signal deliverance.

After having spoken to our little friend about his soul and prayed together, we sought to rest ourselves after our fatiguing experiences. My husband spread his cloak and a blanket on the ground, the saddles of our mules served as pillows, and our bed was ready. But sleeping was not an easy matter; behind our temporary bed was a large broken pitcher in which a little newly-born lamb had been placed. On our right there were eleven sheep that were watching us with astonished eyes. On the opposite side were our two mules, an ox, and the little shepherd boy. At our feet goats were continually coming in and going out just as they liked, because there was no door. Fortunately we were just numerous enough, and the air was not very pure. I would not forget to mention the rats, which were making a great noise, and the vermin, which is one of the most trying experiences we have on our itinerating journeys.

Early in the morning our little friend gave us some goats' milk, and after praying together we left this place to which God had so marvellously led us.

THE "Proportionate Giving Union" has now been in operation more than eleven years. During that time, although the progress has been very slow as regards increased membership, much has been done to disseminate the principles of proportionate giving. About 60,000 copies of a small tractate entitled "Storing and obtaining," and 8,000 copies of "The Gift Bag" have been put in circulation. The total number of pamphlets, papers and booklets of all kinds sent out since the work began is upwards of 226,400; while the expense has amounted to about £40 per annum or £450 in all, principally for printing and postage. The Hon. Sec. is the Rev. E. A. Watkins, Yoxford, Suffolk.

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.

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. Other sizes at proportionate prices.

"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 Life of George Müller, of Bristol," has been written by Dr. Pierson; it is published by Messrs. Nelson at 6s. It will well repay those who can obtain it. It would be an acceptable gift to Christian workers either at home or abroad.

Tunisia.

MOHAMMED AND CREATION.

A POPULAR DOGMA (TRANSLATED FROM THE ARABIC).

BY JOSEPH J. COOKSEY (*Kairouan*).

THE tradition cited by Jaber, the son of Abdullah, the helper (of God and His Prophet). May he be accepted of God!

He said, I asked the Prophet of God—on whom be peace and blessing—concerning the first thing which God created, and he replied, "The light of thy Prophet, O Jaber!"

God created him, and then created from him every good thing, and afterward created every evil thing, and when He had created him, He set him before Him in the place of Honour twelve hundred thousand years. Then He made of him four parts, and created the judgment seat from a part, and the throne of civil government from another part, and the bearers of the judgment seat and the receptacle of the throne of civil government from a part, and set the fourth part in the place of Love twelve hundred thousand years.

He then made of him four parts, and created the pen from a part and the tablet (whereon are written the eternal decrees) from a part, and Heaven from a part, and set up the fourth part in the place of Fear twelve hundred thousand years.

Then He formed of him four parts, and created the angels from a part, and created the sun from a part, and created the moon and stars from another part, and set up the fourth part in the place of Hope twelve hundred thousand years.

Then He made of him four parts, and created Wisdom from a part and the vision of the night, and Knowledge from a part, and set up the fourth part in the place of Life twelve hundred thousand years.

He then viewed him, and the light emitted a perspiration, and there dripped from him one hundred and twenty-four thousand drops, and God—may He be exalted—created from each drop the spirit of a Prophet, or an Apostle; then the spirits of the Prophets drew breath, and God created from their breath the light of the souls of the Ancients, and the blessed, and the martyrs, and the humble, of the true believers until the day of judgment; and the judgment seat, and the throne of civil government from my light, and the cherubs, and the spiritual principle of the angels from my light, and the angels of the seven heavens from my light, and Heaven and whatever in it is of bliss from my light, and the sun and moon and stars from my light, and wisdom and knowledge, and order from my light, and the spirits of the Prophets and Apostles from my light, and the martyrs, and the blessed, and the righteous from the fecundity of my light. Then God created twelve partitions, and set up the light—that is, the fourth part—in each partition a thousand years, and these are the positions of adoration, comprising the partitions of beneficence and blessedness, and vision, and mercy, and gentleness, and the night vision, and knowledge, and dignity, and tranquility, and patience, and faithfulness, and verity; and that light worshipped God in each partition a thousand years, and when the light departed from the (last) partition, God put him upon the earth, and he was shining between the East and the West like a torch in a dark night.

Then God created Adam from the ground, and placed in his forehead the light, from whom it was transmitted to Seth his son, and it was transferred from the chaste to the good, until it came into the loins of Abdullah, the son of Abd El Motaleb, and from him unto my honoured mother Amina; then He brought me forth into the world, and appointed me the chief of the Apostles, and the seal of the Prophets, and a mercy to all creatures, and the commander of those who bear the marks

of worship upon their knees and foreheads (these parts of the body touch the earth in the Moslem genuflexions).

We smile at the evident absurdity of the tradition, but these people believe it with all their heart, and mind, and strength.

Moslem students come into the Bible-shop here to discuss with me Islam and Christianity, and their reply to the Scriptural exaltation of the Messiah as the Son of God and the Saviour of the world is, "But you know He was created from the light of our Prophet—on whom be peace and blessing—and were it not for our Lord Mohammed, Jesus would never have existed;" and this by men by no means ignorant, nor with more than the usual amount of religious fanaticism. A friendly Arab schoolmaster, who has heard the gospel many times, has undertaken the conversion of our Jewish convert to Islam—because he deems it much nearer the truth than when he was a Jew—and most sedulously and perseveringly does he work, night and day, seeking to influence him, though there is not the least fear of his succeeding; and, on the contrary, the gospel of Christ which he is continually hearing from our Jewish brother is visibly influencing him. But this dear fellow is steeped to the lips in these traditions of the Prophet; they form the basis of his arguments and vehement appeal; he believes them thoroughly, and it is the very rare exception to meet a man who does not.

The tradition which I have translated above I have selected, because of having good reason to remember it.

I was invited to talk over religious matters with some Arab notaries—three in number—with whom I was on speaking terms. Each day, for four days, we spent about a couple of hours together, they with the hope, which they openly expressed, of converting me to Islam, and I with equal candour told them my object. We commenced with a deal of desultory talk, but finally settled down upon the subject of Mohammed's prophetic mission, and as long as we kept to the Koran it was fairly easy to show how slender was his claim, as he had never worked any miracle, never uttered any *bona fide* prophecy, nor had God given him the usual powers of an Apostle. The only real point urged in contrary proof was the miraculous diction of the Koran. Other friends were called in, and I had a blessed opportunity of setting forth Christ as the Saviour. But our talk did not stop here, for they said, "The theology of Islam is drawn not only from the Koran, but also from the traditions of the Prophet, which we most firmly believe;" and then, to put an end to all the claims of Christ, and to strengthen the weak points of the Koran, Mohammed's exalted pre-existence and place in Creation was read to me, to the comfort and satisfaction of all present, and to their minds it seemed a sufficient answer to all that the missionary might have to say.

Who can fail to see the Satanic parody upon the claims of the Lord Jesus Christ in such traditions. Read the five opening verses of St. John's Gospel, and the fifteenth to the seventeenth verses of the first chapter of the Epistle to the Colossians, and see who really claims this exalted place in Creation, and therefore in our hearts. In Islam there is a design, knowledge, and provision for its weaknesses which betrays the work of a dark master-hand.

Egypt.

ON THE BORDERS OF THE DESERT.

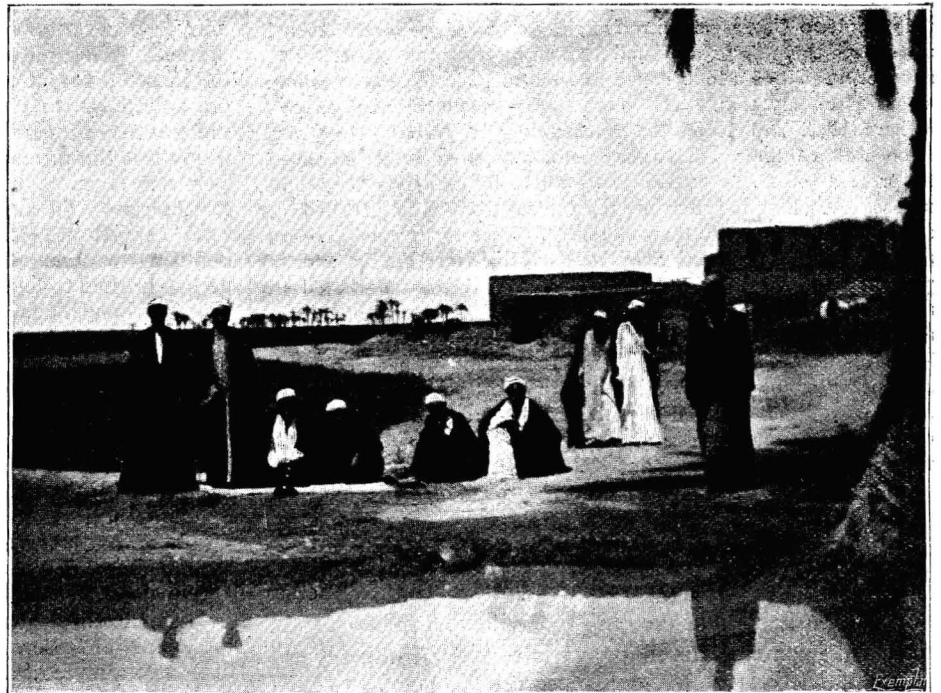
BY MR. W. KUMM.

MR. KUMM, of our Mission, has lately been making a somewhat extended journey into the country to the south-west of Cairo, accompanied, during part of the time, by Mr. Swan, of Belfast, one of the Egypt Mission Band. They first visited the oasis of Faioum, situate about a hundred miles to the south-west of Cairo.

The main purpose of their visit was the further acquisition of the language by close contact with the people, to make known God's message to these wayfarers living on the border of the great Lybian desert; and further, to prosecute enquiries concerning the starting points of the various caravans, with a view to more extended journeys in the future.

We left Alexandria on the 13th February, and after purchasing a tent in Cairo, with some necessary provisions, continued our journey on the following day for the oasis of Faioum, and pitched our tent under some beautiful palm trees, and near to a large village called Senouris. The oasis of Faioum has one town and eighty-two villages of over a thousand inhabitants. It is called the "garden of Egypt" on account of its great fruitfulness. Far-stretching green fields, running brooks, deep valleys, hills, and mountains, remind one of the homeland. It is the only part of Egypt where I have yet seen water mills, or where I have found large palm forests; these are several miles in length.

The village of Senouris, where we first pitched our tents, has about 2,500 inhabitants, of which one-fourth are Copts. In this place is one of the largest churches of the American Mission, with a native pastor, but no missionary. The pastor is an excellent



VISITORS TO MR. KUMM'S TENT AT NEZLA.

man, and has gathered round him about 150 converts, but the work is altogether amongst the Copts; the Moslems are not touched. A good school is carried on in connection with this work, but very few Moslem children are reached.

Mr. Kumm, during his stay amongst these people, experienced much kindness from Moslems, Copts, and "Americans" (the latter being the name by which the Protestant Copts are known.) One Sheikh killed a fatted calf for his special benefit. At the end of the first week Mr. Swan unfortunately fell ill, and a few days later, was reluctantly compelled to return to Alexandria. This was a great loss, and our brother was more than ever cast upon God. Some cases requiring medicine received attention, and one young man especially, who was seriously ill with fever, was greatly helped toward recovery.

The father of this young man, an influential Moslem in the village, came nearly every afternoon when I was in my tent to listen to the Gospel.

I was never in want of a congregation to preach to; there were always plenty of people around me. During the day it was nearly impossible to get a quiet time with the Lord. Before I left Senouris I had visited nearly all the surrounding villages. In Fidemeen, a beautiful village situated west of Senouris, I took part in a marriage ceremony amongst the Copts, of which I should like to tell you something, but space and time do not admit of it.

On Friday, the 3rd of March, I mounted my camel, which was laden also with my tent and luggage. After many farewells from my newly-found friends, I started in a south-westerly direction for a village called Nezla, a point where the caravans meet from the oases of Farafrah, Dakhel, etc. After six hours' travelling, I reached Nezla, which is very picturesquely situated on the top of a hill. Before reaching it we had to pass through a ravine, probably 500 feet deep, where a river, during thousands of years, has washed itself a bed. Nezla has about 8,000 inhabitants, but with the surrounding hamlets, which belong to it, there are about 18,000 in all.

Having two letters of introduction to the leading Sheikhs, I went to see them first, but found neither of them at home. The next morning I had a look round the village to find a spot where I could pitch my tent. The most likely place belonged to two brothers, Wali and Hafiz, the richest men in Nezla. They are the sons of a follower of Arabi Pasha, and their father received the present of some 50,000 acres of land, and this they still possess. Wishing to pitch my tent in their grounds, I called at their house, which, with their harems (houses for women), covers about ten acres of land. They received me very kindly, and, to my great astonishment, I found that Wali had been educated in the German school in Cairo. He spoke French very fluently, and even a little German. He immediately invited me to stay with him in his house, but as I knew my own tent would serve my purpose better for my work, I did not accept his invitation. He gladly allowed me to pitch my tent in his grounds a few yards from his house, where there were palm trees and plenty of fresh water, he himself supplying me with such things as I had not brought with me.

Mr. Kumm, during his stay in Nezla, had no lack of visitors desiring to read or converse with him, amongst them being the Moslem schoolmaster, and the Sheikh from the largest mosque in the village. The Coptic priest, with some of his followers, also visited him several times. There have not yet been any missionaries located in Nezla, consequently it is unworked ground. He dis-

tributed a good number of Gospels, particularly toward the end of his stay. One old Sheikh, on entering our brother's tent, always asked, "Where is the great Book?" and was never satisfied till the servant had brought out the Bible, and a chapter had been read. Under such circumstances it was a great joy to testify of Christ.

The time of year rendering it unwise to prosecute his journey further, Mr. Kumm, after visiting several of the surrounding villages, returned to Alexandria, thankful for the opportunity he had had of spending some weeks amongst the people of the Faioum.

REPORT OF WORK FOR THE MONTH OF APRIL.

BY MR. W. SUMMERS (*Alexandria.*)

THE greater part of this month was spent in travelling among the towns of the Delta in company with Mr. Hooper. We visited the towns of Menûf, Shibîn-el-Kûm, Minyet-el-Kamb, Suez, Zakâzik, and Meshtoul, staying in them short periods of time varying from one to five days; in each place we had large and attentive audiences to whom we preached the Word of Life. The number of those who attended the meetings ranged from 70 to 700. We had not a little difficulty in finding places for such meetings, and this difficulty was increased by the short time we could give to each place.

In one town we secured a hall; in another a café; in another a schoolroom; in another a billiard saloon; and in another they assembled in the open air. As we went from place to place we realised in an especial manner the Lord's guiding hand leading us into the most fruitful paths of service. Scriptures of various kinds were judiciously and carefully placed in the hands of the people, and from each recipient we got a promise to read the book carefully and prayerfully. In some of the towns we had very encouraging conversations with individuals, some of whom held important positions in Government employ.

Not the least interesting part of our journey was our visit to, and inspection of Shibîn-el-Kum, as a prospective Mission Station. We came to the conclusion that it would be one of the most important evangelistic centres in the Delta. There is not only the town itself which has a population of 23,000, but there is also the fertile and populous province of Menoufieh of which it is the principal town.

A very encouraging feature of this month's work is my visit to Rosetta. There I had an opportunity of seeing the good work carried on by our sisters. I had also the pleasure of baptising two men. One, whose name is Fouad, was a Moslem; he has learned to love and serve the Lord Jesus through Miss Watson's teaching. Previous to his baptism he had been witnessing a frank and public confession of our Master before his own immediate friends. He left the following day for Suez, where his father went to take up a Government appointment.

The other man's name is Fadoul, he is a Syrian-Catholic by birth and upbringing. For years he had been under Scriptural (?) teaching. Latterly he came under Miss Watson's influence, and was led to openly identify himself with Christ as his Lord and Saviour. The baptism took place in a quiet, secluded spot on the canal. The service was simple, earnest, and hallowed. We shunned publicity (not that it was a private baptism) lest we should unduly arouse the bitter fanaticism of the people of Rosetta. As it was, the people have got to know of it, and a wave of angry excitement is passing over the town. Fadoul has already begun to taste the persecution consequent on a whole-hearted following of the Lord Jesus. Let these

precious redeemed souls be much in our prayers and sympathies, so that we with them may grow in likeness to our Lord and Master.

During this month our nightly meetings have given not a little cheer. There seems to be a deepening interest in the truth on the part of several who regularly attend.

OUR JOURNEY IN THE DELTA.

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

TRAVELLING in the same car with Mr. Summers and myself were a railway official, a journalist, and a Jew. The first two listened attentively to what we had to say, but the last refused to be drawn out; however, he accepted a Gospel, and promised to read it. We had prayed the Lord to open our way in Menûf for the preaching of the Word; by and by a Sheikh who was living in that town entered our car, and from him we learned many particulars. He led us to a comfortable lodging in the house of a Greek, and, after a little rest and refreshment, we began to seek a place in which to hold our meetings. Eventually, through the post-master, we found a dusty hall which provided standing room for 400 or 500. Having secured it we made our meetings known by going among the people.

In the evening about 100 assembled, and listened most attentively to the address. Feeling very tired we were glad to rest, praising God for having enabled us to travel 100 miles and hold a meeting the same day. Next morning we went through the town, visiting the little groups of people, giving short, pointed addresses, and carefully distributing Gospels. Altogether the people showed a very good feeling, promising to come to our meeting in the evening. At the time appointed about 300 gathered, and listened to an address given by Mr. Summers on the parables of the Lord, illustrated by lantern views. At the end several waited to ask questions. On the following day a Christian Copt from a village some distance away having heard of us, came and spent the day with us; he was evidently a very bright Christian. We all went round the town together, preaching the Gospel as opportunity occurred.

By this time the town was quite disturbed by our teaching. When we walked through the markets people followed us asking questions. At last the crowd increased so much that we decided to walk into the fields, thinking they would return; but they insisted upon accompanying us. Seeing a tree lying by the side of the path we sat down, the people sitting around us. This was a picture worth seeing, seventy people listening to the Gospel, and asking questions. The tall, bearded ears of corn waved in the breeze on one side of us, and the green clover was on the other, while the bright sun shone through a blue sky on all. Again we tried to get away from the people by going still further through the fields, but while some returned, quite fifty followed us. After going some distance we sat round the mouth of a well, and here the Gospel was told again. Then the people dispersed, and we returned to our room to rest awhile before the evening meeting.

This meeting was beyond all we had expected; such a crowd gathered that we were quite overpowered, but with the help of the Omdi (the head of the town) and a few watchmen we were able to admit 350 into our hall, and keep the remainder outside. The subject this evening was The Prodigal Son, which seems especially suitable for Easterns. After the meeting several waited to ask questions and some Gospels were given.

* * * * *

On our way back from Suez we called at Meshtoul, a strictly Mohammedan town of 12,000 souls. Here we sought in vain for a place in which to hold our meetings, the people being exceedingly bigoted. Eventually we hired a room from a Greek in which to sleep for the night. This room was upstairs,

with a small balcony looking out on a wide space of ground, in the centre of the town. After sunset we fixed up the sheet on the balcony and threw the pictures on it by means of the lantern standing in the room. To our delight and astonishment about 600 persons gathered and listened to the Gospel, many of them doubtless for the first time in their lives. Notwithstanding the number and the fact that they had to stand, they behaved most respectfully, and listened well.

EXTRACTS FROM AN ADDRESS BY MR. MULLER.

PHIL. IV. 6, 7.

"BE CAREFUL FOR NOTHING;" that is, "BE ANXIOUS ABOUT NOTHING," no anxiety ought to be found in the believer. Great, many, and varied, may be our trials, our afflictions, our difficulties, and yet there should be no anxiety under any circumstances, because we have a Father in heaven who is Almighty, who can do everything, who loves His children as He loves His only begotten Son, and whose very joy and delight it is to succour and help them at all times and under all circumstances.

Therefore anxiety should not be found in the children of God, but we should attend to the exhortation given us in this verse,

"BE ANXIOUS ABOUT NOTHING; BUT IN EVERYTHING BY PRAYER AND SUPPLICATION WITH THANKSGIVING LET YOUR REQUESTS BE MADE KNOWN UNTO GOD."

Here notice particularly the following points:—

(1) "IN EVERYTHING," that is, not merely when the house is on fire, not merely when the beloved wife is dying, not merely when six out of our seven children are on the brink of the grave, but in the smallest matters of life, bring EVERYTHING before God, the little things, the very little things, what the world calls trifling things, EVERYTHING,—living in holy communion with our Heavenly Father, and with our precious Lord Jesus Christ, all day long. And when we awake at night, by a kind of spiritual instinct again turning to Him, and speaking to Him, and bringing our various little matters before Him in the sleepless night,—the difficulties in connection with our family, our servants, our trade, our profession, whatever tries us in any way, speak to the Lord about it. And in like manner, our joys, our easy days, speak to the Lord about them, and ask Him to help. Ask Him to help regarding EVERYTHING.

(2) "BY PRAYER AND SUPPLICATION," taking the place of beggars, with earnestness, with perseverance, going on, and waiting, waiting, waiting on God.

(3) "WITH THANKSGIVING." We should at all times lay a good foundation with thanksgiving. If everything else were wanting, this is always present, that He has saved us from hell. Then that He has given us His Holy Word,—His only begotten Son, His choicest Gift,—and the Holy Spirit. And therefore we have always abundant reason for thanksgiving. Oh, let us aim at this! What is the result of this?

"AND THE PEACE OF GOD, WHICH PASSETH ALL UNDERSTANDING, SHALL KEEP YOUR HEARTS AND MINDS IN CHRIST JESUS." We shall have the peace of God, and this is so great a blessing, so real a blessing, so precious a blessing, that it must be known EXPERIMENTALLY to be entered into, for it passeth understanding.

See, therefore, how we get this peace of God through attending to this exhortation, that in EVERYTHING, in the most minute affairs of life, we let our requests by prayer and supplication with thanksgiving be known unto God. And further, that we seek to the utmost to avoid anxiety. Oh, let us lay these things to heart, and we shall more abundantly glorify God in the coming year than as yet we have done.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

FROM MR. H. E. JONES (*Casablanca*).

April 5th.—This afternoon I visited one of the cafés. There were only two or three men present, and after preaching to them I showed them a gospel. They asked if the name of God was in it, and if it had the name of Mohammed. When I told them it had not Mohammed's name they did not care about seeing it. Said one man to me, "I can lie, steal, cheat, or commit any sin I like, and Mohammed will intercede for me."

17th.—In visiting this afternoon I met with a man who knew the gospel well; he had often sat in the waiting-room of the hospital at Tangier, and it was there he had first heard the truth.

25th.—This afternoon I made my way down to the port, and seeing a little group of men sitting on the sand, went up to them, and after asking a few questions about a steamer that had just arrived, I began to tell them of Jesus. While I was speaking two young fokees came up and began reading from a gospel that I had, after which I was able to have conversation with them on the subject for some time, and invited them to come and see me to-morrow, which they promised to do.

26th.—The two young fokees whom I met yesterday came this morning according to promise. They were very intelligent men and splendid readers. One asked whether Mohammed's name was in the Bible; we of course said "No." Then he immediately wrote out the text, "A prophet shall the Lord your God raise up like unto me," adding, "his name shall be Ahmed." "Now," said he, "Jesus said this, and our prophet came after Jesus, so it must be he who is meant." We said, "Yes, we know that prophecy, but it was not said by Jesus, nor was the name Ahmed in it; neither could it mean him, seeing the prophet referred to was to come from the midst of Israel." "Oh," said he, "you Christians have taken the name out of it to suit yourselves." For a while he sought to change the conversation, but said before he left, "In truth, is the name of Mohammed not in the Gospel?" I said, "No," and asked him to search for himself. He then asked, "Don't you believe the Koran is the Word of God?" "How could we?" we answered, "seeing it does not agree with the Gospel." "Oh," he replied, "the Koran is a gathering together of all into one." We again begged him to search for himself, and gave them some portions of God's Word.

After staying about a couple of hours they left, promising they would come again. "The entrance of Thy words giveth light" (Ps. cxix. 130).

FROM MR. A. T. UPSON.

MR. UPSON, in his last report, refers to the Sheikh mentioned in his previous journal as published in NORTH AFRICA, page 71:—

"This is the Sheikh who volunteered the admission that he was a sinner, and that as the air surrounds the earth, filling every place, so sin is the natural environment of the human race, and apart from the grace of God, none can be free from it.

"One evening he called me, took me aside to a quiet place, and then said to me, 'I want to tell you that I have had an argument with a worldly Copt. I warned him that he had ceased to pray, that he no longer read the Scriptures, and that his manner of life was not according to the doctrine of Jesus Christ. But when he turned on me I was soon flooded, as I had not the knowledge which I am wishful to have. Being a Moslem, I have not been taught these things. Tell me more, as I am anxious to know. I have twice read the Gospel of John through very carefully.'

"I said to him, 'Have you not also read the Gospel of Matthew which I gave you?' 'Oh, Matthew!' said he; 'yes, I have read the Gospel of Matthew many times'

"I then endeavoured, in the short time at our disposal, to point out to him the way of salvation. He told me that he had ceased from attendance in the Mosque, and that when the other Moslems became suspicious, and asked him why he did not pray, he answered, 'It is permissible to all to pray by the river, in the field, or in any other place; if I choose to pray at night in my own house, who can forbid?'

"The limit of my stay in El-'Atf having been reached, I was obliged to return to the Mission House in Alexandria, but was so sorry to leave him, as I believe he will yet make a stand for Christ. Having asked for, and received another Gospel, he promised me that at the earliest opportunity he would take train for Alexandria, attend our nightly meeting, and learn the way of God more perfectly."

BIBLE READINGS.

"OUR CONSOLATION . . . ABOUNDETH BY CHRIST."—I Cor. i. 5.

"If God be for us, who can be against us?" (Rom. viii. 31).

ALL means always possessing,
Invincible in might,
His doings are all blessing,
His goings are all light.
Nothing His work suspending,
No foe can make Him pause,
When He, His own defending,
Doth undertake their cause.

"Who is He that condemneth? It is Christ that died" (Rom. viii. 34).

There's no more condemnation now
To any blood-bought soul;
The law can never terrify
While countless ages roll.
In His own blood their garments' stains,
Washed whiter are than snow;
Purchased, redeemed, and sanctified,
He sees no blemish now.

"Who shall separate us from the love of Christ? (Rom. viii. 35).

I've found a Friend, oh! such a Friend,
He loved me ere I knew Him!
He drew me with the cords of love,
And thus He bound me to Him;
And round my heart still closely twine
Those ties which nought can sever.
So I am His, and He is mine
For ever and for ever.

E. A. H.

MR. FAIRMAN, of Alexandria, would be grateful if any friend could spare him a strong bicycle for use in the neighbourhood around Alexandria. Many villages could be reached in this way, and much time saved.

WE are too apt to set God a time and a way of answering our prayers, and even when our prayers are answered, we are often surprised and ready to faint. If we desire much communion with God and with Christ, we must not be surprised if the Holy Spirit come upon us as a keen north wind, revealing our own corruption and evil to us. When it comes, let us not say, "How can we bear this?" but rather be thankful for God's wise answer to our prayer

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

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