

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.

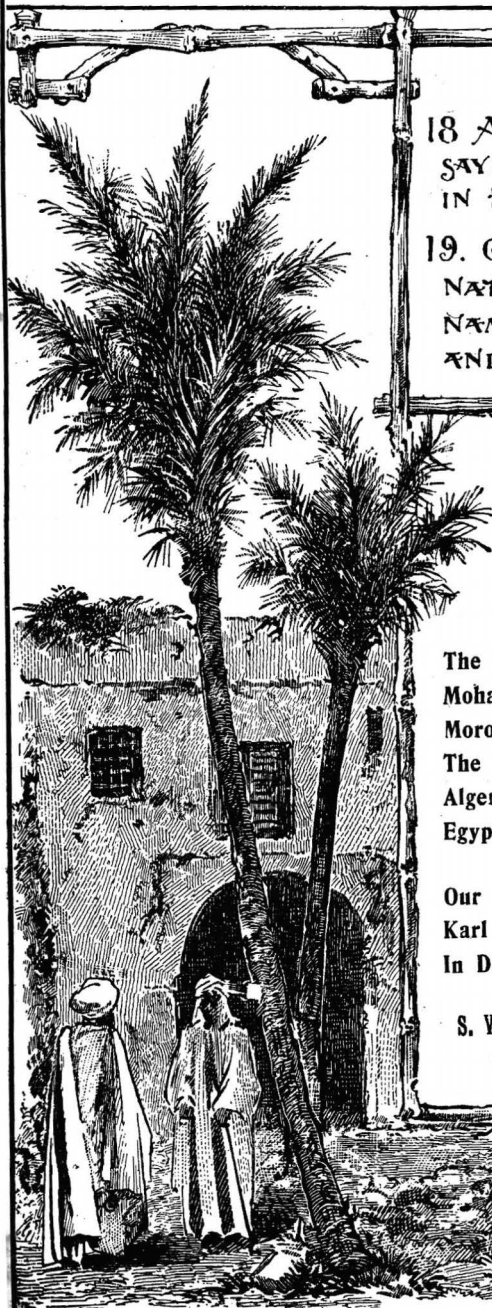
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM DECEMBER 1st TO 31st, 1899.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.				DESIGNATED FUNDS.				DETAILS OF DUBLIN AUXILIARY.						
1899. No. of Dec. Receipt.	£ s. d.	No. of Receipt. Dec. Brt. forwd.	£ s. d.	1899. No. of Dec. Receipt.	£ s. d.	No. of Receipt. Dec. Brt. forwd.	£ s. d.	No. of Receipt. £ s. d.						
1... 4029	0 5 0	19... 4066	0 5 0	1... 2620	0 5 0	26... 2655	0 5 0	628				5 0 0		
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5... 4034	10 0 0	21... 4071	1 1 0	6... 2625	0 13 9	27... 2660	1 0 0	633				0 13 0		
5... 4035	0 10 0	22... 4072	10 0 0	6... 2626	0 4 11	28 Crossley Hall	10 0 0	634				0 4 0		
5... 4036	1 1 0	22... 4073	19 0 0	6... 2627	6 0 0	30... 2662	6 5 0	635				0 10 0		
6... 4037	0 14 0	23 M. B. C., Stifford	2 7 0	6... 2628	6 0 0	30... 2663	29 3 2	636				2 2 0		
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7... 4040	0 5 0	23... 4077	0 5 0	8... 26,1	0 9 7	Total		£2473 7 2		639				0 10 0
7... 4041	0 4 6	26... 4078	2 12 0	8... 2632	0 10 0	TOTALS FOR 8 MONTHS.				640				0 13 6
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8... 4043	4 0 0	26... 4080	5 0 0	11... 2634	50 0 0	Designated		2473 7 2		642				1 0 0
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9... Dundee	2 0 0	26... 4082	0 5 6	14... 2636	0 7 0	DETAILS OF EDINBURGH AUXILIARY.		(Designated Don. No. 2629.)		644				0 5 0
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9... 4047	0 10 0	27... 4084	5 0 0	18... 2638	3 0 0	No. of Receipt.		£ s. d.		646				1 0 0
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12 Readers of The Christian	16 6 0	28... 4087	0 10 0	19... 2641	18 0 0	Amount previously acknowledged...		£29 3 2						
12 Old Charlton	2 0 0	28... 4088	6 18 6	19... 2642	0 15 0	Total...		£149 18 2						
12... 4052	0 5 0	29... 4089	0 7 6	20... 2643	10 0 0	DETAILS OF EDINBURGH AUXILIARY.		(Designated Don. No. 2629.)						
12... 4053	0 5 0	29... 4090	0 5 0	20... 2644	25 0 0	Mr. J. DIPPIE, Hon. Sec.		7, Burgess Terrace.						
13... 4054	0 10 0	29... 4091	0 5 0	20... 2645	1 1 3	No. of Receipt.		£ s. d.						
13... 4055	0 2 6	30... 4092	0 10 0	20... 2646	0 10 0	72		1 0 0						
13... Tilbury Dock	0 10 0	30... 4093	0 12 6	20... 2647	3 0 0	73		1 0 0						
14... 4057	3 3 0	30... 4094	0 10 0	20... 2648	0 10 0	Amount previously acknowledged...		£2 0 0						
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19 Y.W.C.A., Highgate Rd.	17 0 0													
Carried frwd.	£110 16 9													

A FORM OF 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.

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, if they will communicate with the Sec.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from A. H. G., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

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

NORTH AFRICA.



FIRST PAGE OF THE KORAN, containing the opening chapter, which is used as a prayer amongst Moslems, much as the Lord's Prayer is used amongst Christians.

“Hard Pressed.”

“Hard pressed, but not crushed; perplexed, yet not despairing; persecuted, yet not forsaken; struck down, yet not destroyed.”—
2 Cor. iv. 8, 9. (Conybeare and Howson's rendering.)

ON Monday, January 8th, the British public read that General Sir George White had heliographed from Ladysmith that he had thrice been attacked by the Boers and was *hard pressed*; at that moment the sun was obscured, and it was nearly twenty-four hours before he could signal more cheering news. This incident brings to mind the experience of Paul as recorded above, which is also the experience of many a worker for God who is enduring hardness as a good soldier of Jesus Christ in the home and foreign mission field, and is fighting the good fight of faith against Satan, sin, and sorrow.

But though Paul speaks of severe trial and of being brought to extremities, he writes cheerfully. In chapter 1, verse 8, he tells of being pressed out of measure, or pressed down beyond his strength. In himself he had no hope of escaping death; but knowing that God could even give life to the dead if need be, he trusted in Him and was delivered, and believed that he should still continue to experience His saving strength.

How often have experiences such as this been the portion of the servants of the Lord! How often has this Mission been shut up to God! All other help has seemed insufficient or unavailing, but HE has been our stay. Who is a rock save our God!

Sometimes the influence of mighty governments or peoples has been arrayed against our feeble Mission, and men have said that of course the Mission must succumb; but our eyes have been up to God, and He has averted the danger, even though our faith was weak. Then Satan has roused the mighty forces of Islam and Rome against us, but the Lord of Hosts has been our defence. The need of money to carry on the work has again and again caused us to be hard pressed; yet we have not been crushed, but have been helped of God, in answer to prayer, from quite unexpected quarters. In many other ways "hard pressed" has been our experience, but the darkest hours have been before the dawn. On our side there has often been failure; on God's side, never.

But not only so, perplexity is often the experience of the servant of Christ. It seems impossible to act in such a way as to meet the various circumstances of the case. Yet God has said "I WILL GUIDE THEE," so we have not given way to despair, but expected that He who made a path for Israel through the deep and across the burning desert would in like manner guide us. What a mercy it is that, even when our faith fails, His faithfulness endures! He took not away His pillar of cloud by day, or His pillar of fire by night, through all Israel's journeyings, notwithstanding their unbelief, provocation, and rebellion.

Surely God is rich in mercy when He treats His failing people thus. It must have been a strong temptation to the saints of old to think that God had forsaken them when He permitted their enemies to prevail over them, so that many of them were slain in persecution. It was not all the worthies of the eleventh of Hebrews who subdued kingdoms and put to flight the armies of aliens. There are said to have been others no less worthy, who were tortured, and slain with the sword.

Instead of these sufferings being evidence that their faith was weak, it is of these persecuted ones that it is recorded, "of whom the world was not worthy." They were persecuted, but not forsaken, though perhaps at times they were tempted to think so, and no doubt some good people, like Job's friends, said so openly. God hath prepared for them a city, even the city of the living God, the heavenly Jerusalem. God was with them in their persecutions; they shall eternally be with Him in heavenly glory. We, too, have our times of darkness, when to the eye of sense we appear to be forsaken, but the eye of faith sees otherwise, and the voice of faith says, "Forsaken? never." But the apostle speaks of one more experience, "Struck down, but not destroyed." It reminds one of Bunyan's Christian fighting with Apollyon:—struck down, and apparently about to receive a finishing blow, when instead, in some remarkable way, deliverance instead of destruction is experienced. Perhaps Paul was thinking of his experience at Lystra, as recorded in Acts xiv. 19, 20, when, having been struck down by stones, he was dragged out of the city for dead, but was graciously restored, and went on to Derbe to continue his ministry. But it is possible to be struck down in other ways—by sorrow, by disappointment, by loss. The idea of being struck down seems to suggest some sudden unexpected trial, that overwhelms one almost before one has time to cry for help, or think of Him who has been our help in ages past and is our hope for years to come. Even in such moments as these an unseen arm is around us, an unfailing love guards us. We are indeed struck down, but, blessed be His Name, not destroyed.

DR. CHURCHER reports that he has been twice to Kairouan and Mōknine, beside having his regular Medical Mission days at Sousa, and that during December 203 visits only were recorded, but in the beginning of January the attendance was increasing again, and on the 3rd there were twenty-two people present from ten different places. Ploughing having ended, and Ramadhan having commenced, larger numbers are anticipated.

TEN OR TWELVE COLPORTEURS formerly working for Miss Herdman, are still being employed in various parts of Morocco; several give their whole time to the work, others only part of it. Some friends have kindly undertaken the support of one or more of the men. About £22 a year, at the present rate of exchange, is sufficient to maintain a man. If anyone would like to take one of these natives up as their own representative, we should be glad to apportion them one. We require about £200 a year for this purpose.

MISS HARRALD has been spending a fortnight at Sousa, and seeing something of the work there, which, later on, she hopes to take part in, when her Arabic study is more advanced.

BIZERTE.—We had hoped by this time that Miss Ericsson would have been able to return to Bizerte; but it seems desirable to postpone her return a little longer. Miss Marcusson has had various friends staying with her from time to time.

MR. BOLTON has been helping Mr. Miller, of the Bible Society, in Tetuan, at his Men's Refuge. He speaks of one man attending the Refuge who appears to be really convicted of sin. He is a thoughtful man, and night after night seems to drink in all that is said, and asks all kinds of intelligent questions. The numbers attending the Refuge are not so large as last year, probably because there is less distress amongst the Riffs. Mr. Bolton also does some work amongst the Spaniards, as he has now learned something of that language.

THE LATE MRS. BRIDGFORD.

THE mission and the missionaries, as well as Mr. Bridgford, of our Council, have suffered a real loss by the death of Mrs. Bridgford, which took place on January 9th, after a few weeks' illness. To our dear friend Mr. Bridgford the loss will be very great indeed, and we commend him to the prayers of the Lord's people.

Mrs. Bridgford some years since commenced the N.A.M. Workers' Union, the object of which was to band Christian ladies together to make garments for the missionaries and their children, or for those amongst whom they laboured. The members of the Union undertook to make two garments each during the year, and to contribute a small sum sufficient to pay the carriage of the garments and the custom dues, so that they might reach the missionaries free of charge. Some also contributed in money to purchase materials, which others made up into garments.

Thus not only has the valuable time of the missionaries been saved, but also their slender incomes have been supplemented.

Mrs. Bridgford was the centre of this organisation. She received the garments from the various local secretaries and forwarded them to the workers without cost to the missionaries, and without in any way increasing the work in the office. We are most thankful to be able to say that her sister, Miss Tighe, of the Priory, Christchurch, Hants, will take up the General Secretaryship of this useful work.

Mrs. Bridgford was also very active in painting scroll texts, which were sold for the benefit of the mission. Towards £500 has in this way been raised during the last eight years. Now her fingers are still, and the work that she has done, if continued, must be taken up by another.

The words on her memorial card seem to us very appropriate, and so we give them here:—

Fading away like the stars of the morning,
Losing their light in the glorious sun;
Thus would we pass from the earth and its toiling,
Only remembered by what we have done.

Shall we be missed, though by others succeeded,
Reaping the fields we in springtime have sown?
Yes; but the sowers must pass from their labours,
Ever remembered by what they have done.

Only the truth that in life we have spoken,
Only the seed that on earth we have sown,
These shall pass onward when we are forgotten,
Fruits of the harvest and what we have done.

Oh! when the Saviour shall make up His jewels,
When the bright crowns of rejoicing are won,
Then shall His weary and faithful disciples
All be remembered by what they have done!

Notes and Extracts.

A PRAYER MEETING is held at the Office of the Mission, 21, Linton Road, Barking, every Friday, at 4 p.m., to which all friends of the Mission are heartily welcome. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street Station at 3.28; there is also one from Kentish Town at 3.36.

SHEBIN EL KOM.—Mr. Hooper mentions that they had been looking for a more suitable house for their work, but they were unable to find one. They cannot hold meetings in their present house because the owner has his harem downstairs, and objects to men coming into the house. They had been expecting to get

a nice dwelling which was just being finished, but the Governor of the town also wanted it. The owner of the house decided to let it go to the highest bidder, although the missionaries were first. They, however, thought it best to settle the matter by going to the Governor, and saying that they knew he wished for the house, and that they would be pleased to give way, that he might take it. He was exceedingly kind, and thanked them for their favour, and said he should be pleased to do anything for them at any future time. This afforded an opportunity of removing from the Governor's mind any misunderstandings he might have had with regard to them.

Mr. Hooper and Mr. Upson say that they are very happy, and find abundant opportunities for work. Although brought low, they are not forsaken; the Nile flows, bread comes, and God is the same. They were encouraged by remembering that God had given us the Word of His Grace, the Spirit of Grace, and the Throne of Grace, where our loving Father, who is the God of all Grace, waits to hear and yearns to help.

MR. HEYER, of the Neukerchen Mission, East Prussia, who spent a year with us at Barking studying Arabic, before returning to his field of labour in East Africa, has now gone to stay for a while with Mr. Summers in Alexandria, to get increased facility in conversational Arabic.

MR. AND MRS. DICKINS hope to take an itinerating tour during February. They are expecting to return to England in the summer for their furlough, after having been four years in the field.

MR. KUMM is expected back from his journey to the Oases in the desert about the middle of January.

MISS E. SMITH, of Algiers, speaks of a mother and son, the latter a lad of fifteen, who both profess to have been converted in the services lately held amongst the French in Algiers. They had been attending the meetings in their house for nearly two years. Miss Trotter was arranging a meeting for Christians, so that the new converts might get to know other Christian friends.

MR. LOCHHEAD mentions that, during December, they had a number of small meetings at his house, at which his magic lantern was used for showing incidents in the life of Christ, the Tabernacle in the Wilderness, etc. The people seemed very interested indeed.

BICYCLES.—Three different workers would be glad to be supplied with bicycles for their work: Mr. Fairman, in Alexandria; Mr. Cooksey, in Kairouan; and Mr. Cuendet, in Algiers. The two former we have previously referred to. By means of a bicycle Mr. Cuendet would be able to get outside the city, and visit the Kabyles, who reside in many of the villages around Algiers. It might, at the same time, be a means of maintaining his health, while saving him from fatigue. If any friends would like to help our brother, we should be glad to hear from them.

CONSTANTINE.—Mr. Short reports that on fine days they get out of the city with their bicycles, but, as a rule, in the afternoons, one of their number stays at the shop while the other two visit in or out of the town. They report having sold a few books, chiefly to the Jews. The Arabs are more shy in coming to inspect the place; but the texts in Hebrew, Arabic, and French, are well read by passers-by. The shop has proved a very convenient place for meeting those who wish to get further information, and some very interesting conversations have been held, both with Jews and Arabs.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

21, LINTON ROAD, BARKING,

January 17th, 1900.

DEAR FELLOW-HELPERS,

Since last I wrote our mission has suffered sad losses; first, by the death of Mrs. Bridgford, the wife of Mr. Bridgford, who has for nearly seventeen years been a member of our Council. She was called home on the morning of January 9th. On the afternoon of the same day, and on her birthday, Miss Ada Watson, of Rosetta, entered into rest in the Hospital in Alexandria, Egypt. A few days before, on January 5th, our honoured friend Mr. J. McVicker was rather suddenly called into the presence of the Lord. He spoke for us at our annual meeting in October, 1898, from Psalm cxxxvi., dwelling specially upon the fourth verse: "To Him who alone doeth great wonders: for His mercy endureth for ever." Notes of this address appeared in NORTH AFRICA for November, 1898. Further particulars with regard to Mrs. Bridgford's death and her work for the mission will be found on another page, also further details as to the life and work of our departed sister, Miss Watson.

Thus the hand of death has been busy amongst our friends and fellow-labourers, as well as amongst the great workers in the Lord's vineyard. As one looks back on the great leaders in the Church of Christ in generations past, one sees how God in His mercy raises up new and sometimes very different labourers in their places. Who was to take the place of Richard Baxter and John Bunyan, those famous men of God of the 17th century? Yet the 18th century saw its Wesleys and Whitefield, and when they in their turn had passed away and good William Jay, Thomas Scott, and Rowland Hill had been called to their rest, God raised up Spurgeon, Moody, Weaver, and others in the home field as evangelists, not to speak of George Müller as a man of faith and a philanthropist; and now that they have gone we wonder who can possibly take their places. Thank God we can say, Who is a rock save our God? and can remember the words of Jesus to John in Patmos, when He said, "I am He that liveth." Let us remember that these great and good men were but the channels of God's mercy to this poor world, and that it is the channels and not the Spring that we have lost. God will find a way for His mercy to reach us, He will find a pathway for His grace to come to us and to the needy world, for which He has so profound a pity. May our eyes be fixed and our hearts be stayed more than ever on the Lord!

I wrote last month of financial scarcity. This continued on into the New Year. I am thankful to say the last week or two rather larger supplies have come in; but we still need to specially wait upon God that He may fulfil His gracious promises to meet our temporal as well as our spiritual needs.

From Fez, Morocco, we have the news of the death of one of the colporteurs who was employed by the late Miss Herdman. His testimony to the end was bright and clear. He had been suffering for some time, and gradually sank. What a joy to know that this once Christ-rejecting Moslem is now safe with Christ, which is far better! Surely it is worth years of toil to lead one such out of darkness into light.

Mr. and Mrs. Cooper will, we hope, shortly go to Fez to join the workers there, but the death of Mr. Cooper's father has necessitated a rather longer stay at home than would otherwise have been the case.

Mr. Blum and Mr. Samuel, of the Mildmay Mission to the Jews, have lately been on a visit to Fez, where they have been labouring amongst the "Scattered Nation."

Dr. and Mrs. Grieve hope to return to Casablanca at the

end of this month, and resume their medical mission work there.

The missionaries at Laraish have been absent for a time visiting other stations. In Tetuan the work amongst the Spaniards continues to be encouraging, and in Tangier Miss Breeze reports interesting work amongst the women patients.

Miss Hodges has returned to Oran to finally arrange all her affairs there before moving on to Soussa.

Mr. Cuendet has just sent in a further portion of the Kabyle Scriptures for printing. We trust that ere long we may have the whole of the New Testament printed in Kabyle.

The work in most of the stations has been going on much as usual at this season of the year, and does not call for any very special comment, but needs, as ever, your earnest prayers.

Counting on your continued interest,

remain,

Yours heartily in Christ,

E. H. GLENNY.

MISS BOLTON is rejoicing over the conversion of another Spaniard, who has been a very wicked man in the past. He now seems quite a different man. He and his brother have given up smuggling, and taken to fishing. The Lord is honouring them by giving them success in their trade.

MISS DE LA CAMP'S health is not very good; she, nevertheless, keeps at her work, and continues bright and cheerful.

MISS HUBBARD reports that she and Miss Bolton are living in what they call their "garden house." Miss Bolton finds her health much better there. This makes room for Miss Knight, a friend of Miss Banks, who is staying with them just now. She reports that the classes are well attended, and the women are returning as well as the children, having apparently got over their scare of last spring. She mentions that since she has been in Morocco she has never had such interesting visiting as at the present time. People in the houses are constantly asking for the Word of God, so that instead of having to wait and try for an opportunity to speak, as they have so often done in the past, they have a ready attention.

DR. ECCLES, who is still absent in Italy for his health, has been on a visit to Rome. He says: "The more I see of Italy, the more I am saddened by the tremendous hold which Rome has over its people." In visiting St. Peter's he was greatly struck by the idolatry and mummerly going on there. In one part of the magnificent edifice there was a performance going on in a large side chapel; from eighty to one hundred priests of various orders and costumes were engaged in it. Most of them, elderly men, were apparently but little concerned with what they were doing; some were lolling about, others smiling and chatting to one another. None seemed devout worshippers. There were, however, some women about the building who appeared to be earnestly pious. The kissing of the wearing-away toes of the image of Jupiter, now called St. Peter, was childish in the extreme. The brazen or gun-metal toes are worn away more by the wiping away of other people's kisses than by the lips of the devotees.

PASTOR JAMES STEPHENS, M.A., of our Council, has had a sharp attack of influenza, accompanied by a great deal of nervous prostration. We are thankful to say that his health is now improving, and he is hoping to resume his work at the end of January.

BIRTH.—In Tunis on January 9th, the wife of Mr. G. B. Michell of a daughter.

THE LATE MISS A. WATSON, OF ROSETTA, EGYPT.

WE regret to have to record the death of Miss A. Watson, who only in October last returned to her post after a few months' stay in England. She has had one or two slight feverish attacks since her return, and on January 1st became ill with what she and her fellow-labourer, Miss Van der Molen, thought was quinsy. Rosetta being some forty miles from Alexandria, it was not easy to get advice or help; but as she grew worse she was ultimately taken to the hospital there, and had the skilful attention of Dr. Morrison, and the best nursing. He, however, at once saw that it was a case of virulent diphtheria, and that there was but little hope of recovery. Everything was done that could be done at that stage, but without avail, and she passed peacefully into the presence of the Lord at 3.30 p.m. on January 9th. The next day the funeral service was held at the hospital chapel. It was conducted by our good friend Mr. Finney, of the American Presbyterian Mission, her fellow-missionaries being the mourners. At the cemetery a further service was held, where some forty Christian friends gathered to express their grief and sympathy. Two hymns were sung. First—

My God, my Father, while I stray
Far from my home on life's rough way,
Oh! teach me from my heart to say,
Thy will be done.

and second—

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Mr. Summers writes to say how keenly they all feel this sad bereavement and the loss of a loved and valued fellow-worker. Miss Watson died on her birthday, aged thirty-five. She was in business in London previous to offering for foreign mission work to the Missionary Bureau in 1890.

She seems to have been converted largely through the instrumentality of a friend, Miss Emins, when about eighteen years of age; she was engaged in Sunday-school and other Christian work, as time and opportunity permitted, in connection with the Congregational Church at Kilburn.

For some time her heart was exercised as to offering herself for work in the foreign field, and she at last determined to do so. The Missionary Bureau sent her to the N.A.M., and after spending about a year in Doric Lodge for training, she was accepted and sent out to Alexandria, in Egypt, in April, 1892, as a part of the first band of workers to take up work in that land in connection with this mission.

For some time her energy had to be given to the study of Arabic, as in those days workers did not have any preliminary study of the language at home.

Her first definite work was the commencement of a class for girls, in which she was assisted by Miss Van der Molen and others. This class has gradually grown into a small school, now in the hands of Mrs. Dickens and others, particulars of which are given on another page.

In October, 1897, the number of missionaries having increased, Miss Watson and Miss Van der Molen removed to Rosetta, and opened a small branch station there. The city is almost entirely Moslem, and therefore work there had all the advantages and the disadvantages which accompany the absence of a large European population. It was with difficulty that a house could be rented, not because there were not plenty empty, but because they were afraid to let them to Christians. These sisters toiled on, however, and in the spring of 1899 Miss Watson had the great joy of seeing two men come out decidedly as disciples of Christ. One was a Moslem, the other a Syrian

Roman Catholic. They were both carefully examined by Mr. Summers, and in due course professed their faith by baptism. Thus our sister had two cases in which she was mainly the instrument in God's hands of distinct blessing.

In the summer she came home to England, and many friends who met her were struck with the progress she had made in spiritual life. She had always been cheerful and agreeable and ready to serve others, but she seemed to manifest increasing faith and joy, and though naturally disinclined to speak in public, she did so with comparative ease and calmness, and with profit to her hearers. How little we expected that she would so soon be called from us and the work to be present with the Lord!

Her removal presses again upon us the need of new workers. Can we keep open the station at Rosetta? It would seem as though we could not unless our band of workers is augmented. Perhaps our sister's death may be the voice of God to some to offer themselves for His work in South Africa.

It may be well to mention that we have another Miss A. Watson in our mission, who comes from Sunderland. She is stationed at Casablanca, Morocco, and is not in any way related to Miss Watson who has been called home.

MOHAMMEDAN BROTHERHOODS.

MR. W. POPE, of Soussa, has supplied us with an article on the above subject, from which we have taken the following.

The duties prescribed for the ordinary follower of Mohammed are comparatively easily performed. In this respect he is a great contrast to the disciple of Jesus Christ. The Mohammedan obeys the rules laid down for him, and complacently feels that he has done all that could be required of him—his good deeds will be placed against the evil ones, and anything extra will make additional weight in the scale of merit. But the Christian never can do anything extra. He, when he has done *all*, must say, "I am an unprofitable servant."

It is required of every good Moslem that he—

- (1) Repeat the creed,
- (2) Pray five times a day,
- (3) Keep the fast of the month Ramadhan,
- (4) Give alms,
- (5) Go on pilgrimage to Mecca, if possible.

It is not surprising that the ordinary Moslem finds this insufficient to awaken within him earnest thought and deep emotion. There is no singing in the mosques, nothing to stir the heart of the worshipper—nothing but an everlasting repetition of the same prayers from the Koran, the same sacred formulæ, the same genuflections, the same washing of the feet; the silent return to the temptations of daily life. No wonder that the majority seek something more inspiring! This they endeavour to obtain by joining one of the brotherhoods which are numerous enough amongst Mohammedans. There are six principal ones in Algeria and Tunisia—

- (1) Kadyria.
- (2) Taiebya.
- (3) Tidjanya.
- (4) Rahmanya.
- (5) Aisaweeya.
- (6) Senusya.

There are dissenting sects amongst Mohammedans, but a brotherhood to be successful should be orthodox. Its members must therefore follow the rules which we have already mentioned, in addition to the prayers and ceremonies peculiar to its own society.

Each brotherhood professes to offer by its mode of worship the quickest means of attaining heart satisfaction, or what the Arab rather seeks, a state of religious ecstasy or exaltation.

There are seven stages on the road to this state of exaltation, and according to the disciple's fervour will be his swiftness in reaching the longed-for goal.

In every brotherhood the first thing is to accept the *Treeka*, or the "Road," and the second is to learn the doctrines. The remaining five stages before becoming "a perfect soul" are—

The impassioned or excited ecstasy,
The ecstasy of the heart,
The ecstasy of the immaterial soul,
The mysterious ecstasy,
The ecstasy of absorption.

These are to be reached by fastings, watchings, and prayers. As the believer advances he takes different names, so that others may know what stage he has reached. At first he is only a "disciple," then he becomes an "aspirant," a desirer after God. The third stage is that of "*fakir*," which signifies, according to the Moslem theologians, "a man reduced in himself to nothingness." Higher than this is the "*Soufi*," "he whom God has chosen to become the object of His love." A *Soufi*—a man pure in heart—when advanced somewhat in this stage, may have revelations and visions that he will recognise as coming directly from God. The ignorant have revelations, but are not sure whether they are from God, or are merely hallucinations of the devil. The *Soufi*, when he reaches this point is called a "*Salek*"—"one that walks towards the end in view," that is, God. The next stage is that of the man "drawn" to God. He rejoices continually in a state of elevation. It is then that he becomes either a "holy fool" or a "sacred teacher." It is then that he is said to be full of the spirit of Mohammed. There is one stage higher, in which a man's desires are supposed to become like those of God. In this the soul loses its individuality, and is absorbed in "*Nirvana*"—God.

From this we can better understand the idea of the Arab who joins a brotherhood. He desires to reach the highest state of spiritual existence, and each society promises the certainty of his doing so, if its rules are diligently followed. By considering some of these we shall see how hard it must be to become a "perfect soul," and how small must be the number of those who attain to this height of glory. We have never known, nor even heard, of any one who reached a higher stage than that of "holy fool." These may be found in most really Arab cities. They live on charity, though they never beg; and sometimes, especially in Morocco, they may be seen running about the streets in a state of complete nudity. Very few wear any covering on their heads, and those that belong to the *Aisaweeya* are sometimes dangerous.

We shall now notice the formation and ritual of some of these orders.

The Kadyria was founded by a man born near Baghdad in A.D. 1078, Si-Mohammed-Abd-El-Kader-El-Djilany by name. He is said to have lived to be nearly ninety years of age, and to have been remarkable for his sweetness of character and kindly love. He not only founded what is to-day one of the largest and most prosperous orders, but beggars, in asking for charity, use his name more frequently than that of any other saint. It is said that he had a great respect for Jesus Christ on account of His wonderful love, and it is a remarkable thing that his followers to-day manifest more regard for the Lord Jesus than do other Moslems. It is held by many teachers that in heaven the place next to Mohammed is occupied by this saint. In the province of Oran alone may be found more than 200 tombs and mosques dedicated to him. His name is in every one's mouth—the workman as he lifts a load, the soul in trouble, the beggar asking alms—all plead "Sidi-Abd-El-Kader."

A full account of the ritual of this order would be very long, and perhaps uninteresting; but some particulars may be mentioned.

The members of the brotherhood must—(1) Repeat the confession, "There is no god but God," 165 times after each of the five prayers of the day.

(2) Repeat "May God pardon me" 100 times.

(3) Repeat "O God, give the blessing to our Lord and Master Mohammed in quantity ten thousand times greater than the atoms of the air" 100 times.

The one who prays must sit cross-legged on the floor, the right hand open, palm upwards, on the right knee, the left hand lying on another part of the left leg. In this position the first thing the man must do is to enunciate calmly and slowly the name of God, until all evil thoughts—thoughts of persons, things, time, and money—are got rid of. This will be from 1,000 to 2,000 times. Especial stress must be laid on the last syllable—"Allah-ou." Then, turning the head from left to right, he must repeat "Allah-a" until good thoughts come. Finally, bowing the head, and letting go all good thoughts, he must say "Allah-ee" until but one thought absorbs the mind—God.

The "initiated," who give all their time to prayer, fasting, and study, have to do much more than this. They first have to undergo a complete washing, and pray twice the ordinary prayers; then, seated before the Sheikh in a praying attitude, he recites some very long prayers, and makes a statement of faith. The Sheikh then cuts off two locks of hair from the head of the novice, saying, "May God thus cut off all unholy thoughts!" Replacing the cap on his head, he says, "May God thus crown thee with His favour!" After this he gives him a cup from which to drink, and recites certain verses of the Koran. The neophyte must also learn a lengthy catechism. He is shaved and clothed with a mantle belonging to the brotherhood. He is then examined in the catechism, and initiated into the revelations of the order. A lot of curious interpretations are then gone through concerning secret names and ideas which the novice has to learn. For instance—

"How many letters are there, and what are they?"

"Four—*t, m, h, and n.*"

"What is their signification?"

"The first, *t*, means *trab* (dust), and signifies that the companions of the carpet must be low as dust.

"The second, *m*, means that we must be pure as '*ma*' (the water).

"The third, *h*, means *houa* (a sweet zephyr, to breathe on those around us the breath of life).

"The fourth, *n*, indicates that we must be *nar* (fire), to consume the perverse and evil."

In Algeria alone may be counted about thirty schools, 370 Chiefs, and over 15,000 Brethren belonging to the order of the Kadyria.

(To be continued.)

MISS MELLET, of Fez, reports to us the death of one of the late Miss Herdman's colporteurs, named Hamamd El Hassenwy. He passed away, after being ill for some little time, on December 13th, trusting in Christ as his only Saviour. When asked if he was afraid to die, he answered: "Why should I be afraid when I know that Christ has taken away all my sins?" Almost his last words were: "Jesus Christ, my Redeemer and Saviour." On another occasion, when his mind was a little wandering, he was asked to eat something, but he shook his head, and replied that he would not eat anything more until Christ the Son of God would come. His wife feels his loss very much.

Morocco.

VISITING IN CASABLANCA.

BY MISS L. SEXTON.

Nov. 1899.—The numbers coming to the dispensary day by day are gradually increasing, and so are the open doors for visiting; one leads on to another, so that it is getting very

at all kind to her; in fact, one of them threw something at her and tried to kill her in a fit of passion some time ago. True, she is very well off, and has nearly everything that is supposed to be dear to a Moorish woman's heart, but money cannot buy happiness.

A Jew came to the dispensary one morning saying that his wife was ill, and would I come and see her. I found her, a delicate-looking girl of eighteen, in a damp and wretched house in the Jewish quarter, lying on a mattress on the floor, with her *third* child, a baby a few days old, in a little wooden cradle



BAB EL MARSHAN, TANGIER.

The gate to the left leads to Hope House and the Eastern Telegraph Office, the central gate to the Corn Market, and that on the right to the town.

hard to find time to go to old friends as frequently and regularly as one would wish. "Senora, you are always in a hurry," said Lilla Zahara, a very old acquaintance, last time I saw her. "I am wearying to see you, but you come so seldom, and stay such a little while now." There *was* a time when she received my visits on sufferance, and never seemed to take the least interest in the Gospel; but since her beloved and only daughter died she has seemed to welcome "the words of Sidna Aisa," as she calls it, and find comfort in them. Poor Zahara! she is very lonely. Her two grown-up sons are not

beside her, and several other children, her own and the neighbours', squalling around. She was very weak. No wonder! Dr. Oliver sent her a tonic, and she soon got better. The last time I saw her, about a fortnight later, she was up and doing the family washing. She eagerly left her wash-tub and brought a little rickety stool for me, while she and a neighbour came and seated themselves on the old mattress. "Tell her just what you told me," she said, pointing to her friend, "about Sidna Aisa, you know. Listen! they are God's words," she said to her companion. And each time

she has heard, Misooda's eyes have brightened. "It is good, it is good," she says.

Fatima is a slave-girl. She was a bright, merry damsel of about sixteen or seventeen when first I knew her. She had a good, kind mistress, lived in a nice house where there were several other slaves, and was always happy and gay. But dark days came, as dark days always will, and Fatima was no exception. She had a little baby, but it died, and presently Fatima became very ill. She got worse and worse and worse, until Lilla Rockeya, her mistress, not wanting to lose a valuable slave, for she was worth a lot of money, sent her to Dr. Oliver to see if the "Nazarene" doctor could not work some marvellous cure. But she had been left so long that it had really become a very serious case, and Dr. Oliver feared blood poisoning might set in. However, she was put under chloroform and examined, and after great care she seems now well on the road to recovery. That used to be rather a hard house to visit—there was so much bigotry to contend against—but it is not so now. Lilla Rockeya was actually anxious for a "Nazarene" to visit her nephew, who was dangerously ill, and "talk to him about Sidna Aisa, but if you think he is going to die, don't tell him so, don't tell him so," she said. "He will be so frightened; death is so awful. Who does not fear it? All the sons of Adam do." "Not all," I replied, "for God the Merciful, the Compassionate, has through Jesus Christ provided a pathway through which mankind may escape the terrors of death; and if they turn from their sins and believe in Him, He will deliver them from the power of Satan." "Do you not fear to die," she bluntly asked. "No." "Wonderful! wonderful!" she cried. "Go and repeat your words to Sidi Bushibe (the sick nephew), but mind, if you think he is near to death, don't tell him." So she sent one of the slaves to show the way, for it was some little distance. I do think he is dying, but of course I heeded her warning. However, he has listened with great interest to the Gospel. Perhaps he realises his danger, and the uselessness of empty forms and phrases, for certainly, though the name of God is often on his lips, not once has he mentioned the false Prophet. "Yes, I am a sinner," he said, "but the God who created me, He will give me an entrance into Heaven." "God is Merciful and Compassionate, it is true," I told him, "but He is also holy, and cannot look upon sin. How can you, then, with a heart full of sin, stand before a Just and Holy God?" And although his breath was coming and going fitfully, and he could hardly speak, he anxiously listened to the story of redemption, his young wife sitting by him, and fanning him all the time. Yesterday, when I went again to see him, he was worse.

THE TULLOCH MEMORIAL HOSPITAL.

"EMMANUEL" BED.

MISS CRAGGS writes:—

"They are so much alike, these patients of ours! At least, they seem so, and it is seldom that proud Moslem reserve breaks down sufficiently to disclose to the 'Nazarene' any part of the individual life-story. Very ordinary sick folk—just Mohammedans! But each represents a soul that has been privileged from amongst the millions of its fellows to be one of the few who will hear that 'Christ Jesus came into the world to save sinners.'

"The occupant of Emmanuel Bed, Abd Erkahman, came with a recommendation from the English doctor. When about to shoot a dangerous dog (with characteristic Moorish carelessness), his gun exploded in his left hand, shattering the limb."

The Mohammedans believe that any part of the body mutilated on earth will remain so in heaven; consequently, this

man would not have his hand amputated, and preferred to suffer months of pain while it was healing without this operation having been performed.

He was discharged from the hospital, but had to be re-admitted, and Miss Craggs tells us: "His attitude towards the Gospel changed gradually from that of utter indifference to increasing interest, until no more earnest hearer or careful learner was found in the ward. This told for good upon fellow-patients, to whom he would readily explain the leading doctrines of Christianity. His gratitude was hearty, and his intelligence extremely pleasing.

"Will not the donors who have had the privilege of supporting him so long as an in-patient continue earnestly in prayer that the oft-told story of the cross may be received in life-giving power?"

Algeria.

CHERCHELL: AS IT WAS AND AS IT IS.

BY MISS H. D. DAY.

JULIA CÆSAREA, upon part of which city the little town of ChercHELL now stands, held an important position in both Pagan and early Christian history. It was made the capital of Mauritania by Juba II., who married a daughter of Anthony and Cleopatra in the year 26 B.C.

For 300 years Mauritania was prosperous, and in the third century the African Church was at its time of greatest trial and glory. Its members were full of fervour and devotion, and tradition tells that in the theatre and hippodrome at ChercHELL, of which buildings traces may still be seen, men and women suffered death sooner than deny their faith in Christ. A conference was held in Julia Cæsarea to discuss the Donatist controversy.

Icosium (Algiers) was but a mere station on the coast, while Julia Cæsarea was the capital of the country. Now the rôles are reversed. Algiers has a population of about 100,000 and ChercHELL but 4,000 inhabitants; yet ChercHELL has many attractions. To the archæologist the ruins of its ancient palaces and temples are of lasting interest, and to the ordinary traveller its comparative freedom from bigotry permits a closer view of the particular features of Arab life than can be seen in other towns.

An amusing tale is told by the old people of the taking of ChercHELL, soon after the conquest of the country. The story runs that a pirate galley attached to the port of ChercHELL saw a European vessel in the distance, went after it, and captured it, to find that its cargo was only potatoes. This act of piracy brought the French along, and so, says the song, "ChercHELL was lost for a sack of potatoes." A good thing, too, they think now, for before the French ruled the country "might was right."

At the arrival of the French soldiers, many of the inhabitants fled into the interior, some never to return. Their houses became French property, and we still find French and Arabs living next door to one another. This mixture of the native and European elements, the children playing together in the streets, has freed the Arabs in ChercHELL from the ordinary prejudice against the "roumi," and when we settled there in December, 1890, they seemed ready for the Gospel.

Our Sunday-schools were well attended, and we have now about two hundred names on the books. Visitors to the town seem surprised, and ask, "Is it possible the parents know their children attend your classes?" "Do they know you are seeking to make Christians of them?" "What about Moham-

medan bigotry?" We can explain the parents' willingness in two ways: either they are so used to European contact that they do not mind, or, as we know is the case with several, they appreciate the change in their children's characters, and recommend other mothers to send theirs.

There are two Arab schools, the sounds from which could not fail to attract a stranger's attention, be it the hoarse shouting in different keys of the boys learning their daily task of verses from the Koran, or the cries and sobs, with promises never, never to do it again, of some little truant, as the master punishes him, beating him on the soles of the feet with his slipper or cane.

Fathers who desire their boys' welfare either put them to school or apprentice them, but these are the few, and the children thus employed feel ill-used that they are not allowed to sit about in the streets playing cards and idling, as most of the boys do, so they play truant, and then they get "felucats."

The bakehouses are amusing. Every few streets has its Arab bakehouse, which about ten o'clock is teeming with life. Passing the doorway, we hear a buzz inside, and looking in we see the big oven on a level with the floor, the baker a little below, and in front of him the floor boarded about 12 feet by 4 feet. Upon this the children place their bread, and then they adjourn to a seat to play while it cooks. We hear recommendations that are enough to drive the poor baker wild—"Sidi, here's my bread; my father says it was too dried up yesterday" (etiquette does not allow the mother's name to be mentioned), "Sidi, father says he likes his bread harder baked," "Sidi, put my bread in *at once*; it has risen too much, and is turning sour," and such-like speeches, all delivered at once, to which the man pays no attention, as he shovels the round, flat loaves into the oven, unless, indeed, they get too much even for him. Then he will quickly turn his peel round, and with the long handle lay about him right and left, while the children scatter helter-skelter.

While putting loaves in, he is also taking others out, and his eyes are open to see that each child gets its own bread back, the marks to the uninitiated being rather obscure. He has a little apprentice to help him, and his life is a hard one, for he has many masters to please, and he suffers for the children's naughtiness.

All at once a scream and curses on somebody's parents and grandparents and ancestors tell you that there is a quarrel going on, and the other children leave their bits of playthings and their babies to go and watch, and perhaps join in the fray. If it becomes too noisy, the baker interferes with his peel, and they go off to finish it in the street. Then some little girl may hear a banging with a stone or a stick on a door near, and say, "Fatima Zohra, your house is breaking the door because you have not been in for the bread." Fatima Zohra directs her steps towards her home where her mother, not being permitted to go into the street and lift up her voice to call her child, is banging on the door, and cursing the child, and threatening vengeance on her. Fatima Zohra does not venture within reach, but says, "Pass the bread out to me," and when she takes it home cooked the mother's anger has passed off.

Situated between the mountains and the sea, Cherchell is reached by a three hours' drive in the diligence, after four hours of railway travelling from Algiers, making altogether a journey of about seventy-two miles. The drive is a delightful one. At every turn there are "bits" which would attract the artist's eye—the purple of the mountains and their light and shade, or the green valleys and the plain that meet the view as one emerges from the forest of pines. The cries of the driver, which at times sound so weird, the groups of natives that one passes, the bright sun and blue, blue sky, make one ask, "Can it be we are only sixty hours' journey from England?"

Egypt.

EXTRACTS FROM LETTERS FROM WORKERS IN ALEXANDRIA.

MRS. DICKINS.

Dec. 8th, 1899.—"I reopened the school on the second of October, and was alone in the work, until Sitt Adma returned to me on the twelfth of the month. The children came back in good numbers, and I was much pleased by their satisfactory behaviour, and especially grateful to our Heavenly Father for the return of our elder girls. Definite prayer had been offered on their behalf, as their parents felt that they were too big to come again to school. I visited the mothers, and urged upon them the great good their girls were receiving, and prevailed upon them to let me have them at least another term. Their willingness to do so was a direct answer to prayer.

"The great change that has taken place in the conduct of the girls in reference to their Scripture lessons is a source of much encouragement to us. They never now refuse to repeat verses that speak of our Lord Jesus Christ, and it is good to know how much of God's Word they have in their memories, besides many hymns. They know whole chapters without a mistake.

"Our average daily attendance during October and November has been forty.

"We are also very much cheered in our visiting. Miss Float and Miss Tiptaft visit on alternate days with our Bible-woman, Adma, and I go each Wednesday. We are teaching four young women to read. I am able now to read and pray with the women much better than formerly, for they understand our work and motive in visiting them. At first they were suspicious of us. We visited and explained the Scriptures to 144 women in October, and to 201 in November.

"I am greatly cheered and helped by the presence and service of Miss Float and Miss Tiptaft, and by all the tender mercies of our God in our difficult work."

MRS. FAIRMAN

tells us that the school is now open in the afternoons as well as in the mornings, so that the children are more constantly under their influence. The average afternoon attendance was thirty-seven.

MISS K. E. FLOAT.

Dec. 6th, 1899.—"On Tuesday morning, October 31st, we awoke to find ourselves in the harbour at Alexandria, and soon afterwards we were on deck, and could see our friends waiting to receive us. It seemed strange at first to find ourselves really in this land of Egypt, which we had for so long looked forward to seeing.

"In two or three days Miss Tiptaft and I settled down to study with a good teacher, and began a little visiting with Adma in the afternoons, besides giving a short time to helping in the school. At present we feel rather useless at both, but if the people are not yet able to learn much from us, we feel that it is beneficial to ourselves to be with *them*. The elder girls in the school are very kind, trying to tell us the names of things, and helping us all they can.

"It is exceedingly interesting to go into the homes of the women, and see how their lives are spent, although there is much to make one sad. They seem so satisfied with their lives as they are, and appear perfectly contented. When visiting the first time we went into a house where there were two women said to be possessed with evil spirits. They were beating themselves, and knocking their heads against the ground, while others sat round, playing tambourines and laughing. Another house we visited was that of a poor

mother who had a sad tale to tell about her son having gone away. She was very troubled about it, but when she had finished, Adma told her the story of the Prodigal Son, to which she listened with deep interest. Before leaving the house, the woman brought out a tray upon which was a dish of jam, and did me the honour of holding a spoonful of it for me to take!

"On two occasions the women said, when told that I had just come out, 'The light of heaven has come to us.' They did not know that it was the Light of Heaven we sought to bring. Will you pray that His light may soon illumine their darkness? Pray, too, for me, that I may be helped with the language, and above all, be kept in close communion with God."

OUR MOSLEM GIRLS' TREAT.

By MISS B. M. TIPTAFT (*Alexandria*).

How we wish that all the dear friends who are interested in the work amongst Moslem women and girls could have been with us at our treat this Christmas! It was held on the twenty-seventh of December. Our big, bare hall on the ground floor had been made quite pretty with palm-leaves, ivy, and bright-coloured balls.

The entertainment was to open at two o'clock, but soon after mid-day the children began to arrive, and take their places on the raised platform prepared for them. They made a pretty picture in their gay dresses, and were quite a contrast to their mothers and other grown-up relatives, who were all covered up in their black cloaks, and kept their faces veiled. In front of the children were seated our English visitors. The first hymn was "Hark! the herald angels sing," in Arabic, and only for the strange language we could almost have imagined that we were in England again. "Ring the bells of heaven" also sounded very homelike. "Oh! how I love Jesus," and a weird minor Arabic air, though less known, were none the less appreciated. But what was the most touching of all was "Gentle Jesus," sung in English by about eight of the older girls. How our hearts went out in prayer that the time might come when those words would be said in sincerity and truth. One girl, when learning the hymn and having its meaning explained to her, exclaimed, "God forbid that we should say such words."

She was, however, very proud to be able to sing it in English. But hymns were by no means the whole of our programme. Passages of Scripture—Matthew ii., Psalm i., the Ten Commandments, and others—were correctly and nicely recited either by the whole or part of the children. Drilling formed a very pleasant close to this part of the proceedings.

Then our English visitors went upstairs for tea, and the Arab women and girls had also some refreshments. After this they were greatly interested by a display of magic-lantern pictures, which Mr. Summers gave them. At first there were pictures of ordinary interest, but afterwards Bible scenes were illustrated, and from these the Gospel was preached. God grant that some word may be found to have brought forth fruit.

The prizes came next, and each child received some gift. Many English girls might well have been proud of some of the things, which the kindness of so many friends enabled us to give them. The seven eldest girls received nicely bound copies of the Scriptures in their own language, the gift of Mr. Summers. How many prayers followed those books as, one by one, the girls received them! And, so far, these prayers have been answered, in the fact that all these girls have been permitted by their fathers and brothers (some of whom are bigoted Mohammedans) to take the Bibles to their homes.

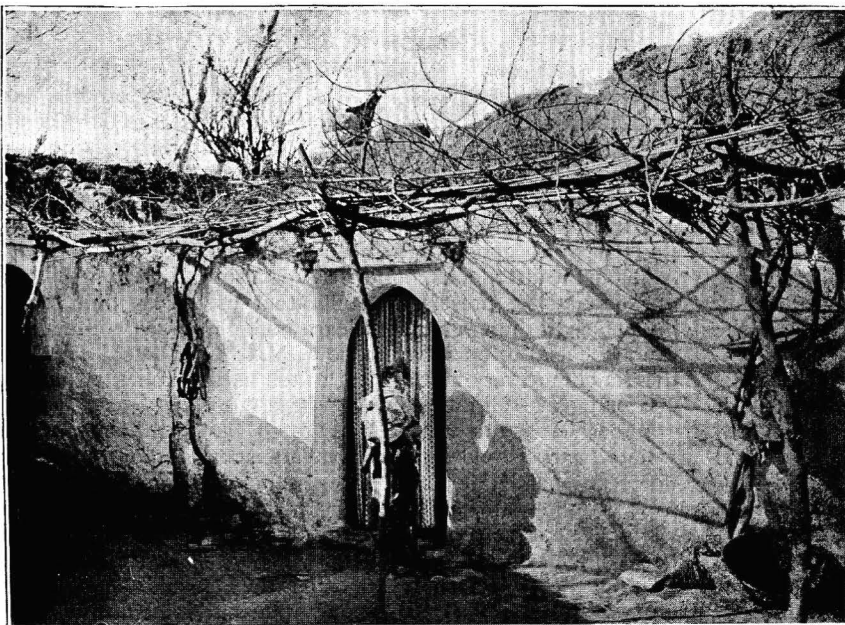
Last, but not least of the day's pleasures, was the Christmas tree. Lighted up with coloured tapers, and with all sorts of sweetmeats, dolls, toys, and fancy decorations hanging from its branches, it had formed a great attraction to many pairs of eyes. But it was soon stripped of its beauty, and then it was time for all to leave.

Oh! that these times of real, pure enjoyment may so write themselves on the memories and hearts of these girls that, in days to come, when they are shut out from such things by the cruel bonds of Islam, the remembrance of them and the teaching from which they are inseparable may be a means of comfort and true blessing to them!

Mr. Summers tells us of a cheering sequel to the girls' treat. "Two of the girls who received Bibles were afraid to take them to their homes, lest their fanatical fathers and brothers should destroy them, so they were allowed to leave them in school and use them there. However, on the next day they were given permission to come for them and take them home. Since then we have heard that the fathers of these two girls—two very bigoted Sheikhs—are now studying these very copies of the Scriptures together, and that one of them is comparing his copy with the Koran. This is a great answer to prayer, and I mention it as an encouragement to our dear friends to be more instant than ever at the throne of grace."

OUR ILLUSTRATION of the native house in Tlemcen reminds us that the province of Oran is now without any missionary to the natives.

A paragraph has recently appeared in *The Life of Faith* that a leading Roman Catholic dignitary in the province of Oran has withdrawn from the Church of Rome, and seems to have really received the truth in his heart. He is weary of masses and sacraments and empty shams, and desires to know Christ alone. If this account is correct it would seem as though the Lord Himself were working, although the missionaries have retired, and is here answering prayer in a way little thought of.



A HOUSE NEAR TLEMCCEN.

KARL GOTTLIEB PFANDER, D.D.

MISSIONARY TO MOSLEMS.

A CONSEQUENCE of being truly one with God is sympathy with all others who are similarly united to Him. The true servant will be interested in every department of his master's business; but a special interest will naturally attach to that part of the work which most resembles his own. It is for this reason that we give some short notes on the life of Pfander, who was one of the foremost of missionaries to Mohammedans.

Some men have become great in spite of themselves, on account of their circumstances; others have become great in spite of their circumstances, on account of what they were themselves. Pfander's place seems to lie between the two extremes. Although born in comparatively humble circumstances, and engaged for a time in his father's bake-house, his aptitude for learning was soon discovered, and he was sent to school that he might study Latin. Here, as well as at home, he had the advantages of Christian influence and training, and, although not at that time converted, he was an honest and industrious boy, and already had the desire to become a missionary. After his conversion, he was oppressed by a feeling of his own unworthiness for such a calling, but the longing became stronger and stronger, and at last "it came to him, that he was to believe like a child, and he would be endued with strength for his great work." In simple faith, therefore, he went forward.

After about five years' training at the Missionary Institute at Basle, he was sent in 1825 to Shusha, in Georgia, where a mission to Mohammedans had been commenced two years before, and where several missionaries were already stationed. Here Pfander, who was then only twenty-two years of age, had to learn three languages, and was sent to itinerate with a friend, Zaremba, amongst the Moslems in the neighbourhood. It was not easy work. Preaching, as they had done in Germany, did not prove a successful way of reaching the people. It was necessary to devise some other means. They must be convinced by argument. Pfander found, as other missionaries have done, that in order to gain the people's attention he must understand them, and be able to converse with them in their own style. He diligently studied their peculiarities of mind, as well as their books, and assimilated their ideas to a wonderful degree. One of the immediate results of this was the issuing of a little pamphlet, which showed especially God's requirement of holiness and man's incapacity for it, and that these facts, when combined, show the necessity for a super-human Mediator and Saviour. This pamphlet was afterwards revised and enlarged, and under the name of "Mizan-ul-Haqq," or "The Balance of Truth," it is now one of the principal books used by Christian missionaries in controversy with Moslems.

In 1829 Pfander accompanied Mr. Antony Norris Groves, an English missionary, brother-in-law to George Müller of Bristol, to Baghdad, in order to acquire Arabic, and during the next few years he made some long and adventurous journeys to Persia and elsewhere. In these countries direct preaching was forbidden, but he saw that much might be done by distribution of the Scriptures and other books, and by the consistent lives of missionaries, who, he considered, should on that account remain some time in the towns which they visited.

Soon after returning to Shusha, after a visit to Europe, the missionaries were told by the Russian Government that all their evangelistic work must cease. They therefore determined to find some other sphere for their labours. It was decided that Pfander should go to India, and after waiting at Calcutta for some time, he was finally located at Agra.

Before leaving Shusha, he had written three other books,

which dealt with Sin and Salvation, the Divinity of Christ, the Trinity, and Inspiration. He found that the learned Indian Mohammedans studied the works of German and English rationalists, and many were the controversies, both written and spoken, which he had with them. He had the joy of seeing that his work was not without result—several confessed conversion, and by their lives proved that they were truly followers of Christ. But he did not believe that missionaries should judge their work by results; he thought that they should preach the Gospel only for the glory of God and the good of men.

Peshawar later on shared in the labours of this remarkable missionary, and there he wrote what he hoped would be his last reply to the sceptical Mohammedans, for he believed that he had now answered all the arguments that could be brought forward from the rationalistic literature.

Dr. Pfander's last missionary work was the recommencing of the Church Missionary Society's mission in Constantinople, a city where his books must have excited considerable interest, as he heard on arriving there that an answer to "The Balance of Truth" was in the press. Success attended the mission, and some Turks were seeking baptism, when the Government interfered. The work was continued, but it was amid many difficulties.

In the spring of 1865, Dr. Pfander returned to England on account of his wife's ill-health. How little did he think then that before the year had closed he himself would have passed into the presence of his Master!

Those forty years of untiring service should stimulate those who are now fighting the same fight, for, let them remember that theirs is the same faith and the same Captain.

"The Crown, the Crown, ah! who at last shall gain it?"

The Cross a Crown affords.

Press on, press on, with courage to obtain it.

The battle is the Lord's."

R. I. L.

IN DUE SEASON.

BY THE LATE GEORGE MULLER.

To a greater or less degree we all need, at some time or other, to have our eyes directed to the truth contained in this verse; sooner or later there come trials of our faith and patience in connection with our service; therefore we need to see that we do not lose sight of the positive promise. He has made to all engaged in any way in labour and service for the Lord. "Let us not be weary in well-doing," whatever our work may be, "for in due season we shall reap, if we faint not."

Remember, "in due season," not at the time you would think the best time and the most suitable time, but at the Lord's time, which is always the best time. That is the due season, and in the due season we shall reap, if we faint not.

Our business is to give ourselves to prayer, in order that we may be kept from fainting. And patiently, believingly, we shall go on in the Lord's service, for in God's time, most assuredly, the due season will come.

MISS GREATHEAD, writing from Fez just after Christmas, says: "We miss Miss Herdman and Mrs. McLeod very much; such a change from last Christmas, so many things remind us of them. I have started the sewing class. It is difficult to keep a hold on the married ones, as some move away into places where we are not allowed to enter, because some saint is buried there; others into houses where we are not known; yet there are very few houses where we do not find a welcome. In some of the homes where there has been sickness they will say, 'Mind you come and see us after we are better.'"

TO SUPPORT A MISSIONARY. HOW MUCH DOES IT COST?—The answer to this question must depend on what is meant by the word support, and we fear that sometimes a wrong idea gets abroad through the word being used in one sense and understood in another. The following is an estimate of the average cost for a single lady, living simply:—

Board and Clothing, etc.	£
Board and Clothing, etc.	50
Rent	13
Teacher	5
Annual Share of Furlough	7
Total	£75

In addition, there are expenses of the work and general maintenance and management of the Mission, which bring the total cost to little less than £100 a year. Those who find £50 a year for a lady missionary only support her, therefore, so far as her board, etc., are concerned; about another £50 needs to be supplied from other sources.

The cost of a single gentleman, living simply, may, on the average, be estimated as under:—

Board and Clothing, etc.	£
Board and Clothing, etc.	65
Rent	13
Teacher	5
Travelling	7
Total	£90

This, again, does not include a share of expenses of work and administration, which brings up the amount to about £120.

The cost of a married couple, living simply, may be estimated as equal to a single gentleman and lady together, that is, at £165, or, including expenses of work and management, at about £220 a year. If there are children, an increase in the estimate would be necessary. The allowance in the estimate for expense of Mission work is for matters of an individual character, and does not include heavy items such as Medical Missions, hire of halls, etc.

VARIOUS CHURCHES, COMMUNITIES, AND FRIENDS have kindly undertaken the support of a missionary, but there are about forty or fifty of our workers for whom no special provision is made. It often adds interest for a church or school or group of individuals to have a missionary that they can call their own representative, and it is an incentive to increased liberality to have a definite sum to raise. We should be glad to hear from any friends, who would like, either individually or collectively, to take up the support of a missionary, either a married couple, single brother or a single sister, a native helper, colporteur, or a Bible woman, or the support of a hospital bed. The amounts required for these various purposes would range upwards from £10, £20, £30, £65, £100, to £200, so that a choice might be made according to the amounts that it was felt could be given.

MISS TURNER, of Tunis, has been decidedly poorly for some time, and she and Miss Johnston have paid a visit to Malta. They are due home for furlough during the approaching summer. We trust that the change may set Miss Turner up. The strain upon the nerves in working in North Africa is considerable.

MISS BAGSTER has not been very well since her return to Sousa, so she and Miss A. Cox have been staying with Dr. Churcher for a little change.

OUR MONTHLY RECORD, "NORTH AFRICA."—We shall be very glad if friends will do what they can to increase the circulation of our paper, as by this means a wider interest in the needs of North Africa will be aroused. The following instance is evidence of how much good may be done by such effort:—

A gentleman who is interested in the Mission gave a copy of NORTH AFRICA to a friend. As a consequence, he sent a donation of £15 to the Mission. When the receipt was returned to him with a little book, he was still further interested, and sent £35 more, making £50.

Some time later he sent another £50, and then wrote again to say he did not think he was likely to live very long, and would like to give a third sum of £50, which he did. Thus, as the result of giving away a copy of NORTH AFRICA, £150 was received by the Mission.

In other cases the distribution of the paper has led to people offering themselves for work in North Africa. Some of our friends undertake to receive and distribute or sell a dozen copies every month; in such cases we supply them at a reduced price. The cost of the paper is 1s. a year, or, post free, 1s. 6d. We send it free to donors and friends of the Mission, but if they are disposed to pay for it we are very thankful to receive their subscriptions. The cost of production is considerable, amounting altogether to about £300 a year, and the only way in which this cost can be reduced to any appreciable extent is by securing a larger sale. Those who may not be able to help largely financially might really do a very important work for God and for North Africa by endeavouring to help in this way.

MISS HODGES, writing from Oran, mentions the death of a Jewess, the sister of her former servant. The latter gave clear evidence of conversion some years since, and is, I believe, still walking well. This was an elder sister. The last time Miss Hodges saw her she assured her before others of her faith in the Lord Jesus as her Saviour. When Miss Hodges asked if there was anything she could do for her, she said: "There is something you can do—you can pray for me." And her last words as she left her were: "Do not forget to pray for me." Before passing away, she asked for Miss Hodges again and again, saying, "I want her to take my two little girls; no one will care for them or teach them as she will." Miss Hodges adds, "How I wish there were some way of doing something for them. Can you suggest anything?"

MEETINGS FOR PRAYER.—At the beginning of the New Year the friends from Kairouan came over to Sousa for a time of prayer and spiritual refreshment. They were also joined by Sidi Ahmed and Madame Gamati, and by Mr. Smaggie, the Jewish convert. Arabic was largely used in the meetings, and someone remarks that it was specially pleasant to suffer a word of exhortation from native brethren.

At the meetings the question was asked—Is it wise in discussion with a Moslem to quote texts from the Koran? As the result of experience, both natives and missionaries came to think that it was not if it could be avoided, though the use of Koranic words and expressions were felt to be useful.

MR. D. COOPER, who is hoping before long to go to Fez, would be glad to be supplied with a photographic camera, and also with a "Blick" typewriter. The cost of the latter is from £8 10s. to £11.

BIRTH.—At Casablanca, Morocco, on Dec. 13th, the wife of Mr. H. E. Jones, of a daughter.

THE NORTH AFRICA MISSION.

North Africa consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara, and has a Mohammedan population of over 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. The country is divided into 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; in September, 1899, it had substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Lارايش. It has thirty-six missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. 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 excellent roads and extensive railways.

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. The Mission has four stations and twenty-four workers; but wide stretches of country still remain to be evangelised.

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.		Alexandria.	
Mrs. MENSINK ..	May, 1890	Miss K. ALDRIDGE ..	Dec., 1891	Mr. A. V. LILEY ..	July, 1885	Mr. W. SUMMERS ..	April, 1887
J. H. D. ROBERTS,				Mrs. LILEY ..	April, 1886	Mrs. SUMMERS ..	May, 1890
M.B., C.M.Ed.	Dec., 1896	Fez.		Mr. G. B. MICHELL ..	June, 1887	Mr. W. DICKINS ..	Feb., 1896
Mrs. ROBERTS ..	Dec., 1896	Miss L. GREATHEAD ..	Nov., 1890	Mrs. MICHELL ..	Oct., 1888	Mrs. DICKINS ..	" "
Miss M. C. LAMBDEN ..	May, 1888	Miss M. MELLETT ..	Mar., 1892	Miss M. B. GRISSELL ..	" "	Mr. W. T. FAIRMAN	Nov., 1897
Mrs. BOULTON ..	Nov., 1888	Miss S. M. DENISON ..	Nov., 1893	Miss A. M. CASE ..	Oct., 1890	Mrs. FAIRMAN ..	Feb., 1896
Miss G. R. S. BREEZE,				Miss K. JOHNSTON ..	Jan., 1892	Miss K. E. FLOAT ..	Oct., 1899
M.B. (Lond.) ..	Dec., 1894	ALGERIA.		Miss E. TURNER ..	" "	Miss B. M. TIPTAFT ..	" "
Miss F. MARSTON ..	Nov., 1895	Cherchel.		Miss M. SCOTT ..	Mar., 1892		
Miss E. A. CRAGGS ..	Mar., 1898	Miss L. READ ..	April, 1886	Miss A. HAMMON ..	Oct., 1894		
<i>Spanish Work—</i>		Miss H. D. DAY ..	" "	Mr. J. H. C. PURDON ..	Oct., 1899	Rosetta.	
Miss F. R. BROWN ..	Oct., 1889	Constantine.		Mrs. PURDON ..	" "	Miss VAN DER MOLEN	
Mr. A. BLANCO, <i>Span. Evangelist.</i>		Mr. J. L. LOCHHEAD ..	Mar. 1892	Miss F. M. HARRALD ..	" "	April, 1892	
Miss VECCHIO, <i>Mis. Helper.</i>		Mrs. LOCHHEAD ..	" "	Bizerta.		Shebin el Kom.	
BOYS' INDUSTRIAL INSTITUTE, NEAR TANGIER.		Miss E. K. LOCHHEAD ..	" "	Miss M. ERICSSON ..	Nov., 1888	Mr. C. T. HOOPER ..	Feb., 1896
Mr. J. J. EDWARDS ..	Oct., 1888	Mr. P. SMITH ..	Feb., 1899	Miss R. J. MARCUSSON	Nov., 1888	Mr. W. KUMM ..	Jan., 1898
Mrs. EDWARDS ..	Mar., 1892	Mr. E. SHORT ..	" "	Sousa.		Mr. A. T. UPSON ..	Nov., 1898
Casablanca.		Algiers.		T. G. CHURCHER,			
G. M. GRIEVE,		Mons. E. CUENDET ..	Sept., 1884	M.B., C.M.Ed.	Oct., 1885		
L.R.C.P. and S.Ed.	Oct., 1890	Madame CUENDET ..	Sept., 1885	Mrs. CHURCHER ..	Oct., 1889	AT HOME.	
Mrs. GRIEVE ..	" "	Miss E. SMITH ..	Feb., 1891	Mr. W. G. POPE ..	Feb., 1891	Miss I. L. REED ..	May, 1888
Mr. H. NOTT ..	Jan., 1897	Miss A. WELCH ..	Dec., 1892	Mrs. POPE ..	Dec., 1892	Miss J. JAY ..	Nov., 1885
Mr. H. E. JONES ..	" "	Djemaa Sahridj.		Mr. H. E. WEBB ..	Dec., 1896	Miss M. COPPING ..	June, 1887
Mrs. JONES ..	Nov., 1896	Miss J. COX ..	May, 1887	Mrs. WEBB ..	Nov., 1897	Miss L. A. LAMBERT ..	Dec., 1893
Miss L. SEXTON ..	Feb., 1897	Miss K. SMITH ..	" "	Miss R. HODGES ..	Feb., 1889	C. L. TERRY, B.A.,	
Miss A. WATSON ..	Feb., 1897	<i>Missionary Helpers.</i>		Miss A. COX ..	Oct., 1892	M.B., C.M.Ed.	Nov., 1890
Tetuan.		M. Mme., and Mlle. ROLLAND.		Miss N. BAGSTER ..	Oct., 1894	Mrs. TERRY ..	" "
Mr. W. T. BOLTON ..	Feb., 1897	DEPENDENCY OF TRIPOLI.		Kairouan.		Mr. D. J. COOPER ..	Nov., 1895
Miss F. M. BANKS ..	May, 1888	Mr. W. H. VENABLES	Mar., 1891	Mr. J. COOKSEY ..	Dec., 1896	Mrs. COOPER ..	Dec., 1897
Miss A. BOLTON ..	April, 1889	Mrs. VENABLES ..	" "	Mrs. COOKSEY ..	" "	Miss B. VINING ..	April, 1886
Miss A. G. HUBBARD	Oct., 1891	Mr. W. REID ..	Dec., 1892	Miss E. T. NORTH ..	Oct., 1894	STUDYING ARABIC, ETC., IN ENGLAND.	
Miss I. DE LA CAMP ..	Jan., 1897	Mrs. REID ..	Dec., 1894	Miss G. L. ADDINSELI,	Nov., 1895	Mr. A. HOPE, Mr. S. FRASER,	
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