

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.

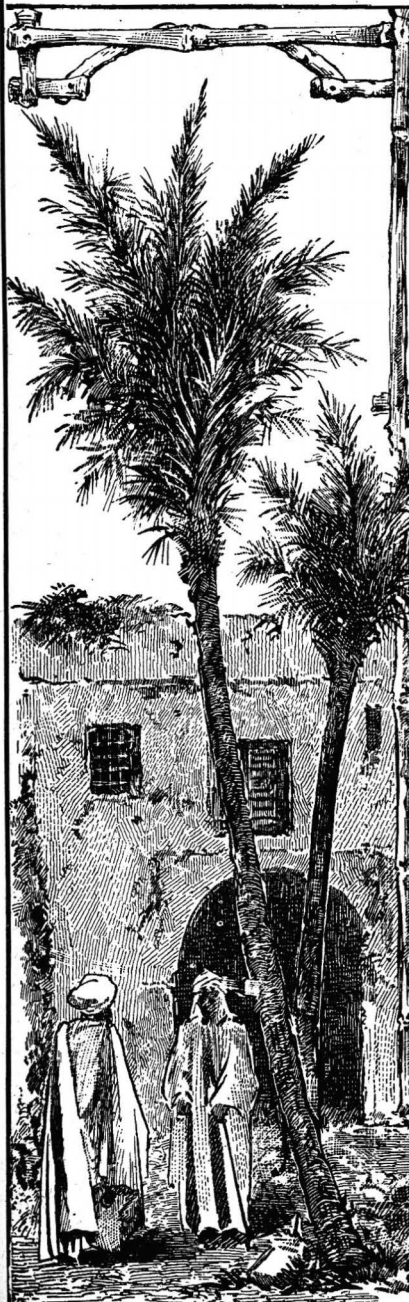
CONTENTS

	PAGE
The Price of Overcoming	25
To the Friends of the North Africa Mission	27
Mohammedan Brotherhoods	28
The Book Shop at Constantine	29
On the Watch.. .. .	30
Extracts from Letters and Diaries	31
Notes and Extracts	34
Mediums	35
The Power of the Cross	36
For the Young.. .. .	36

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

OFFICE OF THE MISSION, 10, 21, AND 29, LINTON ROAD, BARKING.

MOROCCO
 ALGERIA
 TUNIS
 TRIPOLI
 EGYPT
 SAHARA



LIST OF DONATIONS FROM JANUARY 1st TO 31st, 1900.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.			
1900. No. of Jan. Receipt.	£ s. d.	No. of Receipt.	
1 ...4097	0 8 6	16 ...4166	3 3 0
1 ...4098	0 2 6	16 ...4167	0 6 8
1 ...4099	0 10 0	16 ...4168	0 11 0
1 ...4100	0 5 0	17 ...4169	3 3 0
1 ...4101	0 18 6	17 ...4170	1 0 0
2 ...4102	0 2 0	17 ...4171	5 0 0
2 ...4103	1 0 0	17 ...4172	10 0 0
2 ...4104	1 1 0	18 ...4173	1 0 0
2 ...4105	5 0 0	18 A.H.G., Tuck-away Tables	1 1 0
3 ...4106	1 0 0	19 ...4175	0 13 4
3 ...4107	1 0 0	20 ...4176	0 10 0
3 ...4108	1 9 6	20 Mission Room, Shrewsbury	2 12 5
3 ...4109	1 0 0	20 ...4178	0 5 0
3 ...4110	0 4 0	20 ...4179	0 10 0
3 ...4111	0 5 0	22 ...4180	1 0 0
4 ...4112	5 0 0	23 S.S., Forest Gate	1 1 0
4 ...4113	0 11 0	23 ...4182	0 14 0
4 ...4114	0 17 0	23 ...4183	0 6 0
4 S.S. Herne Bay	1 8 4	24 ...4184	0 16 0
4 ...4116	0 7 6	24 ...4185	6 0 0
4 Highgate Rd. Chapel	21 2 10	24 ...4186	1 0 0
4 Highgate Rd. S.S.	2 10 0	24 ...4187	0 2 6
4 ...4119	0 10 0	24 ...4188	0 12 6
4 ...4120	0 15 0	25 ...4189	2 15 0
4 Y.M.C.A., Ilford	0 7 10	25 ...4190	0 5 0
4 ...4122	0 5 2	25 ...4191	0 5 0
5 ...4123	1 2 6	25 ...4192	0 5 0
5 ...4124	0 5 0	26 ...4193	3 0 0
5 ...4125	0 3 6	26 ...4194	3 0 0
5 ...4126	0 15 0	26 ...4195	1 0 0
5 ...4127	0 10 0	25 ...4196	0 5 0
5 ...4128	2 2 0	27 ...4197	1 1 0
5 ...4129	1 0 0	27 ...4198	1 0 0
6 ...4130	0 10 0	27 ...4199	0 10 0
6 ...4131	0 10 6	29 ...4200	0 8 0
6 ...4132	5 0 0	29 ...4201	0 6 3
6 ...4133	0 3 0	29 ...4202	0 10 0
6 ...4134	0 2 6	29 ...4203	1 0 0
8 ...4135	50 0 0	31 ...4204	0 10 6
8 ...4136	0 4 0	31 ...4205	0 10 0
8 ...4137	0 5 0	31 ...4206	1 10 0
9 Homes for Working Girls	0 17 0	31 ...4207	0 2 6
9 ...4139	1 0 0	31 ...4208	0 4 2
9 ...4140	0 2 6	Total, Jan.	£470 0 3
9 ...4141	1 0 0	Total, May to Dec.	2948 12 2
9 ...4142	0 10 0	Total	£3418 12 5
10 ...4143	0 10 0		
10 ...4144	0 3 0		
10 ...4145	1 0 0		
10 ...4146	5 0 0		
10 ...4147	0 5 0		
11 ...4148	0 10 0		
11 ...4149	1 0 0		
11 ...4150	2 0 0		
12 ...4151	25 0 0		
12 ...4152	1 1 0		
12 ...4153	1 0 0		
12 Barking	0 7 7		
13 ...4155	40 0 0		
13 ...4156	0 15 0		
15 ...4157	0 2 6		
15 ...4158	0 1 0		
15 ...4159	1 4 1		
15 ...4160	1 0 0		
15 ...4161	200 0 0		
16 ...4162	4 12 0		
16 ...4163	5 5 0		
16 ...4164	5 5 0		
16 ...4165	0 1 0		

Carried forwd. £410 5 4

DESIGNATED FUNDS.			
1900. No. of Jan. Receipt.	£ s. d.	No. of Receipt.	
1 ...2664	0 10 0	8 ...2680	0 5 0
2 ...2665	13 12 4	8 ...2681	0 1 6
2 ...2666	8 0 0	8 Harlesden	0 10 0
2 ...2667	8 0 0	9 ...2683	0 10 0
3 ...2668	0 16 0	9 ...2684	0 8 8
3 ...2669	6 10 0	9 ...2685	0 1 6
4 ...2670	0 5 0	9 ...2686	2 0 0
4 ...2671	0 10 0	9 ...2687	0 4 0
4 ...2672	0 7 0	9 ...2688	2 0 0
4 Belgrave	0 15 0	10 ...2689	0 10 6
5 ...2674	0 5 0	10 B.C., Highgate Road	1 0 0
5 ...2675	12 10 0	10 ...2691	0 10 0
6 ...2676	2 0 0	10 ...2692	1 0 4
6 ...2677	15 0 0	10 ...2693	0 10 0
6 ...2678	12 10 0	10 ...2694	4 0 0
8 ...2679	10 0 0	10 ...2695	5 0 0
		11 ...2696	7 7 6
		11 Y.W.C.A., Newport, Fife	0 7 6
		11 ...2698	1 0 0
		12 ...2699	5 0 0
		12 S.S., Handsworth	10 0 0
		12 ...2701	0 10 1
		12 ...2702	23 10 0
		13 ...2703	30 0 0
		16 ...2704	15 0 0
		16 ...2705	25 0 0
		17 ...2706	1 15 0
		17 S.S., Park Hall	3 1 3
		17 S.S., Bignold Hall	10 0 0
		18 ...2709	0 14 10
		18 ...2710	0 12 5
		19 ...2711	5 0 0
		20 S.S., Malden Hall	5 0 0
		20 ...2713	0 10 0
		22 ...2714	5 0 0
		23 ...2715	0 10 0
		23 ...2716	0 5 0
		23 ...2717	0 10 0
		23 ...2718	0 5 0
		23 ...2719	1 0 0
		23 ...2720	2 0 0
		23 ...2721	0 5 0
		24 ...2722	1 0 0
		24 ...2723	10 0 0
		24 ...2724	12 10 0
		26 ...2725	0 15 0
		26 ...2726	0 10 0
		29 ...2727	18 15 0
		29 ...2728	0 5 0
		30 S.S., Clapton Hall	5 16 4
		30 Hampton Rd.	3 3 8
		30 ...2731	0 9 5
		31 Handsworth	10 0 0
		31 ...2733	25 13 2
		Total, Jan.	£353 3 0
		Total, May to Dec.	2473 7 2
		Total	£2826 10 2

Carried forwd. £91 10 4

TOTALS FOR 9 MONTHS.		
General	Designated	Total
£3418 12 5	2826 10 2	£6245 2 7

DETAILS OF BATH AUXILIARY.			
(Designated Don. No. 2665.)			
Rev. E. L. HAMILTON, Hon. Sec., Carradale, Combe Down.			
No. of Receipt.	£ s. d.	No. of Receipt.	
43	0 3 6	94	0 3 5
44	2 0 0	95	0 2 7
45	4 10 0	96	0 8 0
46	4 8 0	97	0 6 6
47	2 10 10	98	0 2 10
		99	0 2 0
		100	0 9 8
Total	£13 12 4	Amount previously acknowledged	£1 15 0
		Total	£5 18 0

DETAILS OF BLUNDELLSANDS (LIVERPOOL) AUXILIARY.			
(Designated Don. No. 2696.)			
Mr. H. BANISTER, Hon. Sec., Elmhurst.			
No. of Receipt.	£ s. d.	No. of Receipt.	
32	0 5 0	59	0 15 2
33	0 2 6	60	0 15 2
34	0 5 0	61	0 12 7
35	0 10 0	62	0 7 7
36	0 5 0	63	0 4 6
37	0 1 0		
38	0 2 0	Amount previously acknowledged	£2 15 0
39	0 10 0	Total	£8 4 1
40	0 5 0		
41	0 10 0		
42	1 0 0		
43	0 10 0		
44	0 1 0		
45	0 1 0		
46	0 10 0		
47	0 4 6		
48	0 2 6		
49	0 4 0		
50	0 1 0		
51	0 5 0		
52	0 1 0		
53	0 5 0		
54	0 1 6		
55	0 2 0		
56	0 2 6		
57	1 1 0		
		Amount previously acknowledged	2 11 8
		Total	£9 19 2

DETAILS OF BRIGHTON AUXILIARY.			
(Gen. Don. No. 4162.)			
Mr. W. HOSTE, Hon. Sec., 23, Sussex Square, Brighton.			
No. of Receipt.	£ s. d.	No. of Receipt.	
40	3 0 0		
41	0 3 0		
42	1 9 0		
Total	£4 12 0		

DETAILS OF FOREST GATE AUXILIARY.			
(Designated Don. No. 2706.)			
Mrs. CRISP, Hon. Sec., 23, Elmhurst Road.			
No. of Receipt.	£ s. d.	No. of Receipt.	
94	0 3 5		
95	0 2 7		
96	0 8 0		
97	0 6 6		
98	0 2 10		
99	0 2 0		
100	0 9 8		
		Amount previously acknowledged	4 3 0
		Total	£5 18 0

DETAILS OF HEREFORD AUXILIARY.			
(Gen. Don. No. 4189.)			
Miss COLLINS, Hon. Sec., 29, Whitecross Street.			
No. of Receipt.	£ s. d.	No. of Receipt.	
59	0 15 2		
60	0 15 2		
61	0 12 7		
62	0 7 7		
63	0 4 6		
		Amount previously acknowledged	5 9 1
		Total	£8 4 1

DETAILS OF DUBLIN AUXILIARY.			
(Designated Don. No. 2733.)			
Mr. S. S. MCCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.			
No. of Receipt.	£ s. d.	No. of Receipt.	
649	0 5 0		
650	10 0 0		
651	1 0 0		
652	2 2 0		
653	0 5 0		
654	5 0 0		
655	0 10 0		
656	0 9 2		
657	2 0 0		
658	0 4 0		
659	0 12 0		
660	1 1 0		
661	1 0 0		
662	1 0 0		
663	0 5 0		
		Amount previously acknowledged	£25 13 2
		Total	£175 11 4

GIFTS IN KIND:		
No. 329—Parcel of Native Garments.		

NORTH AFRICA.



SHEBIN-EL-KOM, ON THE SHEBIN, A BRANCH OF THE NILE.

The Price of Overcoming.

IN all the seven letters written by John at the Lord's direction to the seven churches in Asia, we have reference made to those who overcome. This would seem to indicate what we know to be a fact, that in every period and place in the history of the people of God, spiritual life is and must be a life of conflict, and should be one of victory. There can be no standing still. If we would cease to fight for a time the enemy of souls will not permit it, *we must either fight or give in* to the powers of darkness. While it is essential to rest in God in order to gain the victory, this rest is not of such a character as to obviate the necessity of activity on the part of the believer. In fact, no teaching is sound or well-balanced that ignores the fact that we are free agents, having personal responsibilities, and not *merely* inanimate tools in God's hands. We are tools in His hands, but we are more than that, we are intelligent beings with whom God, in mercy, co-operates through our understanding. Our greatest difficulty in the fight of faith arises from the fact that the evils within us need to be overcome as well as those around us.

Inertia is the first great law of nature, gravitation is the second. Spiritual inertia is a very real fact in the region of Christian life, and there is nothing like the constraining power of the love of Christ to overcome that inertia and rouse our dormant spiritual instincts.

How easy it is to neglect prayer, especially private prayer, or to permit it to become a mere form. Family prayer and public prayer are more easily maintained because their neglect would be noticed by others, but how easily they become bare habits instead of means of grace.

How can the spirit of prayer be maintained? Best of all by abiding in Christ, when through meditating on Him as revealed in His word the soul experiences the constraining influence of His love. When, however, through coldness of heart or negligence the force of Christ's love is less felt, God has a second method of drawing out our souls, namely, by suffering. Difficulties, dangers, sorrows, suffering, have a wonderful way of teaching men to pray, and sad to say, few of the Lord's children seem able to maintain a prayerful spirit without having a number of difficulties and burdens which drive them to the mercy seat. A number of ministers were once talking of the goodness of their wives, when one who was known to have a very trying partner remarked, "Mine is the best of all, for she drives me to my knees." We do not usually appreciate blessings of this kind, and yet how many of God's children require some trial or even numerous trials that they may be kept close to God, and thus by prayer obtain God's grace and be overcomers.

May not the trials of our country at this time be sent by God in mercy to lead men to return to HIM by prayer? Famine and plague in India, and war in South Africa are stirring all hearts in our land as they have not been stirred for many a long day. Has not God seen that many of His people were sinking into a state of spiritual inertia while their unconverted friends were spiritually dead? We have been praying God for an awaking, and He is beginning to answer us, though perhaps not as we expected. Let us pray that we may not fall back into the old indifference. If we are to be overcomers, we must first be thoroughly roused to see things as they truly are; to realize that the things that are seen are temporal, and must therefore, if necessary, be instantly sacrificed that things that are eternal may be secured.

Those who are to overcome in earthly warfare have to be prepared to make great personal sacrifices that the end may be attained; even life itself must be sacrificed as of less value than their country's honour and well-being. It seems a great pity that a beautiful and costly bridge should be destroyed; but if it will lead to victory it is considered of less value than the victory it secures.

There has been a tendency of late among even the people of God to think that it is possible to gain spiritual victories without great sacrifices, but it cannot be. We cannot have omelettes without breaking eggs, neither can there be overcoming in the fight of faith without facing sacrifice and loss; but the victory is worth it.

We want to overcome, we want to gain the victory over sin, we want to win souls from among Moslems and Heathen and from among people of our own land. Are we willing to ask God to keep us close to Him, even if to do so He has to lead us through suffering and loss, so that the chaff in our lives may be separated from the wheat, so that the dross may be separated from the silver?

Paul prayed that the Ephesians might know the exceeding greatness of God's power in regard to believers, the power that was manifested in the resurrection of Christ and His being placed far above all principalities and powers as Head over all things to the Church. God can display that power in us, but are we willing to face the emptying that must precede the filling, are we prepared for the weakness that makes room for God's strength? May God give us grace that we thus may be conquerors through Him that loved us.

EIGHT YOUNG SPANISH WOMEN in Tangier have joined a Bible-reading union. One of these is the wife of an ex-priest. She is unconverted, and never saw a Bible until quite recently. Miss Brown says that she seems to enjoy reading it very much.

RAMADHAN.—Our readers will notice in many of the letters and diaries, published this month, the mention of Ramadhan. This is the month during which Moslems fast during daylight. It is enjoined by the Mohammedan religion (Koran, Sura II. 181), that all "believers" should fast every year during this month, which is the ninth of the lunar year, between the hours of sunrise and sunset. The exact time is to be determined, according to the Koran (v. 183), by seeing whether one can distinguish a black from a white thread. At sunset, at the right moment to commence eating, a gun is fired, as a signal. To break the fast is counted a terrible sin, and is a proof that the one who does so has lost faith in Mohammedanism; hence it is one of the first things Christian converts are expected to do.

MISS K. SMITH returned to Algiers from Switzerland on Jan. 25th, and went on to Djemaa Sahridj the following week. She writes that she feels well, and is so glad to be back again after her long absence.

MR. W. T. BOLTON writes to say how much he enjoyed the visit of Mr. Norman Bennett and his party. They put up at his little house in Tetuan, and he says they were all most anxious to help in his domestic arrangements! He travelled with them afterwards, and found that their numbers attracted people, so that they had good opportunities for preaching.

Mr. Bolton hopes to do a good deal of itinerating this spring, in company with Mr. Nott, of Casablanca, and Mr. Barnard, of the Bible Society. They intend starting by March if the weather permits, and staying out until the heat renders tent-life really unbearable.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

21, LINTON ROAD, BARKING,

February 14th, 1900.

DEAR FELLOW-HELPERS,

Though many of our friends have their minds and hearts occupied very largely with the sorrows of our country in South Africa, we are thankful that some at this time specially remember the North, and a gift of £200 from one of these has just come to remind us of our Heavenly Father's care, as well as to assure us of the thoughtfulness of the friend that sent it. Our supplies are still very low, and we should be thankful to receive another £1,000 to make up past deficiencies.

As Dr. Terry is prevented for the present, through Mrs. Terry's health and other circumstances, from returning to the mission field, the Council have asked him to assist in the work of the mission at Barking, and he hopes to make a beginning at this work on February 19th, though at present, as he is helping in medical work elsewhere, he will only be able to come for a part of his time. If God should make the way clear, he will give his time more fully to this service in about six weeks' time. I would ask your prayers that God may make his way plain, and bless this step. For a long time I have been feeling the strain of the work here almost more than I could endure, and desired the help of someone who knew the peculiarities of the foreign field, yet I could not bear the thought of keeping back a worker willing and able to go abroad. It was not, therefore, until it was quite clear that Dr. Terry could not go back for the present, that I ventured to propose such a step.

Some missions have large office establishments in the foreign field as well as offices at home; but as we are so near to our sphere of labour, and it has ready postal communication, a great deal of the work that is often done in the mission field, in our mission is done at home, so that a good deal of extra work is thrown upon us.

This year we have no one especially kept at home to take meetings, and Mr. Float, who has been with us for some years, having taken up pastoral work, we are specially short of those who can take responsibility; we trust, therefore, that God will give the seal of His approval to this step. I feel sure that it is impossible to extend the work abroad to any great extent without first of all strengthening the executive staff at headquarters, so as to deal with the various matters that need attention. The failing health of some of the members of our Council has also weakened the strength of those who assisted in deliberative work, and who, so far as they could, assisted in executive work also.

Turning to the foreign field, we are glad to report that Mr. and Mrs. Dickins have started on an evangelistic journey to the towns and villages of Egypt. This will be rather a new experience to Mrs. Dickins, and will enable her, she trusts, to reach some of the country women, to whom our brethren on their tours are unable to go.

Our sister, Miss Watson's, death leaves Miss Van der Molen without a fellow-worker at Rosetta. It is our wish, if possible, to keep open this station. Miss Van der Molen is due to come home on furlough this summer; perhaps, if she does so, some arrangements can be made by the time she returns. It is reported that Osman Digna, who has given so much trouble to the authorities in the Soudan, is to be imprisoned in this town.

Mr. Kumm has returned from his tour in the oases, and is much stirred with what he has seen. He has now resigned his position as a member of the North Africa Mission, and on the 3rd of February was married, in Cairo, to Miss Lucy Guinness,

the daughter of Dr. Grattan Guinness, who was one of the founders of this Mission. He proposes shortly returning to Germany, his native land, to secure labourers for evangelising the Egyptian Soudan, and other needy places.

Mr. Webb, of Sousa, reports that their meetings continue good. Mr. Pope is planning to return to Algiers, where he laboured some time since. When he went to Sousa, rather more than two years ago, there was a good deal more liberty for the preaching of the Gospel. Since then, however, the French Government, no doubt more or less under Roman Catholic influence, has gradually been drawing the reins tighter, and doing what it can to make it difficult for the missionaries to carry on their work, so that there is probably, in some respects, more liberty in Algeria now than in Tunisia. At the same time the staff in Algiers is much weaker than in Sousa, and Mr. Pope will have more opportunities to use his French there than he has at present. There have been several cases of conversion amongst the Italians in Sousa, but private persecutions have been considerable, so that some of those converted have had to leave the place. It is, however, often under circumstances of difficulty like this that the Gospel thrives best. The opposition of the enemy is frequently overruled of God to develop young converts into strong believers.

Miss North and Miss Addinsell, in Kairouan, have, we are thankful to say, found a much more suitable house for their residence and work, and one which is nearer to Mr. Cooksey's house.

Mr. Cooksey himself, accompanied by Mr. Webb, has gone off on a tour to El Kef. The Jewish brother in Kairouan continues to do good work. In another page we make some reference to the various means that are used to bring people here under the sound of the Gospel. Mr. Cooksey reports that the expenses involved in providing these means of attraction amount to some £70 per year.

We are thankful to learn that Miss Turner, of Tunis, is in better health; also Miss Bagster, though neither of them are yet very strong. Mr. Liley reports most encouraging meetings among Arabs and British sailors. Miss Ericsson, of Bizerta, finds that her health is not good enough to return to the mission field at present. She is, therefore, still staying in Switzerland, and is not likely to return before next autumn.

The missionaries in Constantine, as will be seen on another page in this number, are diligently employed endeavouring to spread the Gospel by classes, the sale of books, and other means.

The Women's Hall, at Djemaa Sahridj, is making progress. We are thankful that several friends have sent us help for this object, and we trust that, ere long, by means of further supplies, the building may be finished. Miss K. Smith is very thankful to be back again at her loved work there, and Miss Cox is greatly relieved by having her back again. Mr., Mrs., and Miss Rolland render useful help. Mr. Rolland is of great assistance in the building of the hall.

We are thankful to say that £10 has been sent us for a bicycle for Mr. Cuendet. There are several other missionaries who would be thankful to receive either a bicycle, or the means to purchase one.

Miss Hodges, after settling up her affairs at Oran, has been on a visit to her old station, Tlemcen. While staying with friends at St. Denis du Sig, on her way to Algiers, she has been laid aside with a slight attack of erysipelas.

The month of January was the month of Ramadhan, or the Mohammedan fast, and this always more or less interferes with our work, as often patients will not take their medicine or their food properly, and sometimes it is found better to give up the work for a time.

As will be seen elsewhere, the work in Tetuan is both interesting and encouraging.

Miss Breeze writes from Tangier to say that she has been poorly with influenza. We trust she will soon be restored to a good measure of health, as the Women's Hospital cannot get on satisfactorily without her. The Men's Hospital is beginning work again, after being closed for a time.

The Rev. Norman Bennett and Sir Matthew Dodsworth have again been taking a missionary tour in Morocco. This time they were accompanied by only a few companions. After visiting Gibraltar they came over to Tangier. Thence they travelled to Tetuan, then across the country to Laraish, and back to Tangier again. They had quite a number of meetings in various places, speaking, of course, generally by interpretation. Mr. Edwards was assisted in conducting them by Mr. Bolton.

Dr. and Mrs. Grieve left London on February 1st, by the P. and O. boat *Peninsular*, and we have news of their having reached Gibraltar in safety. From thence they are going to Tangier, and down the coast to Casablanca, to resume their Medical Mission work. The workers in this station have been busily occupied in various branches of work. Mrs. Jones has been suffering rather from fever; we trust she will soon be stronger.

Miss Mellett, Miss Denison, and Miss Greathead are keeping on the work in Fez, and seeing after the colporteurs there, but will be glad when other workers can come to their assistance.

We regret to hear that Mr. Mackintosh, the agent of the Bible Society, who is still in England, is not so well again. We would commend him to the prayers of the Lord's servants. He has been a devoted worker for Christ amongst Arabic-speaking people for over thirty-five years, and during the last nearly eighteen years, he and his wife have toiled diligently in Morocco.

During the last year or so, while there has been a good deal to encourage us in our work, we have also been sorry to have to face the fact that our mission staff is not increasing as it did some years ago. Will friends of the Mission, therefore, pray not only that God may bless those already in the field and the few converts that have been gathered in, but also that new labourers may be raised up, and adequate means supplied for the carrying on of the existing work, and for its extension.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

MOHAMMEDAN BROTHERHOODS.

(Continued from page 18.)

THE order of the Tidjanya was founded by Si-Ahmed-ben-Mohammed-ben-El-Mukhtar-ben-Salem-El-Tidjani in A.D. 1781, near Taghouat, in Algeria. He became a very learned man, and travelled much, both in North Africa and Palestine. The principal school of the order is in the south of Algeria, at a place called Bou-Semghoun, an oasis. It was here that he professed to have had direct revelations from Mohammed, and the command to found a new brotherhood.

The Tidjanya can recognise each other everywhere by their rosaries, which consist, as usual, of ninety-nine beads, representing the ninety-nine names of God, but which they divide into six groups by pieces of red wool. The base of the rosary is formed of a piece of the same material, which is surmounted by ten flat wooden beads. These serve to mark the hundreds of times certain parts of the *Dikr*, or recitations, are gone through. Their prescribed *Dikr* is as follows:—

Repeat 100 times, "God is clement."

100 times, "May God pardon me!"

100 times, "There is no God but God."

100 times, "O God, give Thy graces and accord Thy salvation to our Lord Mohammed, who has opened that which was shut, and closed that which preceded, and who causes the truth to triumph by the truth. Give also unto his family all the merit due unto them."

Another prayer, about ten times as long as this last one must be repeated twelve times.

Si Ahmed, our beloved Tunisian brother, was once a Tidjani, and he has told us that it took him from three to four hours to faithfully recite all the prayers.

Sometimes a man may belong to two orders at the same time; but the Tidjanya do not permit this, and to withdraw from its ranks is to risk losing God's favour, and one's place in Paradise, even though one should join another order.

Of the many orders, the Tidjanya are, in our opinion, the strictest, and we believe that amongst them more than in any other brotherhood may be found those who pass nights and days in prayer and in the study of the Koran, thus striving to reach the stage of the *Soufi*.

The short account we have given of the Kadyria and Tidjanya will show the methods usually employed by the Mohammedan with a view to "growth in grace"; but the proceedings of the fanatical Aisaweeya, which are entirely different from the rites of the other orders, also deserve notice.

The brotherhood of the Aisaweeya was founded in A.D. 1523, by Mahmed ben Aisa. Its members are generally little understood, even by Mohammedans. Some take them for fools, and others for saints. Their practices are of the most vile and revolting character.

In Algiers some Aisaweeya, who are not very true, get up spectacles in Arab houses, and send notices to the hotels that strangers may, for a small sum, be admitted to see them acting their religion. At these performances they do not show themselves as they really are, and as they may be seen, free of charge, in Morocco, or on the frontier of that country, by anyone willing to risk his skin in such an adventure.

One might suppose that, for a motto, they had taken literally the words of Christ, "Nothing shall by any means hurt you." To be present at one of their genuine exercises is enough to revolt the strongest man.

The following story is told of the origin of the order. Si Mahmed went to Mequinez to establish his brotherhood, but the people flocked to him in such numbers that the Sultan turned both him and his followers out of the city. After wandering for some days in desert places, and finding nothing to eat, they implored their leader to help them. Accordingly he commanded them to eat whatever they could find—glass, serpents, poisonous herbs, scorpions, dirt—everything nourished them, and nothing hurt them. When the news of this miracle reached Mequinez, greater crowds than ever flocked after Si Mahmed, and the Sultan, fearing to lose all his subjects, permitted him to return, and continue his practices as he pleased. His tomb is still to be seen at Mequinez, and adjoining it is the chief house of the order, which is at present occupied by a Khalifa, or lieutenant, and thirty-nine chiefs, who form the supreme council. These only come out of their monastery once a year. On that day all the sick and afflicted who are fortunate enough to manage to touch them are said to be immediately healed, for Si Mahmed gave to his disciples the gift of healing, as well as power to withstand all poisons. We have been present at some of their meetings. Joining hand in hand, they sway from side to side under the guidance of their Sheikh, repeating the name of God hundreds of times in unison. The excitement rises as they go on; sometimes they will shout "Allah, Allah," 5,000 or 10,000

times, finally leaping, and yelling at the top of their voices. They continue until they faint, when they are dragged aside, and others take their places. Some one will fetch a huge bundle of the prickly pear, and carry it on his naked back, and finally *roll on it*. Others will breathe the poisonous fumes of charcoal until they are almost senseless, and will stick skewers into their eyes, cheeks, tongues, and sides. Some will stand and jump on the edge of a sharp sword, or allow the point of a sword to be placed against the skin, and the handle hammered by a boot or stick. We have seen them work themselves up to a state of frenzy, and the Sheikh, when he considered them ready, would give them a living sheep. In less than ten minutes, scarcely a bone or piece of refuse would be left! They would fight like mad dogs for the most disgusting portions; and all this is done in the name of God! This is going on to-day, and probably while you are reading these lines, thousands of Aisaweeya, who firmly believe in their Sheikh, are torturing themselves to obtain the "exaltation" promised by *Soufysim*. No wonder that the poor men's lives are shortened by such undue and terrible excitement, and after this life, what hope have they?

A few words must be said about the Senoussya, an important order, and one which influences Islamism in many ways. Its formation is of recent date, and its great centre is to be found in the south of Tripoli. Agents are scattered everywhere, who preach emigration to the Moslem who is under Christian rule. On account of this the French are very anxious to keep the Senoussya out of Algeria and Tunisia; but, in spite of much precaution, they manage to effect an entrance on some pretext or other. Si Senoussy was a very great man in Islam, and was supposed to have had the blue mark of the prophet between his shoulders, a mark which is said by the Mohammedans to have been found upon Moses, Jesus, and Mohammed.

Those initiated into this brotherhood are subjected to very strict rules, such as the following:—

Carry the rosary in the hand, and never hang it on the neck.

Never have music of any kind in religious assemblies.

Never dance, sing, smoke, take snuff, or drink coffee.

Into their great centre at Djer'boub admission is impossible, even for an Arab who is not recognised. No European has ever been known to have visited it. The Sheikh is rarely seen. He has a "double," who is wonderfully like him, and who receives the visitors of note when his chief is indisposed to do so.

Their power politically is growing at a tremendous rate, and it would surprise no one to find the Senoussya making aggressive progress towards the north. They form an almost impassable barrier to the penetration of the Gospel through Tripoli into the Soudan, and, so far, are themselves utterly inaccessible; but the God "Who shutteth, and no man openeth," is also the One "Who openeth, and no man shutteth."

We hope that from this account of Mohammedan brotherhoods, our readers may be better able to realise something of what the mighty forces of Satan are amongst the people of these lands.

How blinded are they to use these "vain repetitions"! How cruel and diabolical is what they do in the name of God! But they know no better. Light cannot evolve out of darkness.

"I am the light of the world."

"Ye are the light of the world,"

said Christ.

"Let your light so shine before men that they may . . . glorify your Father which is in Heaven."

THE BOOK SHOP AT CONSTANTINE.

BY MR. P. SMITH.

Our friends at Constantine had some difficulty in obtaining a shop. The first two that they tried to rent were refused after the agreements had been made, as the owners were unwilling to let them to them. Afterwards they were able to obtain one from a Jew for four months at a cheaper rate. The following account of what has already been done is from Mr. Smith's diary.

We entered our new premises on the fourth of December, and set to work at once. Behind the shop there is another room, and between the two we have hung a thin curtain, which admits the light, but prevents those outside from seeing into the inner room. We have fitted it up with mats of alfa grass, in Arab fashion, and use it as a prayer-room. Almost every evening we have had from two to five lads, to whom we have read and explained the Scripture in Arabic, afterwards having prayer with them. In the mornings only one lad, who professes to be a Christian, comes. In this room also, we have our Arabic lesson from our teacher, who comes for an hour every morning.

During the first four or five days, the Jews came in large numbers, attracted by the Hebrew texts which we have on the wall. Each text, as a rule, contains one verse from the Old Testament, and one from the New. We have Arabic texts also, and a large French scroll. A picture of the Broad and Narrow Ways, hung near the door, elicits a good many questions, and gives numerous opportunities of explaining the way of salvation.

We have had many discussions with the Jews. This generally falls to my lot, though the others have taken part also. One day there were ten, who stood together at the door for an hour and a half, while we discussed passages from the Old Testament with two of their number. Scarcely a day passes without a talk with some Jew or other. We have found by this means two sincere and devout Jews, who are convinced that Jesus is the Messiah. There are at least five that I know who are desirous of reading and searching more on this all-important matter. I am anxious to establish a Bible reading in Hebrew one evening a week with some of these. Will you pray about this matter?

At first the Arabs were rather shy about entering; but they are coming better now, and we have had several conversations with them about the Gospel. Though our sales have not been large, still the shop has abundantly justified its existence in bringing us into more direct contact with the people, than would have been possible otherwise.

As generally only one is required in the shop, the two others are free in the afternoons to visit in the town or in the country round. We have visited the neighbouring village of El Hanima once a week of late, and are always sure of getting an audience of twelve to eighteen. Our visits there have been decidedly encouraging. The need of spreading a knowledge of the Truth among these people is very great, for they know next to nothing. Everywhere we find the same thing—the man either acknowledges the fact of his being a sinner, and troubles his head no further, or else he takes refuge in the idea that his good deeds will atone for his bad ones, and that at the last day Mohammed will intercede for him. Wherever we find a talib disposed to read we leave Mr. Michell's tract, showing that the Koran says nothing about Mohammed interceding for them. This tract also gives a good outline of God's plan of salvation from the earliest times.

Already this winter we have made good use of the lantern. One night we had a Jew and his family, to whom we explained the signification of the Tabernacle services, and also several of the Old Testament types; e.g., the Brazen Serpent,

the Cities of Refuge, etc. This man is one who reads the New Testament continually. His brother, who is now dead, became a Christian more than twenty years ago. This man's children all come to Mr. or Mrs. Lochhead's classes, and, from what he has said, I think he is convinced that Jesus is the Messiah.

Another night we had a lantern service for the French. The subject was the life of Christ. We had twenty adults, besides our own party, numbering six. The service was most impressive. On another occasion we had about twenty Arab lads and young men, and again took the life of Christ. The lantern, when used with wisdom, is certainly a great help in our work.

Three Jews, brothers, came one night to see the lantern, and one of them brought his wife with him. They were exceedingly interested. Two of them have read more or less of the New Testament. The younger is the one I mentioned in a previous letter, who had been six weeks in the Catholic seminary. Since we have had the shop, he has come in every Saturday morning. Last Saturday he was with me for two hours, and again to-day for an hour. He has taken a French Bible, in order to read the prophets, as he understands French better than Hebrew. He is going to France on Monday next on business, and will be there twenty days or a month. He intends taking the Bible with him, as he will get some spare time for reading. All three brothers are glad to talk about the Messiah, and, I think, when the younger returns from France, it will be possible to get some of them to come to read and search the Scriptures.

This last week we have had a good number of Moslems in the shop. We have made the acquaintance of two Mozabites, who are by no means so fanatic as most of them are. One of them came alone one day when Mr. Lochhead was there, and had a long talk with him. He returned a day or two afterwards, when Mr. Short and I were in the shop, and remained over an hour, asking questions about our faith, about the Gospel, who wrote the different parts, and all evidently with a real desire to know. In the afternoon he came back with a friend, and they remained for a long time. The next day one of them returned to the Oasis of M'zab. He took a Gospel, or rather half of the New Testament, viz., the four Gospels and Acts. He was very grateful for the gift, and said he would read it, and show it to others, and he expressed the hope that when he returned, after a year, he would find us here, and be able to renew the acquaintance. His friend took "The Beacon of Truth" and "Koranic Testimony to the Bible," and read them through. He seemed pleased with the former, and wished to buy it. He is in Constantine only for a time, having come from Tripoli. We told him that we would give him the address of the Missionaries in Tripoli when he left. They were glad to have met some "Christians" who had not such a lot of non-understandable ceremonies as obtain in the Roman Catholic churches. The Mozabites certainly have less of the additions of later times in their religion. They admit that the prophets may have committed sins, but say that they were better than their fellows, though they possessed frailties, and sometimes fell. The Arab, however, who reckons himself orthodox, will not admit this, despite the testimony of the Koran.

AN EX-PRIEST is now helping Miss Case in the Italian work in Tunis. He has been teaching in the school for some time, and gives evidence of being truly converted. Our friends are glad of his help, as they have been rather short of workers since Signor Anfuso, the Italian evangelist, and his wife left last year.

ON THE WATCH.

MR. SHORT SENDS US SOME LATER PARTICULARS ABOUT "THE PROSAIC COURSE OF 'SHOP-KEEPING.'"

The first rush of curious Jews, and the consequent heated discussions, have abated; and some who have once attacked us in argument, and found more difficulty than they anticipated, have not come a second time. Others do return, and the talk goes on more quietly.

During the fast our visiting of the cafés has been almost dropped. In the mornings they are closed, and in the afternoons men who have eaten nothing since before daybreak are not often open to much conversation. So the shop has been useful, when other methods of work could not be employed. Although, for the same reason, it has not been much frequented, yet there is at least the opportunity for those who wish to take advantage of it. There is the doorway wide open, and the counter with books spread out, and a seat before it. And the texts on the wall are giving out their message to those who can read—so few, unfortunately, among the Arabs. Many stand aside to read after they have passed, instead of standing openly in front; but when we invite them in, they shake their heads, and pass on, as if afraid of this new thing, which they don't understand. Others venture to look at the books suspiciously, and read a few words, and ask if *we* read or sell the Koran. Many have not seen the Bible before, though others have met a Bible Society's colporteur. We tell them that these are books from God, as their own Koran says. Sometimes our friend leaves without replying; sometimes he asserts that there is "unbelief" in the book, and that it has been falsified, as originally it contained references to Mohammed.

One day a young fellow entered our shop in a very confident way, evidently very conceited and ignorant, and made the usual objection. We asked him a few questions, which he could not answer, and he very soon departed. If no other good came of his visit, for the time, at least, his sublime sense of superiority to us "unbelievers" was quenched.

But sometimes we are able to present the Gospel in its positive aspect, and our visitor buys, or is given something to take away and read. We have received a grant of illustrated Gospels, from the Scripture Gift Mission, and these take the Arabs' fancy, where the others do not.

Thus our shop brings us before the public; and if a man neither enters, nor stops to read, yet he knows of our existence, and, it may be, will come at some future time, or will tell a friend about us. The servants of God are "on the watch."

MISS ERICSSON, we regret to say, is not gaining strength so rapidly as we would wish. The doctor will not permit her to return to North Africa before next autumn. This long period of waiting is very trying, especially to one who has been in the work and knows how great the needs are, but our sister says that she is very happy, and is resting and rejoicing in the will of God.

MISS LOCHHEAD'S CLASS OF ARAB WOMEN is given on page 32. She says: "They have attended most regularly this winter, notwithstanding the severe weather we have had. Last Friday I gave them a very straight talk in regard to their religion, but they took it in good part.

"When visiting one of my women yesterday, she made the remark that the Arabs just kept the fast through fear of each other. Her brother, who was lying in bed—I fear he is dying of consumption—looked as if he could have struck her, for he himself has kept the fast most religiously."

Extracts from Letters and Diaries.

MOROCCO.

FROM MISS A. BOLTON

(Tetuan.)

Nov. 30th, 1899.—I took the Spanish services this morning. To my great relief several of our own women walked in, and sat down to hear, so the few Roman Catholics were not so marked. Two of them had not heard the Word before—one of them, I am told, mocks me, and takes me off, preaching and teaching at the Sunday night meeting.

Next time I sat down I had only two women. As I began to read, one in an almost threatening tone asked if I believed in Jesus Christ. She was aghast to hear that we preached free salvation to the worst and most abandoned, and seemed to think that they ought to be lost. When I told her of some in the town who had been changed from being very bad, and were now leading a new and upright life, she said that she had heard, too, of such, and also that, from being very poor, they were now rich! The second woman answered this lie for me, and said, "It is untrue! It seems to me as if the men had died and been born again." It was a splendid testimony from one who knew nothing of the Bible or the new birth.

Dec. 2nd.—I read with a few Spaniards first thing to-day at the Dispensary, and then had the room full of Jewesses. Miss Hubbard had a crowd of children elsewhere at the same time. I took the 2nd Psalm, and read passages elsewhere upon the Sonship of the Lord Jesus. In the afternoon I took the Spanish School, and in the evening went to have a cottage meeting in the little café near our house. The room was filled with the family and their Roman Catholic neighbours, and we had a very good time.

Dec. 5th.—Many of the children in the School are showing great change of life; they love to hear the Bible read. I bound one child with threads, little by little strengthening them, until by the time I had put fourteen or fifteen round her, the child was a prisoner. This was to show the strength of bad habits.

We had our Spanish prayer-meeting in the evening. One woman gave me a *Santo*, or holy picture, a terrible coloured representation of the Madonna and Child distributing relics and charms to souls in Purgatory. Another gave me a crucifix, having no further use for it.

Dec. 6th.—Two freed slaves came to the Dispensary first this morning, and while I was talking to them two other women came in. I read one or two verses, and then talked to them about the importance of being at peace with God. All hearts were touched, I know. It seemed as though I could say what I liked—the Spirit of God was holding them. We have many such times of perfect assurance that God Himself is speaking through us, and although the women may go away as if nothing had happened, it is certain that His Word cannot return void—something must come of it.

Dec. 7th.—At the Spanish meeting this morning I read first of all, with a man who had come last week. As we looked at a few passages upon the need of studying the Bible, he asked what *we* said a just, good, charitable, kind man needed. He was answered by Rom. iii., and said nothing more about that good man! Then he said, how was it men differed so on these matters; for instance, there were Roman Catholics who did not believe that the Virgin Mary remained virgin. As we turned up the names of her sons, he was answered, but presently came with another question. Was our Lord divine, or

was He only very wise and good, and the Teacher of the Christian religion? After this, most earnestly and thoughtfully he said, "What, then, ought one to do?"

Dec. 9th.—I have heard to-day that my women want to come back to sew. May it be true! For seven months they have not been near us, on account of the Basha's order.

Dec. 13th.—It has been a wet day, and very few came to the Dispensary. As I sat reading and talking to five women, one who was following me very closely said, "You can read; but what have we, what can we do? We know nothing of all this." All my old sewing women called upon me to-day; the first time for seven months.

Dec. 16th.—After school to-day, whilst waiting for tea, F., a convert, came, and brought his brother to see me. He said he was saved and forgiven; and had known it for about three weeks. F. was very delighted, and gave his brother such a character! He said that I only saw him once a week at the meetings, and thought him changed; he lived and worked with him, sharing a small boat on sea, and a tiny tent on land, and he saw him altogether changed.

Dec. 20th.—I went to meet my class women; but none kept the appointment. I find that some of them, the older blacks, are living blacker lives than we had any idea of. They actually offer sacrifices to devils—going out to marshy places, and there killing fowls, and invoking the aid of demons. Many of the patients who come to our Dispensary call in the *Jenana* (demon invokers) to aid them. They try God first, begging Him to heal them; then they visit the various shrines, and finally they call in the help of demons by means of these negroes. Miss Hubbard yesterday visited a house, to which a bottle of medicine had been sent. The woman, answering her knock, told her that they required nothing more, and signed her to be quiet, saying a number of people were with the patient. The next day she heard that the *Jenana* had been called in.

Dec. 21st.—A woman came in for a long chat. She tells me she is saved, that she is "in Jesus Christ," and that He is keeping down her temper and excitability. The expression she used was "putting out," "extinguishing."

Dec. 30th.—This afternoon I had my class of Moslem women to tea. Thirteen came. They are most anxious to come back, and say that "the fear" has gone. Although they have not been to class for over seven months, they have not forgotten the texts and hymns.

Jan. 20th, 1900.—I am thankful to be able to write of the conversion of Cayetano Toso, the most notorious of the wild set here. He made public confession of the Lord Jesus on Christmas Eve. We were told not to expect a large meeting that Sunday, as Christmas Eve is the great day with the Spaniards. The three women who have been longest converted, but who are not yet baptised, did not come; but most of the other friends did, and we had a most blessed time. Afterwards, as we knelt in prayer, and I gave an opportunity for any to confess the Lord Jesus, we heard Cayetano avow himself a Christian. I have never heard anything like it. All broke down with joy at hearing the calm, thoughtful, deliberate prayer—not prayer, but praise. His parents were both there, hearing the prodigal speak of his life in the far country, and the way in which he had been brought back, and changed. When he went home, he threw his arms around his father, telling him that his son was dead and born again. Then he went and made peace with one in the house who had been his enemy.

He was a drunkard, gambler, rogue, spendthrift, and smuggler, cruel and bad to his wife, bad to his parents, and, as he says himself, a castaway. Not long ago he disturbed our meeting whilst under the influence of *kief*.

Last week, in the prayer-meeting, we prayed that someone might soon come to baptise those who were waiting. Exactly a week after, my brother rode over from Tangier, bringing Mr. Blanco with him, quite unexpectedly. We had special services on the three nights that he was with us, and yesterday four persons went down into the waters of baptism. Praise God, we have now ten believing Spaniards in Tetuan, seven of whom are baptised.

* * * * *

Mr. Bennett and his party were over here last week. We invited them to the Sunday night meeting. Mr. Bennett and three others came. He spoke, and I interpreted, and at the close he was the means of bringing a young lad to decision.

ALGERIA.

FROM MISS A. WELCH

(Algiers).

WHEN we returned from England to Algiers, we found a French evangelist was holding meetings here, and was being blessed to the salvation of souls.

A lad and his mother, mentioned in last month's NORTH AFRICA, were converted, and the mother of another child in our class came to us in distress of soul, seeking peace. God convicted her of sin. She had always said, "I have nothing to reproach myself about." For a week her pale face and troubled eyes haunted us. Then she took God at His word, and found pardon. She is a bright little Spaniard, simple as a child, and as ignorant. Thirty years in the Church of Rome has warped her mind and dulled her conscience. To-day she was here seeking help. "I am a novice," she said pitifully; "I must be taught. I wondered only last night if I had nothing to do, no vow to make, no candle to burn, to make my pardon sure." She has no assurance of pardon, though she clings desperately to God's word, that He refuses none who come to Him through Christ. Will all my readers who

have ever known the agony of lack of assurance stop as they read this, and pray with faith that this poor, ignorant convert may be given a full and perfect assurance of her acceptance in Christ? What liberty for a child of Rome! No penance, no mass, no vow, no candle, no earthly priest! It is little wonder that she can scarcely believe it to be true.

Our class of Roman Catholic girls grows. The priest forbade them to come; but the next week they all returned, bringing two new ones with them. We have started a class for their little brothers—dear, bright-faced little lads, already being taught the deadly doctrine of Rome, and already saying, "We do not believe one word the priests tell us." May God lead them into His truth!

The joy with which the Kabyles received us back was very touching. "Why have you left us so long?" they all asked, and our old room was given back to us directly we asked for it. The people who were in it moved out at once, and all in the house came willingly to help us prepare it for the reception of our Kabyle friends. The Moslem fast was just beginning, so we decided not to reopen the classes until that was over; but no sooner had the news reached them that we were in our room, than seventeen beaming little brown-faced girls came in to sing. They sat in a row, and sang the hymns we had taught them, crying after each one, "You see we haven't forgotten! We've sung them alone all the time you've been away."

Going from house to house, we soon found misery and want. In a dark cupboard, where the door opened on to a narrow staircase without a window, we found a man who had known us at Djemaa, lying ill with bronchitis. His wife and married daughter and child and two small children shared their dark, bare room. Food they had none, but what their poor neighbours in pity shared with them. We wondered where to begin to help, when the little son came in, bringing a basket. He dropped it on to the ground, and sobbed, "I could not get any more, I am so cold." In the basket was one half-rotten potato and a carrot, the result of his search in the market-place, where useless vegetables are thrown aside by the merchants. We took the boy home with us, fed him, and sent him back with some potatoes in the poor old basket. How his face changed! As he clasped our hands and kissed them, he said, "It is because you follow Jesus."



MISS LOCHHEAD'S CLASS OF ARAB WOMEN, CONSTANTINE. (See page 30.)

TUNISIA.

FROM MR. A. V. LILEY

(Tunis).

Jan. 2nd, 1900.—After visiting some sailors on an English steamer, I rode out on my bicycle, and met a poor, ignorant country Arab, who was returning home on his donkey. After getting into conversation with him, I asked him what was his hope beyond the grave. Raising his hands heavenward, he said, "God is merciful and compassionate; He will do that which He willeth." It gave me great joy to tell of Jesus, the Saviour, and of the assurance of pardon and redemption through Him. It was the first time he had heard that Christ is the Saviour, and the only One through whom we can approach the Father.

Jan. 5th.—During the morning, a water-carrier stopped to read the Arabic texts hanging at the door of the Bible Depôt. He wanted to know what they meant; I explained them to him, as he read with difficulty, and could not understand all the words. As soon as I had done, he went off into a number of arguments in favour of Islam; among other statements, he declared that the Fast of Ramadhan was very pleasing to God, and that all who kept it, no matter what sins they might have committed during the year, were pardoned. I told him that I sought to fast every day of the year, and in a better way than he. I said that the Lord Jesus had taught that it was not what went into the man, but what came out, that defiled him, and that I fasted in my heart by seeking to abstain from lying, stealing, and all other sins. But the poor man went away unconvinced.

Jan. 12th.—In the evening I had the lantern meeting for the Arabs. Nearly thirty were present—rather less than were at last meeting—but I think these smaller gatherings are better, as they are managed with greater ease, and as there is less noise and greater interest, it is to be hoped that the work done is altogether more profitable. We are having great numbers coming to the Bible Depôt, too; this is, no doubt, the result of a small shop opened in another part of the town, where I have had a good number of callers.

Jan. 16th.—I had a very crowded meeting this evening, in fact, the room was packed; there not being even standing room. Many begged to be allowed to stand, if only just inside the door. It was very encouraging to be able to preach the Gospel to so many; but they were rather noisy, and, towards the end, rather argumentative.

Jan. 18th.—We had another very crowded meeting this evening. One man asked what was my object in having these meetings. I replied that there were many ignorant and careless people, and that my object was to teach them, and that, having found peace and pardon myself by walking in the way of Truth, I wanted others to enjoy the same. "Who have the true religion?" asked the Arab. "If you go to the Jews, they say that they have," I replied; "so also do the Moslems, and the Greeks, and others. If in all sincerity you ask God to reveal to you the Truth, and you honestly seek it, He will show it you." So the conversation went on, until they attacked me on the Sonship of Christ. When I said, "Jesus was the Son of God," the Arabs seemed to lose all patience, and rose up and walked out, saying, "Seek pardon of God," an expression they always use when they see or hear anything that they think very sinful.

Jan. 20th.—I expected to have had only a few Arabs at the meeting this evening, seeing they all walked out last time. However, we had a very good number present, and they manifested much interest.

Jan. 24th.—I visited Sir Thomas Lipton's yacht *Erin*, and put some books on board for the sailors, as they were just leaving.

Jan. 25th.—In the evening we had a very nice meeting with the Arabs. Several texts were thrown on the screen, the last two being, "The soul that sinneth, it shall die," and "All have sinned and come short of the glory of God." I was permitted to speak about these for some time, until I said that Christ was the only Mediator between God and man, and that He alone could intercede for us. "No! no! Mohammed also!" several cried. "The Koran says so." "Quote the verse then," I said; but as no one could do so (there being no verse in the Koran to that effect), they were silenced. Tracts were given to the Arabs as they left.

FROM MISS GRISELL

(Tunis).

I think you all know of our dear Arab girl, Owaysha, and will like to hear that she has been staying with us again, and giving us fresh proof of the reality of her faith in Christ. Just now she is in sore trial, as the fasting month of Ramadhan has come round again, and we were obliged to take her back to her home the day before it commenced, as her parents will not allow her to break the fast, and in our house it could not be maintained. She is, as you know, a weakly, deformed girl, so you may fancy what suffering from exhaustion this imposed fast means for her. Added to this, there has been a terrible scene of anger between her mother and step-father. Ramadhan is so fruitful in these scenes! The mother had to leave the house, and Owaysha was for a fortnight left with her step-father, as she felt she must hold on to the few things her mother possessed in the house. The step-father's anger has now abated, and he will have his wife back, after he has satisfied the requirements of Mohammedan law in such cases.

I think there are certainly more signs of a spirit of enquiry among the men, or, shall I express it more correctly by saying a willingness to hear?

I have sat in our little shop in an Arab quarter a few times in the daytime, and on each occasion found that I had only to open the door to speedily have a sufficient audience, though, of course, the interest in hearing has been varied.

My turn at the depôt in the town was very interesting this week. Sidi B., a man who has heard and received the Truth now for a long time, brought a friend, and for more quiet we retired into an inner room, that Sidi B. and I might clearly put the truth before Sidi S., the friend. We sat there reading, talking, and explaining for perhaps an hour, Sidi B. helping me to meet the difficulties brought forward, and most clearly classing himself with the Christians in his faith, and confessing his acceptance of the Gospel truths. One original remark I might pass on. In replying to his friend's opinion on the efficacy of fasting and good works, he exclaimed, "Well, I do not know why God made a hell. If fasting and good works would get us into heaven, surely all would do them, and enter!" This Sidi B. seems truly resting on Christ for salvation, but lacks the courage to confess Him openly in baptism. I imagine he well knew and trusted his friend, or he would not have spoken so clearly before him. He is not keeping the fast systematically, for he had dined at Mr. Liley's that day.

Will you not pray that the Holy Spirit may so work in him as to lead him out of this dangerous position of being a secret disciple, to that of one who glorifies the Saviour by open confession?

There is another man who seems to have just as clear a grasp of the Truth, and to have accepted it also; but he is

not even as bold as Sidi B. They are both men of good position and influence, and we would, like St. John, "rejoice greatly" if they were "found walking in the Truth."

Having brought a bicycle out with me this time, I am trying to get out to some of the near villages, and make friends there, in order to have the opportunity of telling them the Gospel message. But since Christmas, this work has been hindered, owing to the wet weather.

We should like to ask your earnest prayers about the itinerating. We are now coming to the early spring—the best time of the year for it—and two of us are anxiously seeking to know the Lord's will in this matter. The difficulties in going are very great, for, be we ever so careful, it will be easy to get into trouble with the authorities, who do not hesitate to accept false witness against us. On the other hand, there are numbers of places in the Regency where no missionary is living. How are these to hear the Gospel, if we do not take it to them? The real need is more workers, to reach out farther, and quietly establish themselves in these places; but our present number is quite insufficient to do this.

FROM MISS G. L. ADDINSELL
(Kairouan).

Jan., 1900.—During Christmas week we were introduced to five new houses of the better class. Hitherto our work has been among the poorer people, such as our servant's friends, and we have had a warm welcome from them as a rule; but we could see no means of getting into a really "good" house, from which to get other introductions. A friend visiting us from Nablus knew one of the Kaid's relatives, and took me with her when she called. There was a wedding going on in the family, and, as on those occasions people keep open house, we were introduced to the bride and bridegroom, and several other friends. I should think there are few times in an Arab girl's life more uncomfortable and miserable than her wedding. The ceremony takes seven days, during which time the bride is dressed up like a doll, and acts as such, being absolutely passive in the hands of her attendants. If she walks, two women lead her; if she is to sit down, they place her on the chair; if she requires a footstool, they lift her feet, and put them on it. Her hands are placed on little cushions, with the fingers straight out, and all the time her eyes are closed, she being supposed to be too modest to look about! On the seventh day she is taken to the bridegroom's house, and there, for the first time, she sees her future husband, or, rather, he sees her, for I do not think she opens her eyes even to look at him. After the bride has thus been exhibited to the bridegroom, they go together into one of the rooms, and all the guests disperse.

To-day Dr. Churcher has been here for the Medical Mission. There were only about thirty-six patients; but it is ploughing time, and also the month of Ramadhan.

On Monday and Thursday evenings we have lantern services for the boys, instead of the afternoon class that I used to have. Mr. Cooksey began this while I was in England, and it proved such a success that we decided to continue it this winter also. Between sixty and eighty boys come usually, and, on the whole, their behaviour is good. Many of them are well acquainted with several of the pictures, and can tell the stories about them as well as we can. We feel so much the need of conviction of sin among them. In spite of all they have learnt they seem to have no sense of sin. How, then, can they appreciate the message of free salvation, or seek the Saviour, when they feel no need of Him?

FROM MISS E. T. NORTH
(Kairouan).

Jan. 8th, 1900.—It took a little time after our return to Kairouan to gather together the girls belonging to the classes; but now they have been coming regularly for some weeks. Although we are not able to mention any one as being really touched by the Word, or enquiring after the truth, yet I think we have cause for encouragement. The classes have grown a good deal. The class for city girls, held in our own house, numbered only six at the beginning of the summer; but since our return these six have brought five others, so that there are now eleven. Last year I had them twice a week only; now I am having them four times weekly. By coming more frequently they are able to learn more, and are not so likely to forget what they do hear and learn. They take great interest in their sewing and crochet; but what encourages me most is the way they are learning their texts and hymns. They really seem to like them, and though it took some time and trouble to get the first few into their heads, they now learn them much more quickly, and some of the sharpest help the others. Three or four of them are quite big girls, and I am afraid every week lest they should be stopped from coming. How our hearts would rejoice if only some of these were "inside the fold"! I pray that during this year the Master may give us this joy.

There is also another class for girls outside the city. This is held once a week at the Medical Mission house. There are seven belonging to it, and, while they are getting on fairly well, they are not so quick to learn and understand as the city girls.

We have lately got admission into a number of fresh houses; Zorah, our servant, took us to five or six one week. We have a great many opportunities for telling out our message, and for this our hearts are glad; but we do long that some of these poor, dark, misled people may realise their true position, and feel the weight of their sins. Just now they are fasting, and trusting in that as one of the things that will help to make all right by-and-by.

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.

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.

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.

MR. REID says that they have not had large numbers at the dispensary in Tripoli during the fast month, Ramadhan; but that those who came were often attentive listeners to the preaching of the Gospel.

MR. CUENDET was cheered by having an attendance of fifty or sixty Kabyles at some of his meetings in his new hall in Algiers. He did not expect this during Ramadhan, but thinks it may be because they are more out in the streets at night during that month.

MISS LOCHHEAD writes, January 31st, 1900:—

"Visiting among the Jews this month has been encouraging. One young woman seems really 'seeking.' I have known her for several years, and from the first she showed a certain amount of interest in the Gospel, but lately much more so.

"I have felt encouraged with my Sunday class. I have the little ones; they are mostly Jewesses, though a few French children come too. They are more attentive this winter, and sometimes their young hearts seem touched by the Gospel message. It is also cheering to hear how the Bible stories are told to the parents and friends at home."

We give a picture below of three of these little Jewesses.

Miss Lochhead tells us that two of them are sisters, and are never absent from the class, and that the whole family listen readily to the Gospel. An uncle of these little girls is a Jewish missionary to his own people in North Africa. Doubtless he often prays for these relatives. Let us unite with him, and ask that the whole family may soon know Christ as their Messiah and Saviour.



THREE LITTLE JEWESSES IN MISS LOCHHEAD'S CLASS,
CONSTANTINE.

MEDIUMS.

BY MR. J. J. COOKSEY, KAIROUAN, TUNISIA.

IT is becoming more apparent every day that it was a true insight into the potent forces of Christianity, which prompted the French Roman Catholic priests to work steadily and persistently, until they had influenced the Government of the Tunisian Protectorate to prohibit the distribution of the Scriptures in the public highways.

We are now hedged about with police regulations so thoroughly that our main sphere of work lies within the walls of a book-shop, medical mission, or class-room. Happily, the amount of work possible within the sphere thus indicated is large enough to more than engage all our time and energies, and that, even though our numbers were trebled.

The important work, then, of giving the Word of God to the people, has to be carried out within the narrow compass of a Bible shop. To give away a copy of a Gospel just outside the doorstep would probably mean a summons and fine, so we stock our shop with a good selection of Bibles in the current languages, which are mainly Arabic, Hebrew, French, and Italian, make the place as attractive as possible with Scripture texts, reserving a quiet corner for discussion with any soul who has honest difficulties, or who is willing to be reasonable; and a missionary can spend four profitable hours each day in utilising the opportunities afforded.

Then we have a medical mission here, conducted fortnightly by Dr. Churcher, and when we are at our average, and no outside work, such as ploughing or harvesting, interferes, we attend to nearly a couple of hundred persons monthly. These, for the most part, are suffering from loathsome syphilitic diseases. By this means a sensible impression is made upon the great mass, who know nothing of Christ.

Another interesting branch of work is among a number of women, who come regularly to a sewing class, and listen interestedly to the Gospel every week. They number from twenty to twenty-five—a most blessed field of Gospel enterprise, the influence of which is felt among twenty-five families, and thus—directly and indirectly—the lives of perhaps a hundred persons are touched. Another class gathers together the maidens who will soon become wives, and stores their minds with Gospel truths and Christian thoughts. This also is a sewing class.

But it will be noticed that in each of these forms of service there is a medium of attraction to the people: in the book-shop it is books, in the medical mission it is free medicine, in the sewing class it is free garments, and one sad side of the work is that men and women have not enough love for the Truth to come for it alone—therefore, we have to employ a medium which makes it worth their while to come.

In continuation of our efforts of last year among the boys, we have lantern meetings for them twice weekly during the winter months, when about a hundred listen for an hour to the story of the Cross. Here, again, a medium is necessary, or not a boy could be reached. Of course, they get tired of seeing the same slides continuously, and they would appreciate any gifts of coloured Scripture slides which Christian friends might be able to send us.

It will be seen that French opposition and Moslem self-satisfaction require the use of special means to draw the people under the sound of the Gospel. To provide these means is an expense. The rent of the book-shop is £10 a year, the branch medical mission at this station needs perhaps £50, and the sewing classes require another £10, or about £70 in all. If friends would like to help provide these amounts, and thus assist in drawing sinners to hear the glad tidings, they can send their gifts to the office of the Mission.

For the Young.

PRIZE DAY AMONG THE ARAB GIRLS IN TUNIS.

BY MRS. PURDON.

THIS afternoon I went with Miss Hammon to the Christmas treat given to the girls who attend the school. Perhaps you would like to hear something about it. I am very interested in this little school; the girls are very attractive, some of them dear little children that one could not help loving. They have been looking forward to the Christmas treat the last few weeks, and were attending school very regularly.

This afternoon when we arrived we found them all there before us, looking very excited, and very pretty too, for they were quite grandly dressed in bright coloured silks and coloured stockings. As soon as the room was opened where the fête was to be held they all crowded in, each child taking off her shoes as she entered, and then they were all told to sit down on the matting that they might see the magic-lantern pictures. Mrs. Michell and Miss Johnston explained the pictures while Miss Hammon showed them. There were many exclamations as the pictures came on the sheet, but I am sorry to say I could not understand them, as I can only understand a very few words of Arabic as yet. At any rate, they seemed to enjoy them very much. After seeing some views on general subjects, they were shown some Bible pictures of the stories which they have heard at school. These last seemed to interest them very much, and will probably help to impress these stories more on their minds.

The next item on the programme was a little feast of cakes and oranges; but I was very much surprised to notice that very few of them eat anything. They had brought handkerchiefs, into which they carefully placed all the cake, etc., that they were given, to take home with them.

After this came the part of the entertainment to which the girls were all looking forward—the presents. There was a table arranged in one corner of the room, to which the little eyes had turned many times during the afternoon, and there was great excitement when Mrs. Michell was handed the school register, and read out the marks of each child for the past year. Each girl was allowed to choose in proportion to her marks. They were each given a doll, a pretty fancy belt, and two garments, which they had made themselves in the work hour at school during the year. Some of the work was very fair indeed, and I expect will give great satisfaction in their homes.

By this time it was getting late, and as the children had to be home before dusk, they were hurried away by twos and threes. They can never be allowed to leave all together, as they make too much noise, talking and laughing in the street, which is not considered proper for Arab girls.

MRS. BLANCO, OF TANGIER, is an active helper of her husband in his work among the Spaniards, assisting in Sunday-schools, classes, meetings, etc. She reports that Mr. Blanco is suffering from influenza, as indeed are several of the missionaries, and numerous Europeans and natives. Some of the latter have succumbed to the malady, as, though more accustomed to hardship, they are less strong constitutionally.

MR. W. POPE desires to take another evangelistic tour to Sfax, and other places in Southern Tunisia, before he moves back to Algiers in April next. The expenses of such a journey for himself and a fellow labourer would be from £5 to £10. Perhaps some reader would like to have fellowship with him in this tour.

THE POWER OF THE CROSS.

YES, I was living to myself—was dead;
Self, with its hopes and dreams, was all I had;
But soon the Lord fulfilled my prayer to know
The power of HIS CROSS;—'twas death below.
I asked contrition,—and He sent me pain;
For purity—but anguish came again;
I asked I might be meek,—He broke my heart;
I asked—I know not what—the better part.
I asked to know what death was to the world,
And quickly all my living hopes were spoiled.
I asked to be like Him,—His image bear;
He placed me in a furnace, sitting there
Like one refining silver, till He see
The reflex of His image bright in me.
I asked that I the daily cross might bear,
It lacerated me—the wounds I wear;
I blindly prayed, not knowing how—nor what,
He took me at my word,—it mattered not.

Then I began to shrink from following near,
And well-nigh prayed Him to depart, through fear;
To suffer was not pleasing to the flesh,
I feared to pray, lest suffering come afresh.
But I had gone too far,—on I must go—
The virtues of His cross had pierced me through;
In me His promise now fulfilled must be,—
“I, lifted up, will draw all men to Me.”
Ah! I had only heard of love—but now
I feel it—oh! I feel its living glow.
He fastened on me *such* a look of love,
Withering to self—tender, all words above;
Follow I must, whatever may betide;
I love the Cross,—I shelter in His side,—
That riven side, from which the glory beams,—
Whence life and healing flow in living streams.

Only by *gazing* I become like Him,—
His name shines out through me, He dwells within;
My calling is to live with Him alone,
Unlike all others—lacking what they own;
Content to be by all the world despised,
Knowing that I by HIM am loved and prized;
Content to be like Him, and call Him mine,
In fellowship ineffable, divine;
Happy to lose the brighter portion *here*,
That I may gain the weight of glory *there*;
Happy that when I well-nigh turned away,
His hand was on me, would not let me stray;
Happy to know that He does all in love,—
To bear the cross below, the crown above;
Happy that not *my* will but *His* be done;
Happy in prospect of the rest of Home.

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 NORTH AFRICA MISSION.

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. It 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.

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; now in 1900 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Laraish. It has thirty-three 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 the 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 four mission stations, with thirteen 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-eight 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 four men and women 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 now eleven Missionaries there. 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 fairly accessible, though very few of them 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.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANGIER.		Laraish.		REGENCY OF TUNIS.		EGYPT AND NORTH ARABIA.	
Mr. C. MENSINK ..	Oct., 1888	Miss S. JENNINGS ..	Mar., 1887	Tunis.		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. GRISELLE ..	" "	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	—		Miss E. TURNER ..	" "	Miss B. M. TIPFAFT ..	" "
Miss F. MARSTON ..	Nov., 1895	ALGERIA.		Miss M. SCOTT ..	Mar., 1892	Rosetta.	
Miss E. A. CRAGGS ..	Mar., 1898	Cherchel.		Miss A. HAMMON ..	Oct., 1894	Miss VAN DER MOLEN	
<i>Spanish Work—</i>		Miss L. READ ..		Mr. J. H. C. PURDON ..	Oct., 1899	April, 1892	
Miss F. R. BROWN ..	Oct., 1889	Miss H. D. DAY ..		Mrs. PURDON ..	" "		
Mr. A. BLANCO, <i>Span. Evangelist.</i>				Miss F. M. HARRALD ..	" "		
MISS VECCHIO, <i>Mis. Helper.</i>				Bizerta.		Shebin el Kom.	
BOYS' INDUSTRIAL INSTITUTE, NEAR TANGIER.		Miss L. READ ..		Miss M. ERICSSON ..	Nov., 1888	Mr. C. T. HOOPER ..	Feb., 1896
Mr. J. J. EDWARDS ..	Oct., 1888	Miss H. D. DAY ..		Miss R. J. MARCUSON	Nov., 1888	Mr. A. T. UPSON ..	Nov., 1898
Mrs. EDWARDS ..	Mar., 1892			Sousa.			
Casablanca.		Constantine.		T. G. CHURCHER,			
G. M. GRIEVE,		Mr. J. L. LOCHHEAD ..	Mar. 1892	M.B., C.M.Ed.	Oct., 1885		
L.R.C.P. and S.Ed.	Oct., 1890	Mrs. LOCHHEAD ..	" "	Mrs. CHURCHER ..	Oct., 1889	AT HOME.	
Mrs. GRIEVE ..	" "	Miss E. K. LOCHHEAD ..	" "	Mr. W. G. POPE ..	Feb., 1891	Miss I. L. REED ..	May, 1888
Mr. H. NOTT ..	Jan., 1897	Mr. P. SMITH ..	Feb., 1899	Mrs. POPE ..	Dec., 1892	Miss J. JAY ..	Nov., 1885
Mr. H. E. JONES ..	" "	Mr. E. SHORT ..	" "	Mr. H. E. WEBB ..	Dec., 1896	Miss M. COPPING ..	June, 1887
Mrs. JONES ..	Nov., 1896	Algiers.		Mrs. WEBB ..	Nov., 1897	Miss L. A. LAMBERT ..	Dec., 1893
Miss L. SEXTON ..	Feb., 1897	Mons. E. CUENDET ..	Sept., 1884	Miss R. HODGES ..	Feb., 1889	C. L. TERRY, B.A.,	
Miss A. WATSON ..	Feb., 1897	Madame CUENDET ..	Sept., 1885	Miss A. COX ..	Oct., 1892	M.B., C.M.Ed.	Nov., 1890
Tetuan.		Miss E. SMITH ..	Feb., 1891	Miss N. BAGSTER ..	Oct., 1894	Mrs. TERRY ..	" "
Mr. W. T. BOLTON ..	Feb., 1897	Miss A. WELCH ..	Dec., 1892	Kairouan.		Mr. D. J. COOPER ..	Nov., 1895
Miss F. M. BANKS ..	May, 1888	Djemaa Sahridj.		Mr. J. COOKSEY ..	Dec., 1836	Mrs. COOPER ..	Dec., 1897
Miss A. BOLTON ..	April, 1889	Miss J. COX ..	May, 1887	Mrs. COOKSEY ..	" "	Miss B. VINING ..	April, 1886
Miss A. G. HUBBARD ..	Oct., 1891	Miss K. SMITH ..	" "	Miss E. T. NORTH ..	Oct., 1894	STUDYING ARABIC, ETC., IN ENGLAND.	
Miss I. DE LA CAMP ..	Jan. 1897	<i>Missionary Helpers.</i>		Miss G. L. ADDINSELL	Nov., 1895	Mr. A. HOPE, Mr. S. FRASER,	
		M., Mme., and Mdlle. ROLLAND.		DEPENDENCY OF TRIPOLI.		Miss K. PHILPOTT, and Miss	
				Mr. W. H. VENABLES	Mar., 1891	F. HARNDEN.	
				Mrs. VENABLES ..	" "	<i>Tutor.</i>	
				Mr. W. REID ..	Dec., 1832	Mr. MILTON H. MARSHALL.	
				Mrs. REID ..	Dec., 1894		

Mission Publications.

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