

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

Formerly called "Mission to the Kabyles and other Berber Races."

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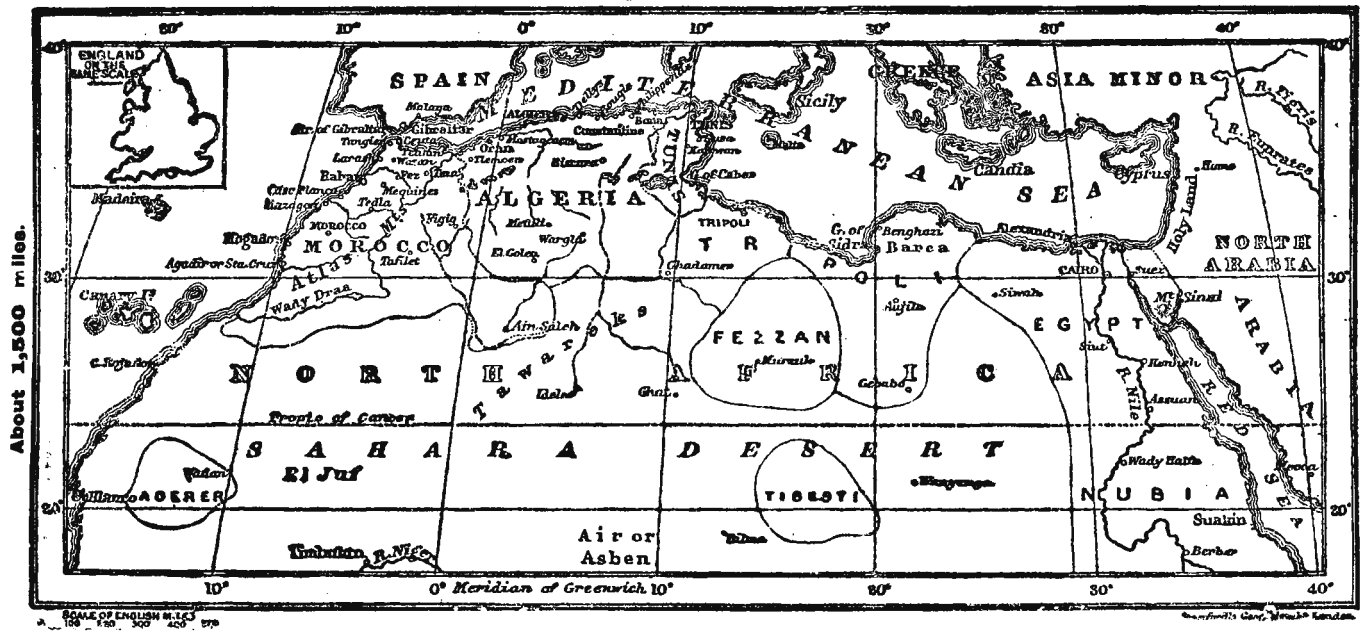


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OFFICE OF THE MISSION, 19, 21 AND 29, LINTON ROAD, BARKING.

About 3,500 miles across



NORTH AFRICA consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Almost all its native inhabitants are Mohammedans. Mohammedanism has nothing in its teaching that can save the soul. It carefully denies the fundamental doctrines of Christ's divinity, death and 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.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

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 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1891 it had substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-seven missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country.

ALGERIA (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 about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than fifteen hundred miles of railway.

The North Africa Mission has eight stations and twenty-eight brethren and sisters working there. 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, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Ten workers of this Mission are stationed in the capital, some of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelised, with the exception of Sfax, where a missionary and his wife are located. Who will go to them? A Medical Mission is being begun in Tunis.

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. Two brethren began, in 1889, to labour for Christ among them, and two more labourers have this year been sent. A Medical Mission has been carried on with cheering results.

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission has commenced work in Lower Egypt, two brethren and three sisters having gone out in April, 1892. The population of this portion of the country is estimated at nearly 4½ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

THE VAST SAHARA, with its few scattered millions 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. One brother went to labour among them in 1886; he has now retired, but another brother and his wife are taking up the work, but for the present are preparing in Egypt.

NORTH AFRICA.



A MOROCCO JEW (see page 140).

The Evangelisation of Mohammedans.



N all hands this is supposed, and rightly so, to be a specially difficult undertaking. Out of the 1,500 millions of inhabitants in the world rather more than 200 millions, or about one in eight, are followers of the false prophet Mohammed. They form, therefore, a considerable proportion of those from whom the Lord has charged us to make disciples.

Their evangelisation is the main work of the North Africa Mission. It endeavours to reach all sorts and conditions of men, whether Jews or Gentiles, as it comes in contact with them, but the conversion of Moslems is its prime object.

Every part of the mission field has its particular difficulties, as well as its particular advantages, so that when fair climate and civilisation fanaticism and organised opposition are set against unhealthy and rude surroundings, with less fanaticism or systematised obstruction, there may not be so much difference in the difficulties of the work as at first sight one might suppose. In dealing with South Sea Islanders the physical difficulties are immense, but when these are overcome the people, over-awed by the superior knowledge and wisdom of those who come to labour among them, and not connected with an elaborate system of error, are more easily persuaded to an outward acceptance of the Gospel than the more civilised Moslems, with their wide-spreading organisation. In any case, however, the power of the Spirit of God is alone sufficient to give spiritual life.

The greatest numerical triumphs of the Gospel during this century have not been among those who have been brought up in the mighty systems of the world's false religions, but rather among those who, though more ignorant, were less prejudiced and had not come under the influence of these religious thraldoms. These systems have

been arranged with wonderful Satanic skill, in order first to ensnare, and then to prevent men from being rescued from their bondage.

In seeking to make disciples from among such, we wrestle not against flesh and blood, but against the rulers of the darkness of this world, even wicked spirits in heavenly places. We have not to deal with a field all ploughed and harrowed, just waiting for the sower to scatter the incorruptible seed, soon to be followed by a golden harvest. Would God it were so! An enemy, fearing this might be so, has preceded us, and has sown the field with every vile weed that he could think of. He has scattered stones over it. He has planted it with upas trees. Thorny brush wood and wiry creepers have grown like a network in this swampy ground.

This is the field as we find it! This is the field that some people expect we shall turn into a garden of herbs and a well-developed orchard in a year or two. They wonder it does not equal and excel the gardens and orchards at home that have been under patient cultivation for centuries. "Is it not virgin soil?" say they, while that at home is poor and exhausted. Alas, no! We cannot call that virgin soil which is impoverished by a forest of great trees and dense undergrowth interspersed with great stones and reeking pestilential swamps.

Then others say this is so dense a jungle it is not worth reclaiming; leave it alone, it will never repay your toil upon it. These Moslems are a fanatical people, you will never do any good in trying to convert them. You are wasting your energies and means in a fruitless task. We think otherwise. If this swamp and forest is not reclaimed it will breed malaria and mischief for all the country round. Wild beasts and evil men will lurk in it and come forth as a scourge to the neighbourhood. We do not underrate the difficulties that confront us, but we are as confident that Christ's "I am with you" is a guarantee of our success as that His commission is the evidence of our obligation.

Already some progress has been made. Here and there some giant monarchs of the forest of prejudice are beginning to fall under the axe laid to the roots of the trees. Bits of swamp have in places been drained. Small clearings have here and there been made, and the stones gathered out. The ploughshares of truth have entered into the stubborn soil. The gentle rain and kindly dews have mellowed the upturned furrow. Already the springing corn has been seen, and a few ears of ripe grain have been plucked as an earnest of future and fuller ingatherings. But much remains to be done. These little clearings in the forests of error, prejudice, fanaticism, and ignorance only show the possibilities of what should be attempted on a larger scale.

God could accomplish the work in an instant, but He seems in His wisdom to see it better to gradually unfold His purposes in grace as He does in nature.

Let us have patience as well as faith. It may be that, though the prairie land yields the earliest harvest, that the forest ground will produce in the end a more abundant return. It may be that while the savages of the Pacific and the negroes of Central Africa yield more readily than those who are entangled in the more intricate and elaborate systems of error, the latter will, when emancipated, prove even more blessed trophies of redeeming grace. Then in the one as well as the other shall Christ be magnified.

Yet we must face the facts. Mohammedanism is a mighty system, invented by the devil to counterfeit the Gospel of Christ. He intends it to have enough truth to delude the children of men, and enough error to destroy them. It is a masterpiece of Satanic ingenuity, resembling in many points Satan's other works of unholy art, such as Romanism, etc., and revealing the real author. Anyone who thinks that in dealing with these great systems he has only to meet a clever human system underrates his difficulties. Satan forged these great systems of lies, and when they get broken by the hammer of truth, he will be ready to weld them together again.

But he is too late. Their days are numbered. First, Christ has determined to gather out from them a people for His name; and then, as the stone cut without hands, He shall descend and break them in pieces, and His kingdom shall fill the whole earth.

In North Africa Mohammedanism for centuries had undisputed sway, politically, socially, and spiritually. This is the case no longer. Politically, its sway may almost be said to have ceased; socially, it has had, and is having continually, to give way before the influence of nominal Christian civilisation; spiritually, its dominion has been called in question by the ambassadors of Christ of the North Africa and other missions. In their Master's name they have invited men and women to trust Christ, and abandon faith in Mohammed. At first the people were startled at the audacity of those who dared to question Mohammed's claims, and many are still. Then some began to wonder whether, after all, the Christians might not be right. But the love of sinful ways of life long practised, and the fear of persecution and death, frightened nearly all from going further. Finally, a few, only a very few, stepped over the line. They owned Jesus of Nazareth, Jesus the Crucified and Risen, as their Saviour and the Son of God, and turned their back on Mohammed as a deceiver and false prophet. Some, only some as yet, have declared boldly their change of heart and faith, and have entreated their old friends and relatives and former co-religionists to repent, and come to Christ for pardon while they may. Of these few, not all have continued to maintain their profession of faith in Christ, but some have yielded to fear, and denied their faith.

All this may not *seem* much, but it is. By God's help and mercy the thin end of the wedge is in. By the power of Christ let us drive it home. Patience, perseverance, and expectant faith in the Head of the Church is what we need.

Weak as we are we need not faint,
Or fainting, need not fail;

Jesus, the strength of every saint,
Must in the end prevail.

We invite our friends to share with us in the joy of this difficult but blessed work, believing it to be the work of God, in which we are only feeble instruments in His mighty fingers.

Notes and Comments.

PRAYER MEETING.—Every Friday afternoon a meeting for united prayer is held in the Mission House, 21, Linton Road, Barking, at four o'clock. Friends from a distance who can join us will be heartily welcomed. Tea is provided at the close of the meeting.

* * * *

DEPARTURES.—Miss Grissell and Mrs. Lambert left London on Monday, October 17th, *via* Paris and Marseilles; the former returning to her work in Tunis, and the latter to Algiers. Miss Albina Cox left on Monday, October 24th, by the same route, also for Algiers. Miss J. Jay sailed on Friday, October 28th, by the P. and O. Steamer *Clyde*, en route to Tangier, which she reached safely, though after a rough voyage, having encountered something of the storm in which the *Roumania* was lost. Miss Jay hopes, as soon as she conveniently can, to begin work among the Moorish children.

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REMOVALS.—Miss Herdman and Miss I. L. Reed left Tangier at the beginning of October for Fez, where they arrived safely. They were accompanied by Miss Bonham and Miss Mellett, who will remain in Fez for the present.

Dr. and Mrs. Churcher left Tangier the following week, also for Fez, where they will reside and probably carry on Medical Mission work amongst the men, while Miss Copping confines herself to the women and children. We trust they may have great blessing in that important city.

* * * *

MISS A. E. WYATT came home from Tlemcen, Algeria, in March last, on account of the serious illness of her mother, who has since departed to be with Christ. Family arrangements now lead her to propose going to South Africa instead of returning to the North. We trust that she may be greatly blessed there.

* * * *

MONEY MATTERS.—This is an important subject, and one which frequently occupies the minds of those who are seeking to evangelise North Africa. During May, June, and July our receipts were better, but the last three months have again brought us very small supplies. We are very thankful to the Lord for what we have received, but the last two years have greatly tried the faith of many of our fellow labourers. All concerned desire to learn what God has to teach by this long-continued scarcity, which seems to have affected other missions as well as this. We purpose to set apart Saturday, December 31st, as a day of thanksgiving, fasting, and prayer, and shall be glad if as many as can will join us in doing so. There is an abundant fulness of resource in God, which we may appropriate by faith and prayer.

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MR. AND MRS. MARSHALL are prevented for the present from returning to North Africa by Mrs. Marshall's health. He is now assisting in the Office, and teaching French, Arabic, etc., to candidates at home.

* * * *

MISS SHELBORNE is at present not quite strong enough to return to Algeria; she is however, as she is able, having some meetings among friends at home, to interest them in the Lord's work abroad.

MISS CHAPMAN is still in weak health, and will need to remain at home for rest for the present.

* * * *

THE WORK IN EGYPT encourages us. The missionaries, while studying Arabic under Mr. Summers' instruction, have been able to hold meetings among the men on the British gunboats, and the Lord has given them several cases of conversion. Mr. Summers has also had some interesting talks with Moslems (see page 133).

* * * *

THE SPECIAL MONEY given us for Egypt is now exhausted, and a little from the General Funds of the Mission has been used. But as some workers who were formerly supplied from the General have been transferred to the Egypt Fund, the former has not really suffered. We should be glad if this work could be carried on without drawing on the General Funds. Are there not some friends who, since Egypt is occupied by British soldiers, would like to help us to see that it is also occupied by British missionaries?

* * * *

IN TRIPOLI, BARBARY, fever has been very prevalent lately. We are thankful that none of the missionaries have been attacked. Mr. Harding has been down with a rather bad attack of influenza. He is now getting better again. Mr. Venables has not been very well either.

* * * *

MR. HARDING reports a great falling off in the attendance at the Medical Mission in Tripoli during the month of August. The dispensary was open on twenty-three mornings, the total number attending being 175, which is just over one-fourth of the number for the previous month. This is partly due to the bishna harvest having commenced, but several things seem to indicate that there are other influences at work to dissuade the people from attending. From letters just to hand we learn that the people were again coming for treatment.

* * * *

IN TUNIS it is desired, as soon as possible, to begin Medical Mission work. Dr. Leach, who has now gained a certain knowledge of Arabic, will manage the medical work, and Mr. Michell will speak to the patients. They will be assisted by some of the lady workers. About £50 is needed to take a house for a dispensary and to procure furniture, fittings, and drugs to start.

* * * *

MISS A. HARDING, who has been in Tripoli since August, assisting in opening up work amongst the native women, has now returned to Tunis.

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THE PROVINCE OF CONSTANTINE has one and a quarter millions of Mohammedans in it. The N.A.M. has up till now had only four labourers in it, and two of these were only on its border. This is the most thickly populated province of Algeria, and has the least missionaries.

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THE WORK AMONG THE KABYLES at Djemaa Sahridj continues to greatly encourage the workers there. They have had considerable trial, but rejoice that the young converts are growing in grace, and the people seem increasingly interested. We hope to give further particulars in our next.

MISS YOUNG has removed from Algiers to Akbou, and is living near Mr. and Mrs. Lamb, and helping in work among the Kabyles.

* * * *

THE BAPTISM OF A MOHAMMEDAN WOMAN is reported by Miss Trotter. The woman's husband confessed Christ in a similar way some months since. This is very encouraging, as generally it is specially difficult for them to take a stand for Christ. There are other women who desire baptism, but fear at present to brave the consequences.

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THE FRENCH SERVANT at Mrs. Lambert's, Algiers, has confessed to the sisters staying there that she has received the forgiveness of her sins through Christ alone.

* * * *

As some of our friends may be desirous of sending out to our workers parcels for their Christmas-trees, we subjoin a list of things most suitable for the purpose. Bead necklaces (or the beads), small dolls, small looking-glasses, scented soaps, sweets, glass marbles, coarse tooth combs (they use no other), coloured candles, tissue and paper tree ornaments, peg-tops and whips, pocket knives, coloured head handkerchiefs, cotton or red twill about one yard square, needle-cases and scissors *for the men*, and twill for making bands for the women.

* * * *

SCRIPTURE TRANSLATION.—We have just received from the printers the proof of the first part of the Gospel of Mark in Kabyle in Roman characters. The translation was done by Mr. Cuendet, of the N.A.M., assisted by others. The British and Foreign Bible Society are printing it. The Gospel of John is already printed, and Luke is translated, and will be printed shortly.

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MR. AND MRS. CUENDET have returned from Switzerland to Algiers, where they hope to take work among the Kabyles, etc., and help other workers in the learning of the languages.

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MISS TURNER AND MISS JOHNSTON expect before long to remove from Algiers to Tunis, to continue their Arabic studies, and help in the medical work there.

* * * *

MR. POPE hopes shortly to leave Algiers for Mostaganem, and join Mr. and Mrs. Liley in work there.

* * * *

MISS READ AND MISS DAY, of Cherchel, have been on a visit to Tangier and Tetuan, with the double object of recruiting their health and gaining increased experience from seeing the work of their fellow labourers in Morocco. They left Tangier on their way back on November 4th.

* * * *

MR. CHEESEMAN, OF MASCARA, has removed into another house, which he thinks will be more suitable to the work. He is faithfully sowing the seed, and thinks that the people are more willing to listen than they used to be.

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AT MOSTAGANEM, Mr. and Mrs. Liley's friend, Miss Engall, has been seriously ill with typhoid fever; we rejoice to hear she is now much better.

* * * *

MISS BROWN, who was formerly in Constantine, and stayed for a time in Algiers, has now gone to Tlemcen to join the workers there. They have suffered somewhat from fever, etc., but are better now.

DR. AND MRS. TERRY are at present in England, the former taking meetings in various places, and interesting friends in the hospital and medical mission in Tangier, as well as in the general work. They hope to return to Tangier shortly.

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MR. AND MRS. PATRICK, assisted by Miss Brown and their helpers, Mr. and Mrs. Barnard, are toiling on in Tangier among the Spaniards. The attendance at the meetings is encouraging, and a Spaniard, who has for some time professed conversion, was baptised during November. The opposition of the Spanish Roman Catholic priests is becoming very bitter.

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MISS ALDRIDGE, assisted by others, is keeping on the medical dispensary in Tangier, so far as she can, till the doctor arrives. The number of workers at this station has been now considerably reduced.

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DISTRIBUTING SCRIPTURES.—The number of persons who can read Arabic intelligently in North Africa is calculated to be not more than one in twenty. In order, therefore, to distribute the Word of God among a scattered population, much travelling is necessary. We can get supplied with Scriptures, but workers are frequently unable to meet the expenses of travelling to distribute or sell them. We have received £15 for this purpose. If any friends desire to further help in this we shall thankfully receive their gifts.

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MR. EDWARDS is travelling in the interior, to make known the Gospel, and, as may seem wise, sell or distribute the Word of God.

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CHANGES IN THE LOCATION of missionaries generally take place at this season of the year, and it will be seen that a good many moves are being made.

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THREE ACCEPTED CANDIDATES have not yet been able to go out, viz., Miss A. Welch, Miss J. Tait, and Mr. Reed. The delay has been through want of funds and other circumstances. Our times are in God's hands, and we wish them there.

* * * *

MISS J. COLLINS, another accepted candidate, who was provided with passage and outfit, has been taken seriously ill at the Mission House in Barking. The doctors declare it consumption. Will our readers pray that, if it be God's will, her life may be spared and used for God's glory.

* * * *

MISS L. LAMBERT, another accepted candidate, has been for some months in Paris helping in Mons. Saillen's Gospel work, and at the same time improving her French. This she can do better in Paris than in Algiers.

* * * *

A FIXED PURPOSE.—The following extract from the life of the late Bishop French is worthy of sober thought by young men belonging to our Christian churches: "For several years his life has been the steady carrying out of two great principles—(1) That the lands under the rule of Islam belong to Christ, and that it is the bounden duty of the Church to claim them for our Lord; and (2) that the duty can only be performed by men who are willing to die in carrying it out."

* * * *

MR. AND MRS. LAMB have had the grief of losing their eldest little girl, about five years old. She died of croup after only three days' illness. We commend our brother and sister to the prayerful sympathy of the Lord's people.

PRAYER FOR MORE LABOURERS.

EXTRACTED FROM AN ADDRESS BY DR. A. T. PIERSON.

"Pray ye therefore the Lord of the harvest, that He would thrust forth labourers into His harvest."

How long shall it take us to learn that the grand inspiration to all missions, the world over, and to all missionary spirit and sacrifice in the Church, is prayer?—not appeal to men, but appeal to God. Let us look at the bearing of believing supplication upon our supply of labourers for the harvest field.

Every workman must have his fitness for his particular work, and that fitness must be of God, for the workman cannot know what peculiar demands that work will make upon him until he gets at work, and then it is too late to prepare.

Preparation must be carried on earlier, and, because no man can tell with certainty what he is to be called to do, or where he is to be placed, the only hope and faith that can solve the perplexity must fasten on the Providence of God. He who foresees and foreknows what the work is to be must predestine and prepare the worker to do it.

Does He not? Who that studies history—which is the mere record of God's dealings with humanity—cannot see that a divine plan is at work? that in the great crisis of affairs He brings forth some man or woman singularly prepared for the work and the sphere? so that, as in the building of the temple no sound of axe, hammer, or tool of iron was heard while it was in building, so, again, there is no need of any adaptation after the man and his work meet—they mutually fit as stone does stone, or timber does timber, where the work has been properly done in the quarry and in the shops.

Many a man has no chance or need to adapt himself to his "environment." One of the great objections to "evolution" is found in the frequent examples of pre-adaptation with which nature abounds. A caterpillar that lives on the earth, crawls on its own belly, eats leaves and refuse, at a certain stage of its history enters the chrysalis state. It is to emerge from its cocoon a winged butterfly, henceforth to soar, not creep or crawl, to sip the honey from the dainty nectaries of flowers. Here is a wholly new experience, of which the life of the worm furnished no earnest. Now, if you run a sharp blade down the length of the cocoon, and cut through the cuticle of the animal while yet in the chrysalis state, you will find all the peculiar organs of the future butterfly or moth mysteriously enfolded beneath that skin. How are they to be accounted for? That caterpillar no more knew its future state and needs than the unborn infant knew its coming wants. It could not be said to adapt its organs to its new life after its emergence from the cocoon, for those organs were all there long before the moment of that new birth. And so the reverent Christian scientist accounts for the pre-adaptation by a higher evolution in the plan of a Creator.

Just so we discern in history pre-adaptations that defy any explanation without faith in the providence of God. Men themselves have been undergoing a peculiar training for ten, twenty, thirty, forty years, which has found its explanation only when God has brought them and their pre-ordained work together! Moses, in the palace and court of Pharaoh, from the hour when he was taken out of the basket of bulrushes, was unconsciously preparing to become God's great agent in Israel's deliverance and organization: the fitness of that man as leader and law-giver, poet and prophet, organizer and administrator, is so exact and marvellous that it compels belief in God.

Who was it that not only raised up those six remarkable men and missionaries—Schwartz, Carey, Judson, Morrison, Wilson, and Duff—but raised them up in the same age and epoch of missions? All of them from humble life, but of varied nationalities, of different denominations—Lutheran, Baptist, Independent, Presbyterian—who was it gave to all of

them essentially the tastes and training of scholars, though their early surroundings in several cases specially forbade? Who was it that singularly fitted them to be theologians, translators, philologists, scientists, and teachers? Who was it that so singularly adjusted the plan of these several lives that each spent some forty years among the natives of India, Burmah, or China, passed the advanced limit of threescore years and ten, and died rejoicing not only in their labours, but in the fruit of their labours?

The subject will bear indefinite expansion; but our object is only to sound once again the grand key-note of all missions: believing prayer. The field is wide—world-wide. The harvest is great, but the labourers are few. How are they to be supplied? There is but one way authorized in Scripture: "Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." Nothing else can fill these vacant fields with an adequate supply of workmen. Education cannot do it. A great deal of our education is leading young men and women away from mission fields. Men become purse-proud by accumulating wealth, and brain-proud by accumulating learning. If God does not hear prayer and give learning and culture a divine direction, a heavenly anointing, our colleges will only raise up a generation of sceptics. Our appeals and arguments will not give the Church missionaries; unless the demonstration of the Spirit is added to the demonstration of logic, no conviction will result that leads to consecration—that higher logic of life.

Egypt.

OLD WORK IN A NEW LAND.

BY MR. W. SUMMERS.

"Privately to them which were of reputation."—Gal. ii. 2.

THE pious Moslem who, a few years ago, built the comfortable house in which we are now living, little thought it would become the North Africa Mission House of Alexandria. The discovering of this house, as well as the procuring of it, was part of a series of special providences. Since coming here we have had many tokens of the Lord making the "crooked things straight, and the rough places plain." The construction of our house is such that it affords accommodation for a party of eight Missionaries, and ample room for medical and other work. Our resting-place is situated on historic ground, viz., the ancient Island of Pharos, and not far from the site of the famous tower of that name. It was on this same island that the prolonged work of the translation of the Septuagint was carried out.

As this is a purely native quarter, and we are more than a mile away from the centre of the town, our coming here excited not a little curiosity.

After a time, visitors began to come and see us, some rich, some poor, some learned, some ignorant, all of whom were surprised when we spoke to them about God and the things of eternity.

It was pleasant to find amongst them the spirit of toleration, though that of itself may be the result of "science, falsely so called," for which Alexandria has always been notorious. The following are

SPECIMEN CASES.

I. A— is an intelligent and well-informed Arab, of wide travel. He has mixed a good deal with Europeans, and he is fond of telling of the celebrated people whom he has met. He lives not far from us, and has paid several visits. When he first came he was very anxious to know our business. When I

told him we had come to do the people good, and teach them the way unto God, he immediately asked, "And what sect do you belong to?" On hearing that it was not our intention to draw the Moslems into any sect, but into a true knowledge of God, he hazarded the conjecture that we belonged to the new Moslem community of Liverpool, the praises of which are being sung throughout Egypt. This gave me a favourable opportunity to show that conversion to Islam was a matter of changing *creeds*, but that conversion to Christ was a change of *life*, which he and everyone else needed.

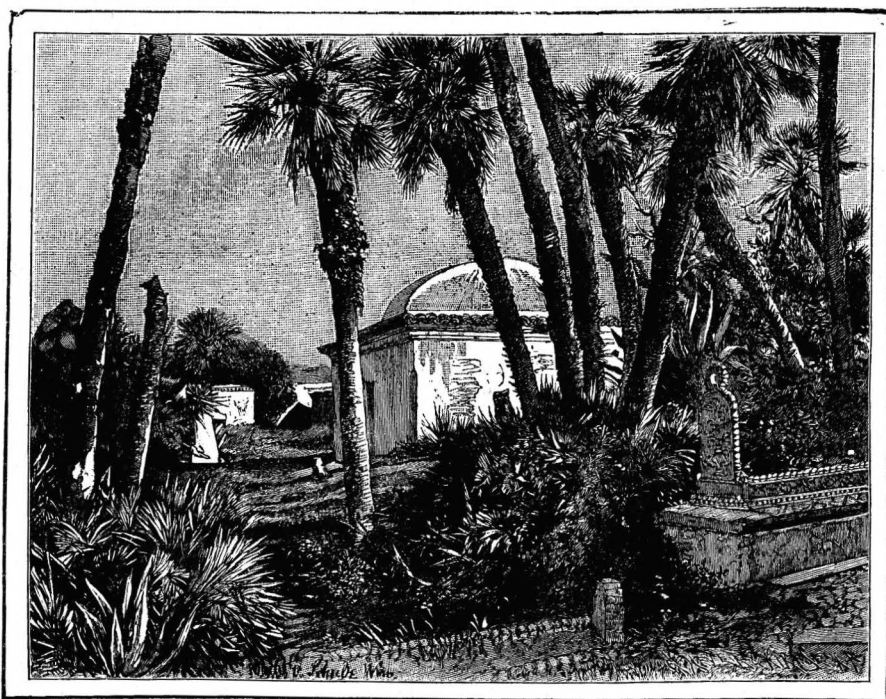
As he continued his visits to us he conceived

A STRONG DESIRE TO CONVERT ME

to Islam, and he brought forward many reasons why I should do so, all of which were carnal and worldly. So enthusiastic

AN UNDERSTANDING HEART,

and that before he could ascend the ladder of the knowledge of God he had to begin with the first and second rungs, which are "repentance towards God, and faith in the Lord Jesus Christ." In a further conversation he expressed his contempt for any religion which needed a mediator, and declared that Christ, Mohammed, and Moses were only men, whose genius people had come to worship. Then, standing up proudly and slapping his breast, he said, "My religion is a religion of philosophy, which regards only the self-existent God and doing my duty to my fellow-men, and beyond that all is vanity." "Poor fellow," I said, "you have gone further back than your fathers, for they did see the need of a mediator, but you have become so proud and self-righteous as to be your



ARAB CEMETERY, ALGIERS (see page 140).

was he to secure my conversion that he, with much trouble, got me an introduction to some of the Ulema, in the hope of seeing me pay allegiance to the Crescent. This, of course, opened up for me a still larger sphere of usefulness. Every time I meet A—— he quotes some saying of Mohammed, or extols the various duties imposed by him, to which I reply by apposite quotations from our Lord, and also by showing that Christian duty is that of the spirit, and not dead ceremony nor vain ablutions.

B—— carries about with him the vigour and impetuosity of youth. He has obtained the doubtful blessing of having lived much with Europeans, and he has drank deeply of their learning. On first dealing with him on religious matters he indulged in a violent tirade against the doctrine of El Kindy, deducing arguments from analogy, philosophy, and science. On presenting to him the stock arguments in favour of El Kindy, he impatiently waved his hands, telling me he had learned all that at the Jesuit School, where he was educated. I then sought to show him that what he needed was

own mediator." Notwithstanding, he holds us in high esteem, for on a previous occasion I thought it well to explain to him that we were living a life of faith, which very much surprised him.

C——'s garments smell of the cloisters of the great

MOSQUE OF AZHAR,

yet he, too, has a smattering of things European. Though not an old man, he holds an important position in the town. He is enthusiastic over the Arabic language, sometimes, I have thought, at the expense of Islam itself. On religious matters he seems tolerant, and assents to more than most Moslems concerning Jesus. But on personal decision being pressed, he said on one occasion, "It is wrong for a man to invest his neighbour with his own peculiar creed." I have not been able to make much advance with him, as he wards off any approach to personal dealing. This gentleman repeated to me what I had often heard affirmed in England, namely, that the Mosque of Azhar, in Cairo, is a centre from which go out the propagandists of Islam into the Soudan, Central Africa, and even as far as China,

Tripoli.

AMONG THE WOMEN OF TRIPOLI.

By MRS. VENABLES.

TRIPOLI, *September 28th.*—We have long wanted to begin work among the women of this great city, and since Miss Harding has been with us, we have been able to put our desires into practice, and to commence visiting in the homes. Many houses are now open to us; in most the people are very pleased to see us, but we soon find that our message is not so welcome. It is not so easy to enter the houses in Tripoli as in London or in many other places in North Africa, but we thank God that He has made the way plain before us. Some of the women listen attentively, others are indifferent; and we have particularly noticed that on a second visit, they are generally less willing to listen than on the first, having no doubt been warned by their husbands. On Monday when out, Miss Harding and I saw a procession of the Aisawai; they were very much excited, swaying to and fro in a strange way with a dreadful expression on the face; the people round seemed rather concerned about us, so we went into a friendly house, chiefly because we felt we were attracting too much attention to be pleasant.

THE NEWS SPREADS.

29th.—We hear that our visits are being talked about at the cafés and that in consequence the people are becoming more suspicious of us; we trust that this will not prevent us going to the houses. To-day we went to see a Bedouin woman whose grandchildren are ill; they live in zarebas, a kind of hut made of palm sticks, covered over with native mats, protecting them fairly well from the sun, rain, or wind. One has to stoop low to enter the zareba, the doorway being small; inside there is but little furniture, and the people are anything but clean. We have often passed the huts, but this was our first visit to them; it was quite evident that we might spend much time there. The people were very glad to see us, calling from one tent to another, as they wanted medicine for their various complaints.

A GIBLEH.

October 5th.—On Sunday we had the worst gibleh we have had this year; it is a burning wind, especially outside the city, accompanied by a mist caused by the fine sand. Even inside our house it was very trying, the thermometer being 96 and 93 in the shade. The last three days there has been a change, but still very hot. In one house, while visiting this afternoon, Miss Harding had quite a children's class, we made our first attempt at singing a hymn, it greatly pleased them, and we hope they may remember some of the words.

8th.—In visiting this afternoon, we were interested and amused to see a class of girls from three to ten learning needlework. Such an array of little shoes in the courtyard, as all have to leave them before entering the room: the wonder is that they can find their own again among so many. The mistress uses a long stick to keep order, and for truants she administers the bastinado. The feet are tied together round the ankle by a contrivance, and while two others hold the culprit, the mistress strikes the soles of her feet. Miss Harding has several patients in the various homes, all of whom seem very grateful.

13th.—This afternoon were not received well; in one house they refused to let us enter, and in others we were evidently not welcome. One does naturally so dislike to receive cold looks and hard words, and yet it is not much to bear for His sake. We have now

OVER THIRTY HOUSES TO VISIT,

for which we are very thankful, and yet I cannot altogether

rejoice about it, as Miss Harding will soon return to Tunis, and we are feeling very helpless about the work. The weather has been trying, being hot and damp.

17th.—More houses open to us, and a very good reception. Many are anxious for Miss Harding to come on account of illness, but a few really seem interested in her message.

28th.—Still more houses open, we have now our time fully occupied, and when Miss Harding goes, it will not be possible to visit all. Miss Harding and Miss Watcham have been several times to a village at a little distance from the city, and have also visited an encampment of Hausa people. Almost all are very kind wherever we go, and grateful for any kindness shown.

Morocco.

MEDICAL WORK IN CASABLANCA.

By DR. G. M. GRIEVE.

Monday, May 2nd.—All forenoon, and part of the afternoon, busy with the patients—mostly *female* to-day—numbering nearly seventy-eight. After re-opening of my window in the afternoon, there soon came three Moors from the country wanting medicine. While waiting, one of them commenced to read aloud one of our wall-texts. Thus I obtained information that he could read. After giving them medicine, a Gospel was handed to him, with a request to read and let me hear him. Having the appearance of being labouring men—only the one could read, and he not at all freely—I asked him if he understood what he had read, and on saying that he did, I asked him to accept the Gospel. Soon after this, a young man came, shortly followed by a middle-aged man. The latter could read fairly fluently, and explained it, as he went along, to the young man, who also could read. He had not been long reading when a rather

WELL-TO-DO MOOR

appeared on the scene, riding on a mule. The middle-aged man at once slipped the Gospel into my hand, as if to hide it. The new-comer drew up his mule right in front of my window, and quickly espied through the window the text on the wall, asking his fellows if that was Arabic he saw. They said yes, and told him part of our conversation. Seeing him interested, I handed him a Gospel, which he read very fluently for a time, and then, dismounting, ascended the verandah and sat down beside the window. He at once recommenced reading, and I observed that he read with the greatest ease and fluency. He read a great deal from the Gospel; then I handed him the whole of the New Testament, which he read for a little, and then handed it to me. I asked him if he wanted it. He signed an emphatic no by shaking his finger, and went away. Then we renewed our conversation with the young man and the middle-aged man, but the latter would not now accept the Gospel he had accepted before. He promised to come for it some other day. "*His Word shall not return void.*"

Tuesday, 3rd.—Beyond attending to male patients, of whom there were about forty-five, there was little else, except a little study in the afternoon and writing in the evening.

Wednesday, 4th.—Dispensary work not so crowded and stifling as usual, the women seemingly having more patience, each one waiting her turn. We had about forty to-day. Had

MOORISH VISITORS

to-day to see the house. As usual, they read the texts on the wall of the dispensary, this giving me a hint to produce my tracts, several of which I distributed among them. There were six in all, two or three of them being better-class Moors.

After showing them through the house, they sat down on the verandah to read their tracts. I gave a Gospel to the oldest man of the party, and, opening it, he commenced at the very beginning. I have observed, on handing a book to a Moor, that if he seeks for the beginning of the book, he reads from the very beginning—indeed, reading the title-page and every scrap of print upon it; but if he opens the book at random, he reads from the very top of the page, utterly heedless of its connection with what goes before on the preceding page. After this party left, a young man came, asking for a Gospel. He could not read himself, but he was to give it to a fokee. I asked him to bring the fokee to read to me, and then, I would perhaps, give the book myself. This he agreed to. In the evening an Austrian came, to have a talk with me, as he said, about religion. Have had several talks with him before. He is my nearest neighbour, and lives all alone. At his own proposal we have agreed to meet every Wednesday and Sunday evening to talk over these matters, he always bringing his German Bible with him.

Thursday, 5th.—Another busy day among the patients, of whom there were again about forty. It has been borne in upon me that most of their skin complaints are due to their

UNCLEANLY HABITS.

It is pitiful in the extreme, especially when little children are brought, as were brought to-day, literally covered with sores, due entirely to the want of the use of soap and water. They are allowed to go for weeks without having any part of the body washed. This is not confined to Moors. Some Spaniards are just as bad. Altogether it makes one feel as if giving the parents a good round scolding on this subject would do them much good. I dare not attempt to reckon how often I have said, within the last few days, "Why do you not wash?" It is about as much as I am able to say at present, but perhaps the look they get says more. Oh! they do need the Gospel. The fokee of yesterday was brought to-day to read to me and receive his Gospel; but just as he was about to begin, a patient turned up requiring particular attention, and by the time I was ready the fokee could wait no longer, so he went off, taking the Gospel with him. Shortly after, a number of boys came, bearing a note in Arabic from a man in town. The note was requesting a Gospel. I did not give one, but asked the boys to tell the man to come out to see me. He has not come to-day.

THE WELL-TO-DO MOOR

who visited me on the 2nd inst. came again late in the afternoon, bringing other five Moors with him. They all turned out to be fokees, and all excellent readers. I at once produced my Testament and handed it to the one I knew, he nodding assent as I did so. They all had a turn at reading from it, and also from an old text-book (daily), in Arabic, for the wall. One of them suddenly drew their attention and began reading from Matt. iv., at beginning, regarding the temptation of our Lord. This caused a good deal of talk, which I did not fully understand, and took no part in—fearing nothing, and knowing that the grand old Book could defend itself. One asked me if I had a Koran, and requested to see it, which I granted. This also went the round, while others were reading a Gospel and a Testament, and which they afterwards took away with them. They were very much astonished when I told them that I had the Koran in English. I read the first chapter to them in English, upon request.

Friday, 6th.—To-day I have been very busy among the callers for medicine. This being

THE MOORISH HOLY DAY,

most of the women are allowed more liberty than usual, consequently we had more for medicine than any other day this

week. There were eighty-six cases, and all women, with the exception of two or three men, who had come from a distance. Most of them had little or nothing the matter with them; in fact, came, seemingly, just because they saw others come. It was evident that many of these had thought a good deal before they concluded what to say to me. Some of them were astonished when I told them there was nothing the matter with them. Generally speaking, most of their innumerable complaints are only imaginary. Another fokee brought here to-day for a Gospel. I did not think he read very well for a fokee, but I let him have the Gospel. A boy now came, asking for a Gospel, followed by his mother, asking for medicine. The boy could read pretty well, so I asked him to read it to his mother when he got home. In conversation regarding the Gospel, I was led into explaining, for the first time, the wordless book, and so

THE FIRST STEP

has been taken in preaching the Gospel to these folk.

Saturday, 7th.—Attended to a little over forty patients, and several times in the course of the afternoon preached the Gospel from the heads in the wordless book. During the delivery of one of these discourses, quite a little congregation had gathered, one of whom was a Moor who had come a five-days' journey, and he was specially interested and interesting. He told me he could not read, but that he would like a Gospel to take with him, and have it read by some one to his people, so he received one.

Monday, 9th.—Very busy into the afternoon with patients (seventy-five or more). Busy also in the dispensary. Then this was laid aside to have a talk with a Moor who had brought with him two boys, one of whom could read very well. I gave him a tract to read to the company, which had increased slightly, while I left them for a few minutes. On returning, I found that he had read the first and last pages, omitting the two middle pages. These I pointed out to him, and asked him to read on. He did so, but I felt he was reading without understanding it, and seemed more inclined to make a display. I explained to all present that I thought they would understand my reading better than the boy's, as he was not reading correctly. So I read the two pages, and the last one over again. The boy by this time knew how I wanted it read, viz., more colloquially, which those listening understood much better (I gathered this from their frequent explanatory interruptions). This done, I produced the wordless book, and from it, as the basis, gave them

THE MESSAGE OF THE GOSPEL.

Of course, I felt it much easier explaining the meaning of the different colours than I did on Friday or Saturday. The two boys grasped the idea of the wordless book very quickly, so I got them to explain it to new-comers. This ended in one man—a frequenter about the house—a bigoted Moslem (none the worse for that—in fact, all the better) commencing to explain, in quite a friendly way, that Mohammed was not a sinner, and that our religion was bad. His harangue was beyond my knowledge of Arabic, but I gathered these two points from it. I told him I did not quite follow him, and then answered these two points from the simile contained in Matthew vii. 16-20, viz., that Mohammed was a sinner because his father was, being corrupt fruit from a corrupt tree; that our religion must be good because its fruit is good. This is generally acknowledged, although some deny it. These deny it until shown that we are not only Nazarenes (Europeans), but that we are followers of the Messiah, thus showing them a difference between the "Nazarani" and the "Messiahi," not only in name, but also in life. Not only do they acknowledge that the fruit of our religion is good, but also that Moslems are generally bad, i.e., the fruit of their religion is bad. Thus the simile

condemns their religion. In conversation to-day it came out that their religion is one of works, so I tried to show them that any amount of good deeds left the heart still black with all its consequences, etc. While in conversation we were interrupted by the

HURRIED ENTRANCE OF A MOOR.

His message was that a woman was being brought who had been bitten by a horse. Shortly thereafter I began to make preparations for her reception, but she was not brought until at least three-quarters of an hour after. She was brought, laid out on a stretcher, on a donkey's back. It must have been very uncomfortable for her lying on these wooden boards during her trip over several miles over country roads, and these far from being of the best kind. She had been bitten a little below the middle of the thigh, presenting two fearfully lacerated wounds. I thoroughly cleansed and stitched up the wounds, etc., and had her at once carried home. She underwent the whole most bravely and patiently.

Wednesday, 11th.—A quiet day; scarcely so many patients as usual. After seeing my town patient in afternoon, had only a father and his son as visitors. Both could read, so I gave the father a couple of tracts to take away with him. Not having so many callers, I had more time for study, but to-night had

A VISIT FROM THE AUSTRIAN,

who brought with him a Spaniard. Both stay outside the town. Here we had all met, and each one with the Gospel story in a different language—English, German, and Spanish. At first, the Austrian, reading from his German Bible, translated it into Spanish. Then he laid aside his book, saying the German translation of the Bible was not good, not being modern, and asked for a Spanish Gospel. We spent a profitable time together over part of Romans v. and the wordless book. The Austrian translated what I said into Spanish, and I was astonished at the clear manner in which he gave the Spaniard the Gospel. I think the Austrian himself saw it all in a clearer light for his exposition, he being obliged to pay more than usual attention so as to translate it correctly to his companion. The Spaniard attended some of the Spanish meetings in Tangier before he came south.

12th-16th.—Patients, between thirty and forty each day, except Sunday. On Sunday forenoon, when going to see the bitten woman, I was told she had died; but not having much faith in what was said, I went on. When coming to the house I found it quite true. The woman had suddenly died during the night. I felt very much disappointed, because her temperature had come down to about normal the day before, although it had been as high as 104°; but mortification had set in. I told the father the previous day that we should require to amputate, but I had no instruments, and was waiting to borrow some when her end came. The father thought the amputation was a good idea if the leg was put on again. I was astonished when he agreed to the amputation, even although the leg was not put on again, so long as his daughter did not die.

On Sunday evening had a very interesting and encouraging time with the Austrian and Spaniard. Both, I believe, are very near the Kingdom. I went over with them, step by step, the way of salvation, and then finished our evening with prayer. The Lord knoweth them that are His.

ILLUMINATED TEXTS.—Will our friends kindly make known to their friends that illuminated texts, in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, can be ordered from J. H. B., Calverley Mount, Tunbridge Wells? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

TULLOCH MEMORIAL HOSPITAL.

NOTES OF SOME OF THE IN-PATIENTS.

BY MISS JENNINGS.

Saturday, Sept. 3rd, 1892.—Four new patients in this morning, and a fifth this afternoon is a Jewess who was struck dumb three days ago while quarrelling with a woman. She has trembling indications in throat and joints. Her husband has come in too, and they occupy one of the two downstairs wards, the larger one being used by

CASIANO,

our poor black patient, who speaks only Spanish, and originally came from Cuba. Some three or four months since, he came into the hospital, but soon became paralysed in his legs, and now lies slowly dying, needing care like a baby. Mr. Barnard, of our Spanish Mission, spoke to him in that tongue a few weeks since, when he found him anxious about his soul. Since then Miss Herdman has had several talks with him, and even at the first conversation he told her he was trusting in Jesus, and knew his sins were pardoned. His face so brightened as she spoke to him of Jesus, as if to say, "Now indeed I have found a friend," and almost daily she goes in to talk and read with him the words of God, and finds him most intelligent, often understanding quite difficult passages. He clings to the hope of getting strong again and being able to work for Miss Herdman, at Fez, in the garden, and will raise his poor thin right arm, saying, "I am still *fuerte*—strong—if only my legs would get well." His left hand and arm and both legs are paralysed, and the disease is creeping upwards, while he lies as helpless as a child. Miss Herdman has found out that he was brought up as a Protestant by an uncle, and came to Spain when a child from Cuba, lived there nineteen years, and has been four years in Tangier, the latter part of the time working with an English resident near us on the Marshan. Miss Herdman tells him how he can work for Jesus on his sick bed—by praying for the Moors around him. We do believe that as his body is wasting away, his spirit is growing in grace and the love of God daily.

Monday, 5th.—After Spanish service last evening I returned with Miss Brown, who stayed the night, as she is quite alone now. She is doing such a good work in her day and Sunday-schools among the Spanish children, and she is quite a *tabeeba* among them, doctoring men, women, and children, under Dr. Churcher's advice. She conducts prayers in Spanish with any of the neighbours who care to come, at 8 a.m. daily, and at 9 rings the bell for school.

The dumb Jewess in our hospital brought up blood this afternoon, and spoke! I trust this experience will be a lesson in the future, and keep her from getting into a passion. A big, wild-looking

BENI HASSAN SOLDIER

was carried into the hospital to-day, after lying thirteen days ill in his tent from a shot received in battle. The bullet entered his mouth, broke his jaw-bone, and, passing through, entered his chest beneath the collar-bone, and its final exit was under the arm. Grave mischief, we fear, may have set in, but, if not too late, he will recover, God willing, with all the care we give him. He has the private ward upstairs; his old father and several men came in with him.

Sunday, 11th.—Again to-day in the cemetery, having followed thither the body of our poor black brother in Christ Jesus, Casiano, who quietly passed away in his sleep last night. Mr. Barnard conducted the service in Spanish. To me it was with mingled feelings of gratitude and joy that we laid the poor wasted body in the quiet grave, and over it sang in Spanish "Safe in the arms of Jesus."

THE MEDICAL MISSION, TANGIER.

By MISS B. VINING.

August 8th.—A great number of patients, and a very busy morning. Dr. Churcher went out to the camp (as yesterday also) to attend some of the wounded among the Sultan's soldiers.

11th.—Only ten women patients to-day. Several gun-shot cases have come, and had bullets successfully removed. Fighting continues; also burning of villages. While sitting out in the garden this evening, two men came bringing a third, who looked fearfully ill; and while his friends were talking to me, he just sank down on the ground and lay there too weak and ill to move or speak. We usually send patients away who come out of hours, but looking at the poor emaciated fellow, and hearing that he had till lately been occupied as postman between Tangier and Larache (a terribly trying life, either in summer heat or winter rains), we said he might lie on a bench in the hospital court until we could tell the doctor about him, and no doubt he would let him remain. When I told this decision to the Moor who brought the sick one, he exclaimed, "God bless you, tabeaba!" Then, stooping over the prostrate patient, he said, "Ah, Mohammed, God has pity on you; you can remain here."

16th.—Had a good time with the in-patients at the evening service. I am very hopeful of two men. One of them is an old patient, who, being now restored to health, is taken on as second man at the hospital, and at present proves himself a very good one. The other man was for some time with Dr. Kerr in Rabat; both men show great interest in the Gospel.

22nd.—Took morning Arabic service. Great number of patients; over thirty women and children. Miss Herdman kindly came and helped with the women, giving out medicine while I attended to some dressing cases, the worst being that of a little fellow of some eight years old with a badly burned foot and hand. I had previously won his heart by giving him a picture scrap-book to look at till I should be ready to attend to him, so, though at first somewhat alarmed at the sight of the needle with which I pierced the blisters, he was very good and patient, and let me finish the dressings satisfactorily. We did not get the last party off till towards two o'clock; considering how long they had to wait, they were very patient.

23rd.—A poor man was brought in wounded by the explosion of his gun (a very frequent accident), and the doctor extracted a piece of bent, jagged iron from his neck. He had had it there *nearly a fortnight*. Bore the operation of its removal without flinching, and when it was over he complained only that his head ached. What these people go through is simply marvellous. In the afternoon a Jewish girl was brought, who had been stung by a small scorpion; her struggles and screams while the tiny wound was dressed were in striking contrast to the calm endurance of the patient in the morning.

MISS ROSE JOHNSON, late of Tunis, is arranging and holding meetings to awaken increased interest in North Africa, and will be glad to hear from friends who can lend their drawing-rooms, or arrange other meetings, at which she or some other missionaries can tell of work for God in this mission field. She will be glad also to hear of those who would, as local helpers, undertake to receive and circulate information about the mission among their circle of Christian friends and neighbours. These local helpers might also, if possible, arrange for missionaries to come from time to time to give their experiences, and arrange for working parties, etc. Communications for Miss Johnson can be sent to the Office, 21, Linton Road, Barking.

EXTRACTS FROM WORKERS' LETTERS.

From Miss SCOTT (Tunis).

A BEDOUIN woman is now living in the same house. She was quite a picture, and I must try to describe her. Unlike the Arab women, she was dressed in a long garment reaching from the neck to the ankles. This was of a bright yellow colour, with pink flowers on it. Her head was covered with a red and yellow handkerchief, over which a piece of white net was arranged, which fastened under the chin. Silver bracelets showed well on the dusky arms, which were tattooed to the shoulder.

In the evening, went with B—K— to see Buja, another of our neighbours. Some new people have come to this house, and while we were there the husband came home to supper. His wife did not, of course, have hers with him—her place was to wait on him. Presently his old mother began her evening devotions. Now she stood upright, now she was on her knees, then she would bend down till her head touched the ground, then she would get up again, and so on through the prescribed form. When all was over, she sat down with a very satisfied look on her old face.

On Monday, the house was invaded at five o'clock in the morning by the whitewashers, and yesterday was spent in getting the house in order again. Janaina was terribly upset when she came to us this morning; the wife of her blind son had helped her to wash out our house. When they got home in the evening they had been joyfully greeted, and every one wanted to know how much money they had brought, for they were a poor family. When Janaina had to tell that all their little earnings had been lost on the way home, the joy was turned to grief. We soon comforted the poor woman by telling her we would gladly go without a few things for some days and make good her loss. With tears she told Miss Case she knew it was for the sake of Sidna Aisa we did it.

Spent a most interesting couple of hours at A—M—'s. In conversation with her husband I can praise God for His help! F— was brought up a Catholic, but, becoming disgusted with the priests, and the forms and teaching of their religion, he gave it all up, and now for fifteen years he has not entered a Church. He wishes his child brought up as a Protestant. He has promised to read the Bible, so I have undertaken to give him one in French, as he does not know English. I beg you to pray for this young couple, that they may both be converted.

From Miss HODGES (Tlemcen).

I have come to the conclusion that Tlemcen is a special place of testing and a special seat of Satan's, so surely one day it shall be a special place for God to manifest Himself. Last week I was feeling somewhat sad about it all, and thought how it would help one along if there were only some evidence of God's working, if there were only one soul really seeking after God; but every one seems satisfied to go on as they are, and without any desire to seek into the truth. When one morning a soldier knocked at the door and asked to see the Missionaries. He was dressed as a Zouave, and very disreputable he looked having walked with the regiment from Oran. However, it was only the outside, as we soon found out when we began to talk to him.

He had been converted about two years, and such an evidence of God's working in a soul I have rarely seen; it was delightful to listen to him. Since his conversion he has learnt to read, and has evidently made the Bible his one book. I cannot tell you how much it helped me to come in contact with that soul, for if God can do that for one soul in this dark

land, He can and will do it for others. He encouraged us much to go on with the work amongst the French as well as the natives, and said how there had been a Christian man in the village where he lives for some years, who had often spoken to him of God, with apparently no effect, but that when the Spirit of God began to work he was quite broken down, etc. He said again and again it is the Spirit that is needed, and so we feel; and yet while we cannot do anything to put life into a single soul, I feel how important it is to be always in such a state of soul that when God shall manifest Himself here we may be ready to be used as He needs.

From Miss WATSON (Alexandria).

We had an unexpected pleasure last Sunday. One of the men of H.M. ship *Melita* came to press us ladies to go to the service which one of our brethren conduct on board that vessel each week, it being their last Sunday in Alexandria. How full my heart felt to see those great sunburned faces fixed upon the speaker, and drinking in as it were every word; and to see the tears rolling down their weather-beaten cheeks. How glorious to think that so many of them will sail away with the glad tidings to other ports! We pray that God may make them faithful witnesses for Him in all lands.

To-day we all went on board the *Dolphin*, the gunboat that has replaced the *Melita*. We had a good meeting, and a fair number of the men came.

Each evening after tea most of us meet in our little sitting-room, and spend an hour with God; we find the time most helpful and refreshing, as we all feel the need of being in touch with God. With so many strange things around us, and the constant study of the language, I feel the one necessary thing is to keep one's own soul right and alive before God. The time thus spent is well spent, as we feel to gain strength and courage for all difficulties, both with the Arabic and also in the minor details of life.

From Mr. A. S. LAMB (Akbou).

Yesterday was as busy a day as I have ever had here. And although my head ached badly towards evening, obliging me to retire to rest early, I felt very thankful for grace and strength given me to see about forty Kabyles in my room. Many of these, young students, came specially asking for books. Whether it is that they have seen others with them, or that, like some others when passing the door, they have seen the case with books and read therefrom, I cannot say. But I distributed quite a number of Gospels.

Twice during the day I sang, accompanied by the harmonium, in Kabyle, and read and explained some scriptures. And once I knelt down before them and prayed for them. The attention was very good indeed, and I could fain believe that the Spirit of God was at work. As day after day brings new comers to the house for medicine the work is developing, and consequently calling for more workers, who shall visit all the villages represented by these many visitors—but in couples. Young men of Great Britain, of whom thousands are members of our Y.M.C.A., are there none of you willing to forsake business (like Levi of old) and follow Jesus as a fisher of men? It means indeed, as I can testify from my own experience, to become poor; yea, often times very poor. But why? for the glorious privilege of making many rich through your poverty. "Ye know (do you not) the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye, through His poverty, might become rich."

From Miss BANKS.

The last eight-day feast in honour of Mohammed's birth has rather hindered our patients coming, but yesterday it closed. Some mornings, and especially on market-days, we have a good number.

We have been called in to several fresh houses lately, chiefly amongst the poorer people, which we much prefer. It is a real pleasure visiting fever cases, for, as a rule, they get well so quickly. We have had several lately; one, a Hadj, is a very nice man, but how far his gratitude influences him in listening to us I do not know. Two fokees, brothers, are now reading the Testament, and seem inclined to treat it favourably.

Our Spanish children are such dear little girls; they still come regularly, although many of them have been beaten by the priests, and some few (three, I think) taken away. Eight come, and are learning well. Our Sunday-school has been as high as sixteen, I think, and the parents are growing very friendly. The latest threat from the "Fathers" is that if one from these families, who are favouring us, dies now, they will not bury them, but, as they say, "Throw them out like a dog." Still, "if God be for us, who can be against us?"

From Miss COPPING (Fes).

My children's *dorcas* meeting is very interesting; I began it the first Friday in August by asking a few little girls to take tea with me. They are all old patients, and I do not want to lose sight of them. After tea we had a chat about how we could be happy without the Misses Herdman and Reed. They all agreed that to do good was the way to be happy. I asked if they would like to come and help me to make garments for poor children each Friday afternoon. They were delighted; so we made work-bags to carry our needles and thimbles that afternoon, and they went home to consult their parents after a pleasant time.

The next Friday nine came, and we began to work. What a delight they took in trying to teach me to sew their way, and to eat their way. There are ten children between three and twelve years of age. During August and September we have not had less than five at the meeting, sometimes nine. We have finished four garments and given them away.

When a garment is finished, I send for a poor child and let her stay to tea; then let the children give it to her, so they get the blessing. Two of the garments were given to the children of a freed slave, she is a poor widow.

I think this will be a good plan. I tell them Bible stories while we work, and if one curses another I make her tell me what is written about cursing. Bless and curse not; then I make them ask a blessing on each other. Twice last Friday a little girl asked God to give small pox to her sister and to let her die of the plague. I am sure you cannot think how badly these dear children are trained. A little girl said to me, "Dear Tabeeba, do keep your scissors in your bag; I fear I shall steal them. Satan keeps saying to me, 'Why do you not take them?' May God curse him." Then, recollecting herself, she said, "Now woe to me, weelee, weelee; you will want me to bless him." She was comforted, however, when I told her that I would not ask her to bless the Devil, but we would just leave him in the hand of God to punish him. Whenever I hear a lie I make them tell me the text Miss Reed has taught them against untruthfulness.

Mr. J. LOCHHEAD has removed from Algiers to Constantine, to attend the Arabic course there, and to get more among the natives, who form a much larger proportion of the population than in Algiers.

Description of Illustrations.

A MOROCCO JEW.

IF the condition of the Moor under a rotten Government is anything but an enviable one, that of the Jew is considerably worse. In no Christian country, Russia excepted, is there so bitter a hatred, or so degrading a bondage as in the interior of Morocco. They must wear a prescribed attire, dwell in a certain quarter of the town, and submit to many special regulations, while the indignities which in many ways are heaped upon them are almost incredible. In the matter of taxation they are squeezed to the utmost limit, yet, being thrifty, it seems almost impossible to impoverish them by any ordinary measures of oppression.

In 1865 Sir Moses Montefiore obtained from the then Sultan some slight concessions, but it was little in comparison to their sufferings. In some respects it is useful for Moorish officials and others to have in their midst a class whose business energy keeps trade from stagnating, and from whom they can borrow money when tightly pressed.

ARAB CEMETERY, ALGIERS.

THERE are two Mohammedan cemeteries in the city of Algiers, one situated near the Kasba, on the highest point of the city, and the other at Mustafa, a suburb to the east of Algiers. The latter contains the Koumba (a dome-shaped tomb) of Sidi Mohammed ben Abd-er-Rahman bou Koberain, known as "the man with two tombs." He was the founder of the order that bears his name. He died in Kabylia, and a tomb was raised over his remains. But the Arabs, being jealous that so great a saint should abide with the Kabyles, carried off the body and buried it where it now lies. The excitement caused by the act was only quelled by giving out that the body of the saint had been miraculously doubled, and rested in both tombs. Other small Koumbas and many tombs stand about under the dwarf palms and luxuriant vegetation. Great numbers of Arab women visit this cemetery every Friday afternoon to weep over the remains of the dead. How many millions of these Mohammedans have passed away into the unseen world without Christ and without hope, and how many more millions will have gone before the Gospel shall have been preached to every creature?

Review.

THE DRINK TRAFFIC IN CENTRAL AFRICA.

IN the October number of *Regions Beyond* there is an important article by Miss Lucy E. Guinness on the "Slave Shackles of To-day; or, Christendom's Drink Trade with Heathendom," which, although it does not touch the sphere of our operations in Northern Africa, has such an important bearing on the future of Mission work in other parts of the Dark Continent, that we cannot forbear making a few remarks upon it.

Notwithstanding the many agencies, both religious and philanthropic, that are on foot seeking to benefit and improve the natives of Africa—for all of which we thank God—there is another and sadder side to the question, viz., that Africa has her foes as well as friends, and moreover, that the Arab slave-raiders, who are carrying fire and sword through immense areas of well populated country, are not the only ones who are seeking the destruction of the race. Civilized Europe and America, for the sake of gain, have been for years pouring in floods of gin and rum, and the liquor crave is ever increasing among the natives of the interior.

Miss Guinness tells of Signor Martini, an Italian, who has recently spent two months in Abyssinia, which is under the protection of his countrymen, and who, having returned, gives his views as to the future of this land. He considers the attempt to civilize the Abyssinian has utterly failed, and suggests as an alternative *the substitution of another race*. These are his words: "The native is an hindrance to the work of civilization. We must help him to disappear, like the red-skins in America, by the means furnished by the civilization he instinctively hates—that is, by intermittent fusillades and daily brandy."

A more monstrous proposal was surely never made; we question whether any more vile suggestion could have come from heathendom itself. If this is all that European civilization has done for Signor Martini, and if this is a sample of the humanity it teaches, perhaps the natives of Abyssinia are not great losers if they do refuse to hear of it, and "stick to their old traditions."

The quantity of liquor that is annually introduced into the Dark Continent must be something fabulous. To give some idea, it is stated that the vessels which touched at a certain port last year, *in the course of a single week*, carried spirits to the value of a million sterling, all of which was on its way to the ports of South and West Africa.

Twopence-halfpenny per bottle is the West Coast trade price for gin. Rum can be bought at 4s. 6d. per dozen bottles, and gin at half-a-crown. As the consumption of liquors by the natives is continually on the increase, unless a check can be put to the demoralizing traffic, it bids fair at no distant day to carry out Signor Martini's infernal suggestion.

The Brussels African Conference of 1890-91 decided to prohibit the introduction or manufacture of intoxicating drinks over practically the whole of the interior of Africa, the protected zone reaching from 20° north to 20° south latitude, a territory equal to one-fifth the surface of the globe; and along the coast where the trade already existed to impose a minimum duty of 15 per cent., with power to put on as much more as they like.

Miss Guinness then asks, "What are its practical results? What the actual condition of the drink trade in Central Africa? We all know how easy it is to make good resolutions and write it down on paper. The seventeen great powers have spent twelve months in doing this. Are they taking the more important step—putting into practice the laudable resolves thus made? At the present moment Europe and America are pouring a flood-tide of 'fire-water' in at the open ports all down the coast of Africa. Up the long stretch of the western sea-board, in at the great river-mouths, and along the eastern shore-line for thousands of miles, the work of ruin is rife and rapid. And unless something further be done to arrest it, the twelve months' labour of the Brussels Conference may yet prove, as far as the elevation of Africa is concerned, an empty piece of magnificent mockery."

A most important testimony is also added from a letter of Mr. Harvey, one of the first Missionaries to settle on the Congo, where he has spent the past twelve years. He says: "It cannot be too widely known that the practical results of the last Conference of the Powers are almost nil, as regards the spirit trade here. The mountain was long in labour, but has brought forth the veriest mouse of restriction in connection with this body-and-soul destroying traffic."

We cannot pretend to give even a summary of this important article, which is well worth reading in its entirety, containing as it does facts and quotations from various letters and documents for which we have no room. It can be had from the office of the East London Institute, Bow.

THE NORTH AFRICA MISSION.

This Mission was formed in 1831 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, with a branch mission in Northern Arabia.

It aims by the help of God to spread through the whole of North Africa and North Arabia, amongst the Moslems, Jews and Europeans, the glad tidings of His love in giving His only Son to be the Saviour of the world by sending forth consecrated self-denying brethren and sisters.

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.

The Management of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members as Honorary Treasurer and Honorary Secretary.

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.

For Support the Mission is entirely dependent on the free-will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

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Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," the sum of Pounds sterling, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate with the said sum upon Trust to be applied towards the general purposes of the said Mission, and a receipt of such Treasurer for the time being of the said Mission shall be a sufficient discharge for the said Legacy.

If a Testator wish the Legacy to be paid free of duty he will add the following words to the above form:—And I direct that the Legacy Duty upon the said Legacy be paid by my executors out of the same fund.

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LIST OF DONATIONS FROM OCTOBER 1st TO 31st, 1892. GENERAL AND SPECIAL FUNDS.

1892.	No. of Receipt.	General.	1892.	No. of Receipt.	General.	1892.	No. of Receipt.	General.	1892.	No. of Receipt.	General.
£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Oct. 1...	6916	10 0 0	Brought forward	169	17 9	Brought forward	218	14 6	Brought forward	262	10 7
1...	6917	0 5 0	8...	6942	0 2 0	15...	6966	2 0 0	26...	6990	0 2 6
1...	6918	1 2 0	8 A Thank-offering	0 10 0	17...	6967	2 8 0	27...	6992	0 11 0	
1...	6919	3 0 0	8...	6944	1 0 0	17...	6968	2 1 0	27...	6993	0 10 0
1...	6920	1 0 0	10...	6945	1 1 0	17...	6969	2 14 0	27...	6994	0 5 0
3...	6921	50 0 0	10...	6947	1 0 0	17...	6970	0 10 0	28...	6995	0 11 5
3...	6922	10 0 0	10...	6948	2 0 0	19...	6972	10 0 0	28...	6996	2 2 0
4...	6923	40 0 0	11...	6949	0 10 0	19...	6973	0 7 7	29...	6998	3 0 0
4...	6924	5 0 0	11...	6950	0 10 0	19...	6974	0 2 0	29...	6999	1 0 0
4...	6928	0 10 0	11...	6951	6 1 3	19...	6975	0 10 0	29...	7000	1 0 0
5...	6929	0 8 0	11...	6952	0 10 0	20...	6976	2 0 0	29...	7001	1 1 0
5...	6930	0 15 0	11...	6953	2 0 0	21...	6977	1 0 0	29...	7002	1 1 0
5...	6931	0 5 0	11...	6954	0 5 0	21...	6979	0 3 6	31...	7004	6 0 0
5...	6932	5 0 0	11...	6955	0 12 6	21...	6980	0 10 0	31...	7006	1 8 7
5...	6933	1 0 0	11...	6956	0 5 0	21...	6981	5 0 0	31...	7007	0 5 0
6...	6934	0 2 0	12...	6957	1 0 0	22...	6982	2 0 0	31...	7008	5 5 0
6...	6935	20 0 0	14...	6958	0 1 0	24...	6983	2 0 0	31...	7009	1 0 6
7...	6936	3 10 0	14...	6959	1 12 0	24...	6984	1 0 0			
7...	6937	1 0 0	14...	6960	5 5 0	24...	6985	2 0 0			
7...	6938	0 5 0	14...	6961	0 10 0	25...	6986	0 5 0			
7...	6939	15 0 0	14...	6963	4 12 0	26...	6987	1 4 0			
7...	6940	1 2 0	15...	6964	18 15 0	26...	6988	1 1 0			
8...	6941	0 13 9	15...	6965	1 0 0	26...	6989	5 0 0			
Carried forward	£169	17 9	Carried forward	£218	14 6	Carried forward	£262	10 7	Total, Oct. ...	287	13 7
GIFTS IN KIND: Oct. 3rd, (87) box of bandages and dolls; (88) case containing bottles, sugar, garments, and old linen. Oct. 5th, (89) parcel of garments. Oct. 22nd, (90) parcel of garments.									" May to } 2,022 9 2	Sept..... } 738 12 6	
									Total ...	£795	12 4

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Miss M. COPPING .. June, 1887		Algiers.		Miss A. M. CASE .. Oct., 1890	
Miss J. JAY .. Nov., 1885		Miss I. L. REED .. May, 1888		Mr. W. G. POPE .. Feb., 1891		Dr. C. S. LEACH .. June, 1891	
Miss B. VINING .. Apr., 1886		Miss M. BONHAM .. Mar., 1892		Mr. E. CUENDET .. Sep., 1884		Mrs. LEACH .. " "	
Miss S. JENNINGS .. Mar., 1887		Miss M. MELLETT .. " "		Mrs. CUENDET .. " 1885		Miss B. ROBERTS .. Mar., 1892	
Miss M. C. LAMBDEN .. May, 1888						Miss M. SCOTT .. " "	
Mr. J. J. EDWARDS .. Oct., 1888		ALGERIA.		<i>Mrs. Lambert's Home.</i>		DEPENDENCY OF TRIPOLI.	
Mrs. H. BOULTON .. Nov., 1888		Tlemcen.		Miss K. JOHNSTON .. Dec., 1891		Tripoli.	
*Dr. C. L. TERRY .. Nov., 1890		Miss R. HODGES .. Feb., 1889		Miss E. TURNER .. " "		Mr. H. G. HARDING .. Feb., 1889	
*Mrs. TERRY .. " "		Miss A. GILL .. Oct., 1889		Miss L. K. LOCHHEAD .. Mar., 1892		Mr. W. H. VENABLES .. Mar., 1891	
Miss K. ALDRIDGE .. Dec., 1891		Miss L. GRAY .. Feb., 1891		Miss A. COX .. Oct., 1892		Mrs. VENABLES .. " "	
<i>Spanish Work—</i>		Miss M. BROWN .. Mar., 1892		<i>Kabyle Work.</i>		Miss B. WATCHAM .. May, 1892	
Mr. N. H. PATRICK .. Jan., 1889		Mascara.		Djemaa Sahridj.		EGYPT & NORTH ARABIA.	
Mrs. PATRICK .. Sep., 1889		Mr. F. CHEESEMAN .. Jan., 1886		Miss J. COX .. May, 1887		Alexandria.	
Miss F. R. BROWN .. Oct., 1889		Mostaganem.		Miss K. SMITH .. Feb., 1891		Mr. W. SUMMERS .. Apr., 1887	
Casablanca.		Mr. A. V. LILEY .. July, 1885		Miss E. SMITH .. Feb., 1891		Mrs. W. SUMMERS, <i>nee</i>	
*Miss A. K. CHAPMAN .. Oct., 1889		Mrs. LILEY .. Apr., 1886		*Miss E. E. SHELBORNE .. " "		FLETCHER .. May, 1890	
Dr. G. M. GRIEVE .. Oct., 1890		Cherchel.		Akbou.		Mr. J. W. HOGG .. Mar., 1891	
Mrs. GRIEVE .. " "		Miss L. READ .. Apr., 1886		Mr. A. S. LAMB .. Oct., 1883		Mrs. HOGG .. " "	
Tetuan.		Miss H. D. DAY .. " "		Mrs. LAMB .. " "		Mr. J. SMITH .. Apr., 1892	
Miss F. M. BANKS .. May, 1888		Constantine.		Miss M. YOUNG .. Feb., 1891		Miss A. WATSON .. " "	
Mr. C. MENSINK .. Oct., 1888		Miss L. COLVILLE .. Apr., 1886		REGENCY OF TUNIS.		Miss VAN DER MOLEN .. " "	
Mrs. MENSINK .. May, 1890		Miss H. GRANGER .. Oct., 1886		Tunis.		Provisionally assisting in	
Miss A. BOLTON .. Apr., 1889		Mr. J. L. LOCHHEAD .. Mar., 1892		Mr. G. B. MICHELL .. June, 1887		England.	
Miss A. G. HUBBARD .. Oct., 1891				Mrs. MICHELL .. Oct., 1888		Mr. M. H. MARSHALL .. June, 1887	
Fez.				Miss GRISSELL .. Oct., 1888		Mrs. MARSHALL .. Mar., 1888	
Miss E. HERDMAN .. Jan., 1885				Miss A. A. HARDING .. " "		Miss R. JOHNSON .. Oct., 1889	
Dr. T. G. CHURCHER .. Oct., 1885							
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