

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

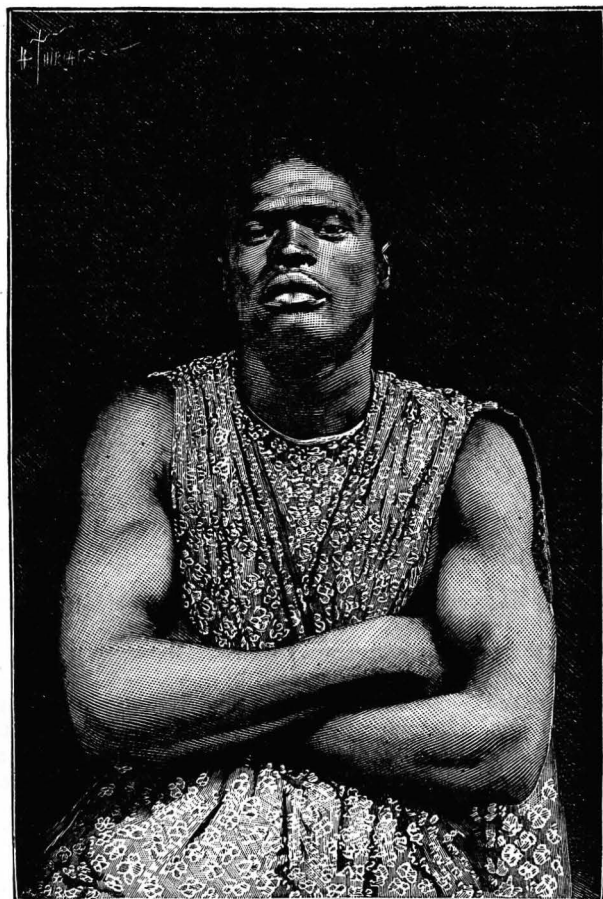
NORTH AFRICA MISSION,

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

No. 47.

JUNE, 1892.

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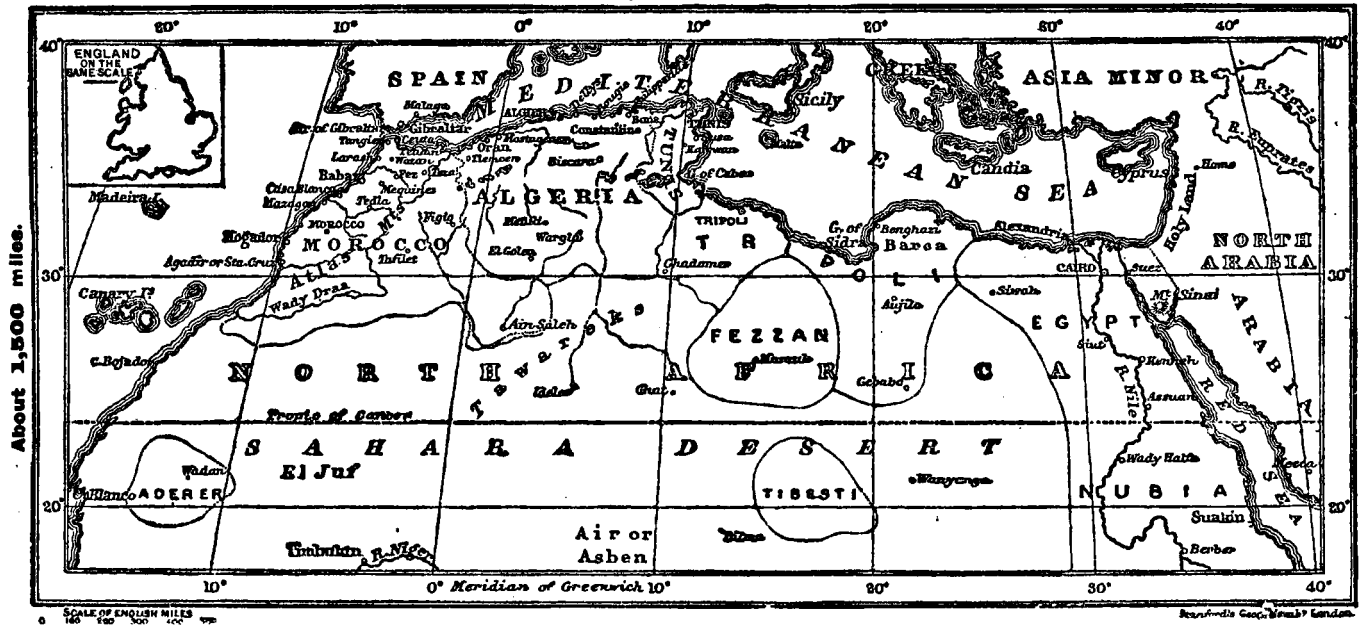
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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

About 3,600 miles across:



NORTH AFRICA consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Its native inhabitants are all Mohammedans.

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 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 a nominally Christian power. Tunis and Egypt followed. Morocco and Tripoli enjoy only nominal independence.

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 country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 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 mission 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.

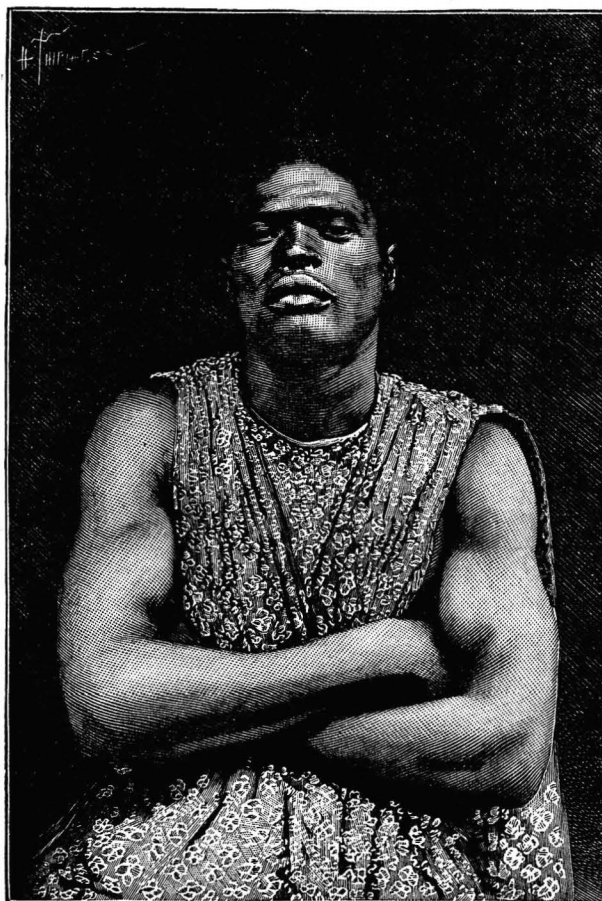
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the 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 attempted 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 1866; he has now retired, but another brother and his wife are taking up the work.

NORTH AFRICA.



"THE DUSKY NEGRO OF THE GREAT SOUDAN" (see p. 72).

Abraham: His Faith and Failures.

ANY one reading God's Word carefully will be struck with the fact that what one saint does with manifest divine approval is in another rebuked as out of place. This, at first sight, looks as though God changed His mind, which we are assured He does not. What, then, is the explanation of this apparent contradiction? For instance, Adam and others are commanded not to slay Cain the murderer. Noah, on the other hand, is taught that whoso sheddeth man's blood by man shall his blood be shed. This looks contradictory. David slays the giant and others with approval, but Peter is rebuked for smiting off the ear of the High Priest's servant. Why this difference? Elijah calls down fire, James and John are rebuked for proposing to do so. Israel is taught the ceremonial law, the Church is taught that it is done away with. Abraham was a stranger in the land of promise, Joshua was to take possession and exterminate the inhabitants. The explanation is, that God's call in one case was different to the other. It was not a question of what was right or wrong, but what was in keeping with God's then purpose and call. An *intelligent* faith will discriminate and act in harmony with the dispensation in which it is placed. Jesus when on earth gave his back to the smiters, but by-and-by He will slay the wicked. Each act is in harmony with the dispensation in which it occurs. The ritualism of Judaism is quite out of keeping in this age, and even though the ritual may represent a truth (often it does not), yet it is out of place, and shows that the performer has not the intelligence of faith. Abraham's faith enabled him to act consistently with his special call. This made him differ from Noah and Moses in his *actions*, though in the faith that enabled him he was like them.

Have we the intelligence of faith which enables us to understand what actions will be appropriate to *our peculiar call*, even though we may have to act differently from those around us? Paul prayed that the Ephesians might know

the hope of *His calling*. He tells the Corinthians that they were *called to the fellowship of God's Son*. There are many passages in God's Word which mark Christians as those called out from the rest of the world to be Christ's. The very word "Church" meaning called-out ones. In Ephesians iv. we are told to walk worthy of the calling wherewith we are called. Beside this call to be Christ's, which is common to the whole Church, some are called in a special way to serve the Lord. The call sometimes involves giving up the business, trade, or profession by which we have hitherto earned the bread that perisheth. It requires much faith to obey it, for the question is, How shall we live and provide things honest in the sight of all men? Those who are not clear about the call had better wait till they are. Some only feel called to go where they can support themselves in business while serving the Lord in their spare time. Let every man be fully persuaded in his own mind, and let none rush into a place they are not *sure* they are called to.

Abraham seems to have had no doubt of his call to leave Ur of the Chaldees and go to a place that God would show him. To the end of life he looked for the city, never returning to Ur or settling down anywhere. He waited for that for which he was called for 100 years, and died waiting for it. May not we be equally clear as to our call to leave the world, or, as Christians, to take up the Lord's special service? But the pathway of faith and obedience is not free from trials. There was a famine in the land, and also a foe, the Canaanite. Had Abraham made a mistake in obeying the call? What was he to do? Thus often do we find that in treading the path of obedience we encounter trials that look as though we had gone the wrong way. Abraham's faith failed, as ours often does, and he goes to Egypt. This was very *natural*. There was nothing sinful in it from a worldly standpoint. But it was not faith; Abraham was going to deliver himself. And at first it looks as though he had acted wisely, and the worldly-wise would say: "You see how well it answered. He escaped the famine, Pharaoh gives him very valuable presents of sheep, etc., so that when he left it is said Abraham was very rich in cattle and silver and gold." The worldly, or natural man, would say: "He had made a good hit." But we must examine the losses as well as the gains before we know what the net profits are. He had gained *much*, but he had lost *more*. He had lost his character, and the stain of duplicity is still recorded against him after 2 000 years. He lost his altar. He had *failed* to be a *witness* for the living God. Could gold and cattle make up for these losses? So now there are ever many ways of avoiding the trial of faith by adopting ways that, though not immoral, are inconsistent with our calling. There are many who, to procure means for the Lord's service at home and abroad, will sacrifice their heavenly character, and degrade Christianity to the level of a worldly adventure. Surely the folly of this course is worse than that of the Russian peasants, who, in the famine, are reported to have pulled the roofs off their houses to burn to keep them warm. No doubt we all fail in this respect more or less. May God in mercy help us to walk *worthy* of our high and heavenly calling!

Abraham then returns to the place of the altar; in other words, resumes the life of faith. Blessed be God, it was Abraham's faith that failed, not God's faithfulness. So with us: greatly as we deplore our falls, we rejoice that He abideth faithful. And now Abraham has another trial of faith testing him as to his faith in God's promise. There is a dispute between his and Lot's herdsmen. What will the man of faith do? In the faith that God had promised to bless him, he is able to afford to say to Lot, "Take the part of the country you like, and I can take what you leave." This was noble and large-hearted. But whence did this magnanimity flow? Surely from the faith he had in God's promises. It is faith that makes men liberal. Many would give away more largely if they dared, but the future is uncertain, and they may not always be so well off. So they hold back, not from want of love or generosity, but for want of faith. Did they really believe that God had *bound* Himself to bless them, especially those that seek first His kingdom, they would give largely, assured that the Lord would give to them again as they might need it. Then Abraham triumphs, and, so to speak, revenges himself upon his former unbelief. Unbelief in going to Egypt did not pay Abraham, and unbelief in Lot in going to Sodom was still more disastrous. First he is made a captive, and as he still clings to Sodom he loses everything in its overthrow, except two daughters, who did him no credit.

Blind unbelief is sure to err.

Abraham's faith was rewarded by a fresh revelation and fuller promises, which far more than compensated him for the loss of the fat pastures round Sodom.

Abraham got the offer of Sodom's wealth later on from its king for his noble rescue; but he had tasted the bread and wine of Salem's king, and will not add to his wealth by accepting the defiled stuff of Sodom. His faith again makes him a noble man. Again faith is rewarded. Lot has gone again to find a shield behind Sodom's walls; but Jehovah Himself will be Abraham's shield and exceeding great reward.

But Abraham wants not only reward, he wants an object for his heart, and with the boldness and confidence of faith asks for one. This trust delighted God; He loves to be trusted. He is delighted when we have faith to ask great things of Him.

My soul, ask what thou wilt,
 Thou canst not be too bold;
 Since His own blood was for thee spilt,
 What else can He withhold?
 Beyond our utmost wants
 His love and power can bless;
 To praying souls He always grants
 More than they can express.

The Lord takes Abraham out for a walk under the starlit heavens, and tells him that his request shall be granted, and that like those stars shall his seed be.

God loves to give *tokens* of His faithfulness. The stars would every night remind Abraham of the promise, as the rainbow reminded Noah of another promise, and the paschal lamb and the bread and wine in like manner remind us of His deliverance and love. We do the same between each other. The engagement ring is a token of a promise, but the tokens make the promises no more secure. They only serve to remind us of them.

And Abraham must have needed this, for his faith had to wait long before the promise was fulfilled. And every year made the promise less likely to nature to be fulfilled.

At last Sarah's faith breaks down, and, led by her, Abraham's does also. They have discovered a way after nature and sense to prevent further waiting, and after the birth of Ishmael, we read nothing about Abraham for thirteen years. He was resting in his *own* salvation, and probably not looking for God's. But God had *not* forgotten his promise if Abraham has, and now renews it to his forgetful saint. At first Abraham almost asks God *not* to fulfil the promise, so satisfied was he with Ishmael, the ancestor of Mohammed, instead of Isaac, the ancestor of the Messiah.

Have we not often grown weary in waiting for God, like Saul in waiting for Samuel? He thereby lost the kingdom, and what blessings may not we have lost through our impatience? "Let patience have its perfect work." Have we not known periods of backsliding like Abraham during that thirteen years? or, like David, from the time when he, too impatient of the long delay in getting the kingdom, said, "I shall one day perish by the hand of Saul," and seems to have been in spiritual darkness till, snubbed by the Philistines, Ziklag burnt, his wives prisoners, and his own men in rebellion, he is driven back to the abiding refuge, he "encourages himself in the Lord." Blessed be God, if we leave Him He will not leave us. If we are unfaithful, He abideth faithful, and will in some way restore us.

Abraham, having fallen on his face at this fresh revelation of God, ashamed of his past failure (he used to talk to God standing upright), is restored to communion, and later laughs in surprise at this promise as Sarah afterwards appears to have laughed in incredulity. In grief Jehovah reminds them who He is, and asks is anything too hard for Him? Again now we see the man of faith, who can give Lot the best land, and bids Sodom keep its threads and shoe-latchets, in the hour of judgment pleading for them and *prevailing* with God, so that *so far as he went* he was answered, and for his sake Lot is delivered, though by the skin of his teeth.

After this Abraham fails again in his dealings with the king of Gerar. How unreasonable unbelief is! Abraham, who defeated the mighty army that took Lot prisoner, fears he shall be slain by the king of Gerar, though this would have invited the failure of all the promises, for Isaac was as yet not born. How like this are we, one day going forth with mighty faith in the wisdom of God, another in the wisdom of flesh and nature, dishonouring the Lord and ourselves, making ourselves a laughing-stock to the world because of our inconsistency. What patience the Lord has with us!

At last the promised seed is given, and the years of waiting are accomplished. Though both are as good as dead, Jehovah will fulfil His Word, and faith be rewarded by what was beyond nature.

But now comes a fresh trial. Ishmael, the child of nature, persecutes the child of faith, and he must be sent away. God says so. This cost Abraham much, for he loved the lad, but faith and obedience triumph now. And faith and obedience were soon rewarded; for, cast out into the wilderness, Ishmael cries to God in his distress, is heard, and for the future God is with him. In other words, Abraham's prayer is answered, and this child of the flesh is converted. But if the casting out of Ishmael tried Abraham's faith, the offering up of Isaac must have cost him more, but his faith was now equal to this supreme trial. By exercising faith, by practising faith, it had grown, and Abraham believes that if God bids him slay Isaac, God can raise him from the dead; anyway, he will obey God, in faith that God will see to the fulfilling of His own purposes. Is not this what we want to do?—do our part and leave God to do His. He knows what He will do, and how He will do it. We need not stretch out our hands to steady the ark. The chariots of God are twenty thousand. He has resources that we know nothing of. Let us but obey and trust Him to fulfil His Word in His own way.

JEHOVAH-JIREH.

"The Lord will provide," or see to it. This latter translation is very helpful, "The Lord will see to it." Abraham no doubt thought, "How will my seed be as the dust and the stars if Isaac dies?" He knew not, and did not even ask to know. God had said it should be; that was enough. Jehovah will see to it, that His own words are fulfilled. Abraham probably thought that Isaac might be raised up again; but this was a mighty triumphing of faith, and filled the heart of Jehovah with joy. Blessed picture of the faith of Jesus, who though destined to rule the Universe gave Himself to death in the faith of resurrection.

Now Sarah dies, but Abraham believes she shall rise again, so with great care purchases a burying-place where he may preserve her precious dust for that glorious day, when God, who gave to these two, both as good as dead, a son, and raised a son also as good as dead, shall raise all His saints to eternal glory.

Faith in the fulfilment of the promises also regulates all Abraham's arrangements for Isaac's marriage and for his inheritances of all that he had, the other children being given presents and sent away during his lifetime.

In Abraham we see a man of like passions with ourselves, who failed grievously as well as triumphed gloriously. This makes us feel that he is a pattern we may attempt, without presumption, to follow in his faith.

Then we see that faith was intelligent. It had ears and eyes, and was neither hard of hearing nor shortsighted, but truly wise. Faith sees all that sense sees, and *much more*, even the living God. It discriminates what is the right thing to do at any time.

Abraham reckoned on the absolute trustworthiness of the Promiser, and his failure on certain occasions only throws his faith at other times into bolder relief.

Abraham's faith answered; it paid, it prospered, though the prosperity was not always apparent at once.

Abraham's unbelief did not answer; it failed and disappointed. Sometimes at first it seems to answer, but in the end—never.

Abraham's failures were not failures in God's faithfulness or of the principles of faith, but failures in carrying out the principles he had proposed to adopt. Are not our failures the same? Let us judge ourselves, and we shall honour God. Let us take courage; we are on right lines, let us only be careful not to get off them.

Make you His service your delight,
Your wants shall be His care.

Notes and Comments.

MR. HOCART, of the French Wesleyan Mission, writing from El Mathen, Algeria, says: "Besides our Day School, we have a Sunday School on Sundays and Thursdays. The attendance has greatly improved of late, and I think we have a higher average at our Sunday School than at our Day School, and that fact gives us much encouragement. We long to see an enquiring spirit and an awakened conscience amongst the natives. It is a great trial of faith to keep on working without some apparent results. We know the seed is not lost, therefore we take courage. We are sowing seed that has borne fruit, and that will bear fruit. We greatly feel the need of God's guidance in the sowing, so that we may do it in such a way as will ensure a harvest. Seeds may be lost through the sower's fault."

* * * *

ARRIVALS.—Mr. and Mrs. Patrick have returned to England for a short time. They reached Plymouth on Tuesday, April 26th. Mr. Patrick will be happy, during his stay in England, to give an account of the Lord's work among the Spaniards of Tangier.

Dr. and Mrs. Terry arrived from Tangier in the P. and O. steamer *Peninsula* on Tuesday, May 10th, after a pleasant passage. We are thankful to report that Dr. Terry is steadily recovering from the effects of his late severe illness.

* * * *

VISITORS.—The workers at several of our Mission stations in Algeria and Tunis have been much refreshed by a visit from Mr. and Mrs. Henry Dyer, of Malvern. Mr. Liley, who accompanied them, writes:—

"I have enjoyed the visits to Algiers, Akbou, Constantine, Tunis, and Medea immensely, and am much encouraged by what I saw. What need we have to pray and uphold the hands of one another! Our little band of workers seems but a drop in the sea. Still, we work for an Almighty Master. How good our God is that He has chosen us out of the teeming millions of this world, and made us His own! God grant that we may be true reflections of the character of the Lord Jesus and faithful followers of the Lamb."

* * * *

MISS JAY desires to thank those friends who so kindly sent her supplies of vaccine during the small-pox epidemic in Casablanca. They will be glad to know that she successfully vaccinated eighty-five children of Moors and Jews, chiefly the latter, their ages varying from sixteen years to three months. The people were very grateful.

* * * *

PRAYER MEETING.—A meeting for united prayer on behalf of this rapidly-extending work is held at 21, Linton Road, Barking, every Friday afternoon at four o'clock. A convenient

train leaves Fenchurch Street at eight minutes past three. We should be greatly cheered by the occasional visit of friends. Tea is provided at the close of the meeting.

* * * *

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., The Priory, Christchurch, Hants? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

RECEIPTS.

ON behalf of our fellow-workers we desire gratefully to acknowledge the Lord's goodness in inclining His people to send for His work in North Africa somewhat more than £5,500 during the past twelve months. We would join with our fellow-workers in Africa in thanking the Lord's stewards for remitting their donations, often with much self-denial, not infrequently enhanced by some cheering words and hearty prayers. The gifts have varied from a few pence to as many hundred pounds. We trust that each has been acknowledged by an official receipt. We shall be grateful, should any donors not receive a receipt within three or four days of sending a donation, if they will communicate with the Hon. Sec., 21, Linton Road, Barking.

EXPENDITURE.

Our needs have been greater than our receipts, so that many of our valued missionaries have had to endure much hardness during the past year; we have had our faith tried by frequently having no funds in hand, except those designated for special purposes. We would gladly send to each missionary at once one-third of what we have been able to forward to them during the twelve months ending April 30th. We believe every one of our readers would readily contribute whatever extra sum they could afford, in addition to their ordinary gifts, did they know how small have been the incomes of the majority of our workers. We thank our gracious God for the faith, self-denial, and endurance of our North Africa labourers; and pray earnestly that, though poor as regards things of earth, they may be endowed with heavenly riches.

For the future not only shall we need a far larger income than ever before, but we shall require a rapidly-increasing circle of friends. The Mission has grown so much the last year or two that we could with great advantage spend in the coming twelve months twice as much as we received in the year that has passed. Many of our donors have, we have reason to believe given all they could afford; but are there not a few who would, if constrained by the love of the Lord Jesus, cheerfully double or treble their former gifts, perhaps not without a little self-denial, but shall we who have received

so freely not return to the Lord of His abundance in such a measure as shall be somewhat costly to us? Shall we *give unto the Lord that which has cost us nothing*? Let us rather be like Araunah, who gave unto David "as a king unto the king." Our missionaries have given THEMSELVES to their King. Shall we withhold our substance with which the King has entrusted us for His service? Let 1892 be memorable with doubled and trebled gifts. Let each one send an extra contribution; let all try to interest others in some individual missionary, town or country. We need to consider our ways; many parts of the Lord's house are lying waste (Hag. i. 4-5); it is time indeed that timber from the hitherto almost inaccessible Mohammedan mountain should be felled and brought down, fitted and ready for its place in the Lord's house. Who will work like Hiram and his servants (1 Kings v.), who will give hire (ver. 6), who will give food (vv. 9 and 10), for these North African servants? By-and-by the house of the Lord will be finished, we donors and workers shall assemble ourselves unto the KING, and there will be great joy and gladness in His presence (2 Chron. v. 3, etc.).

"THE STRANGER WITHIN THY GATES."(?)

A MAGHRIBIN TEA-PARTY.

BY MR. W. SUMMERS.

SUCH an event actually took place, and that, too, in London itself! It was no sham, but a thorough-going feast such as only Moors can enjoy. There were the orthodox green tea, fresh mint, sugar *ad lib.*, and the sweetest of biscuits.

It came about in this way. One of the Lord's servants, Miss Daniell, of the London Soldiers' Home, found a number of Moors visiting the coffee-bar of the Home, and, being on the watch for souls, she desired to have the story of salvation pressed home to their hearts in their own language, and in response to her invitation I arranged to meet them on a certain date.

In order to gather as many of them together as possible, an invitation was written out in simple Arabic, adorned with the usual pious expressions. When it reached their hands they regarded it with all the veneration they would a charm. Although few of them could read the Arabic, yet it was enough that it was the writing of that holy language. They kissed it as profusely as they would the Koran itself.

On the day appointed, my wife and I went to meet them, I attired in my Moorish costume. When we arrived at the Home we found the guests in the coffee-bar expectantly waiting for us. On meeting they greeted me with most profuse salutations, such as are quite unknown in our cold English tongue. We shook and kissed each other's hands all round in such a hearty manner that my heart warmed again at the recollections of former greetings in dear old Morocco.

In the large hall of the Home we seated ourselves on our haunches round the tea-tray. To make tea for eighteen individuals *à la Maroquine* is no easy matter, for the Moors insist upon an elaborate etiquette even in the matter of tea-making and tea-drinking. As the refreshing cup went round we entertained each other by recalling reminiscences of Morocco and the Sous country. I, having arrived but recently from there, was able to give them items of news which they eagerly drank in. Over and over again they heaved sighs of longing for their old country. Poor fellows! they heartily enjoyed themselves, for this tea-drinking was to them a happy phase of social life in the Land of the Setting Sun. "This is just like Morocco!" "This is just like

Morocco!" was the heartiest expression of gratitude that fell from their lips.

When the tea-things were removed we sought to accomplish the main purpose of our visit, namely, to preach the good news of the Kingdom. Taking up our Lord's discourse to Nicodemus as the base of teaching, I endeavoured to press home to their hearts the necessity of the new birth and the all-sufficiency of Jesus as the Saviour. As I spoke to them they were deeply interested, and some of them supplemented my remarks with observations of their own, which showed not only their intelligence, but their appreciation as well. At the close many expressed their gratitude for the interest we took in their spiritual welfare. As they retired, copies of the Gospel in Arabic were put into the hands of those who could read.

Even then they were loath to depart, and some stayed behind to make further inquiries about individuals in their native land. To their immense delight I wrote a letter in Arabic for a few of them, addressed to a man in Sallee. This was the first written communication they had sent to Morocco for many months.

The meeting was a happy event in their experience which I'm sure will long live in their memories. May the Christian kindness shown to them lead their hearts Calvary-wards; and may the teaching they received be like "bread cast upon the waters," which shall return even if it be "after many days"!

PROPORTIONATE GIVING.

AN IMPORTANT TESTIMONY.

A VERY generous merchant in the United States gives the following details:—

"In consecrating my life to God, being aware of the ensnaring influence of riches, I adopted the following system in relation to my income: I decided to balance my accounts as nearly as I could every month, reserving such portion of my profits as might appear sufficient to cover probable losses, and to lay aside one-tenth of the remaining profits as a fund for benevolent purposes. I further determined that, if at any time my nett profits, after deducting expenses, should exceed 500 dols. per month, I would give 12½ per cent., if over 700 dols. per month, 15 per cent., if over 900 dols. 17½ per cent., if over 1,300 dols., 22½ per cent.—thus increasing the proportion of the whole as God should prosper me until I should give 25 per cent. of my income. As capital was of the utmost importance to my success in business, I decided not to increase the foregoing scale until I had acquired a certain capital, after which I would give a quarter of my nett profits, and on the acquisition of another certain amount of capital I decided to give half; when I had acquired what I considered would be a full sufficiency of capital, to give the whole of my profits.

"It is now several years since I adopted this plan, and under it I have acquired a handsome capital, and *have been prospered beyond my most sanguine expectations*. Although constantly giving, I have never yet touched the bottom of my fund, and have repeatedly been surprised to find what large drafts it would bear. For some months at the outset I had a severe trial of faith, as my nine-tenths were found to be inadequate for my support, but the tide soon turned, and with gratitude I recognised a Heavenly Father's hand in the increased supply which He gave—indeed, more than making good all deficiencies."

Some such system is well worthy of adoption by Christian business men, for has He not said, "Them that honour Me I will honour"?

Morocco.

LABOUR FOR THE LORD IN TETUAN.

FROM THE DIARY OF MISS F. BANKS.

Feb. 4th.—This afternoon, being Thursday, two lady visitors arrived, viz., our nice Fokia El Hadush and Absalom's mother. The latter grew fidgety when we began to sing a hymn, and soon went; however, El Hadush remained, and was as nice as she always is, writing out three verses of a new hymn to take home and learn. She is the most receptive woman we know.

10th.—We began our medical work rather earlier to-day, to avoid the rush there is sometimes on a Sôk day, and it seemed better. One poor man felt convinced that he had been poisoned by his neighbours, which was only too probable. About four o'clock, whilst busy with patients, we heard that one of the Tangier missionaries had come over with some friends from Hope House, so going over to our one hotel, found Miss Jennings who had brought over some English Christians, Mr. and Mrs. Raynor, who are travelling for their health. It was an unexpected pleasure.

A VISIT TO THE MOUNTAINS.

12th.—This morning, went with our English friends and Miss Jennings to a pretty village, called Simsa, about four miles away—one of the village men had been to us on Wednesday, asking us to go and see his wife, who has been ill for some time. It is always rather a trying village to visit, as none of the people will invite us into their houses. G— and I wandered about it after having seen the patient; afterwards we got two lads and a big group of children, with a few women, and I began talking, asking questions, etc., and presently came round to Christ and His Gospel. Showing the wordless book, the big lads looked sulky at once, and my women went away, although one returned afterwards and listened very nicely and intelligently. We must expect disappointment at first. Before we left we were conducted high up the mountain by such a lovely rocky path to another village, to doctor a woman with fever, but found she had gone off to the Sôk, so she evidently was not very bad. Meantime Miss Jennings and Miss Bolton had had various other gatherings. It was quite late when we reached home.

13th.—We have been very busy to-day. In the morning visited three houses. Directly after our early dinner the patients began arriving, and we were seeing a continual stream of them until five o'clock; many of them have been frequently of late.

16th.—Besides our patients this afternoon, we had a party of ladies upstairs; but they refused tea as all were fasting, although it is yet six weeks to Ramadan. They are now fasting once a week to get used to it. We told them it could never take away their sins, but they did not wish to hear a word about Christ, though friendly enough with us.

From MISS A. BOLTON.

Feb. 22nd.—El K— came, telling us that a woman Dora went to on Saturday was much better. She had been poisoned by some medicine given her by a Moorish doctor, and was very, very ill. After the strong medicine Dora administered, she began to amend, and is now, we are thankful to say, recovering.

23rd.—Dora and Gerty visited; and I prepared a dinner for some of our invalids. This afternoon we had about twenty-five

people. After I had finished a conversation with five or six women, one came up to me and asked if she might wash off the medicine before she prayed, or if she should leave her praying. I told her to go home and remember the prayer I had taught them: "O God, give me a clean heart, washed in the blood of Jesus Christ." She replied, "May the Lord give you a clean heart; I will ask Him to do so." Again I tried to show her this way of salvation was for all; but she said, "I pray, O God, give me a clean heart, for our Lord Mohammed's sake. He is my prophet."

VISITORS IN THE RAIN.

25th.—Heavy thunderstorm; in the house all day. Feared no one would come, but, to our surprise, were kept quite busy until 4 p.m. with twenty-eight people. At one time I had a long talk with four women, who afterwards tried to learn to sing with me. This evening I had a capital class of boys, so attentive and thoughtful. For our Scripture lesson I took the Flood, recapitulating too, taking care to dwell upon the institution of sacrifice, and of coming to God in His appointed way.

26th.—Rain again, but good number of people. After I had been talking to two old women for some time, a third came in as the others were leaving, and one of them said, "Will you tell her what you told us about Sidna Aisa?" and down they sat to hear over again with the new comer. We all had a very good time, they trying to repeat what I told them in order to remember.

A GRATEFUL MOOR.

March 12th.—This afternoon had first a number of women, with whom I had a good talk, but was constantly interrupted by one or two who had been before. After them we had in six men at once, all well-to-do townsmen. They were most friendly, but it was so difficult to speak to them all together. Dora told them why she attended them, and in whose Name. Afterwards came one man alone, full of gratitude, for his medicine had done him so much good. Dora had a good talk with him. After he had been gone some time and the door was shut for the night, back he came. I ran down to say no medicine could be given then, as it was too late; but the man was so importunate that I opened the door, and there was he with a handkerchief full of eggs. He insisted upon my taking them, and said how he blessed us. A short time after came another knock, and upon going down found the same man, this time with eighteen good oranges. In vain we protested; he insisted.

14th.—Last night we were disturbed about 11 o'clock by a great noise in the street. Men running by, a gun fired, then much shouting and talking for a long time. We are told that four people broke into a house, the owner of which awoke and alarmed them, then fired at them, and with others gave chase, catching three in the Fidan.

15th.—This morning we visited in four houses, two of which were new ones (both very poor), and this afternoon have had a nice number of women. Once, when four were in, I spoke very plainly upon the uselessness of their fast, telling them that Satan imposes this fast from food, but takes care to say nothing about leaving their sin. They all agreed that it did not affect their lives at all. I spoke then from the picture of the Good Shepherd, and pleaded with them to follow Him as He led the way to heaven. I spoke also with two other women, girls (but both divorcées, one having had five husbands), and told them that I could give them medicine for the body, but that they must ask the Lord to bless it to them for Jesus Christ's sake. I told them of Jairus' daughter, and asked them to go home and ask Jesus to cleanse and heal them.

Tulloch Memorial Hospital, Tangier.

SOME OF OUR PATIENTS.

By MISS B. G. VINING.

No. 1.—TARMA BEN EL HADJ HAMED.

THIS "subject" was an elderly woman, and came to us toward the end of November, 1891. Her home is in a village called Ben-el-A'arous, one of the many hut-villages surrounding Tangier. It is distant about a two-days' journey. Tarma is a widow, and was brought by her son (a taleb, and rather a nice-looking man) on a gaunt-looking mule, and on her arrival

good features; she might have been nice-looking had her face been clean and head-gear neatly arranged.

TRIALS.

With our friend Tarma difficulties frequently arose. She objected to the bed altogether; she had never been used to lying on anything but the floor, and could not bring herself to feel happy or secure in such an exalted position, so at last consent had to be given to the mattress being spread on the floor of the ward, while the patient, making a kind of extra garment of the blanket, curled herself up on it, if not contented, at least satisfied that she could not fall out.

Contented she was not by any means. She had her own ideas as to the treatment required for her foot, and those ideas did not include bandages, to which she decidedly objected, and which she constantly removed, although pains were taken to sew them on securely in order to frustrate her intentions.



MISS READ'S AND MISS DAY'S CLASS OF ARAB CHILDREN (see p. 72).

she was one of the dirtiest, most miserable, most forlorn specimens of Moorish womankind that has ever been an inmate of the Hospital. She came to be treated for her foot, which was in a terrible condition. She had accidentally run a nail into the sole of it some time before, and from neglect, almost constant use, and native (ill?) treatment, it had reached a state which caused much suffering to the unhappy woman, who, nevertheless, steadily refused to consent to the amputation of the diseased part of the foot, which the doctors earnestly advised as the quickest and surest method of relief. Her exact age it is impossible to say, and, of course, she did not know (they never do), and these people, women especially, age so early, owing principally to the deplorable custom of early marriage, that they look old when they would be considered in England not to have reached the prime of life. As, however, her son was a man of about twenty-five, Tarma was at least forty. She had dark eyes, crisp black hair, and

Medicine, also, she considered superfluous and unreasonable. "Why should she put medicine *down her throat* to heal her *foot*?" Clearly, in her estimation, the English doctor was wanting in common sense, and for some days she persistently refused to be made the victim of such infatuation. Neither did the food suit her; in fact, for the first fortnight she was a trial to the patience of all who had to do with her, and it was found best to leave her a good deal to herself.

A MARKED CHANGE.

One day at the end of the fortnight her son arrived, and she decided to go away with him. Contrary to all persuasion, she got him to carry her downstairs to the door. Then, poor soul, in contemplation of the long, weary, jolting ride on the mule's back, the feeling of weakness and suffering overcame all else, and she sank in a desolate heap, rocking herself and moaning, "Oh, I cannot, I cannot!" and without any oppo-

sition suffered herself to be carried back to her bed. From that time there was a marked difference in the poor woman. She began to take an interest in Gospel truth, listening very attentively, and giving evidence of a remarkably good memory when she cared to exert it. Also, she tried to submit more patiently to treatment, and to believe that the very best was being done for her cure.

There was a new patient in the ward, also a poor, old, suffering woman, and she from the first seemed to desire to hear the truth, and I had many a happy hour with these two. I would tell them a Gospel story one day, and the following day ask one of them to repeat it to me. Tarma was very quick at this, and her vivid way of putting things, and her gestures, together with her evident enjoyment of the whole thing, I am sure impressed the other woman in a way my method failed to do.

The next step was an expressed desire to learn how to "pray to Jesus," and day by day, at the close of my visit to the ward, Tarma and Rakiya would follow me sentence by sentence in prayer. Then Tarma began to pray for herself, and would tell me on my going to them for what she had asked. It was chiefly for things of this life, *things she felt she wanted most*; and surely that is true prayer, only I think we are sometimes given to asking for *what we feel we ought to pray for* rather than for what we really feel we need. Poor Tarma! I fancy she began at length to realise that the weak, suffering body was not the only thing to be thought of, and my heart rejoiced when she said one day, "I have asked Jesus to take away my sins, and give me a clean heart." As she got somewhat better she would manage, with the help of one of the other women, to get down to the services in the court, and she was always a most attentive listener, often asking me afterwards to explain what she had not understood. She said once, "Come every day, come often, and tell me these words, that they may take hold of my heart."

At the end of December she decided to leave us. Her foot was certainly better, and she was able to get about a little, and was impatient to get back to her home. I had a last talk and prayer with her; she said she should never forget, and she would pray always in the name of Jesus, for He was "dear unto her." Her son brought the mule for her, but as he was willing to stay, we took him in the court to read and talk with him a little; but poor Tarma, impulsive and self-willed to the last, not finding him at hand when she was ready, set off alone, hobbling along on her lame foot. Only the other women saw her go, and told us. We have not seen her since, but we think of her and pray for her, that "He Who," we believe, "has begun a good work . . . will perform it until the day of Jesus Christ."

SEEKING TO SAVE.

FROM THE DIARY OF MISS A. CHAPMAN (CASABLANCA).

Friday, 19th February.—Had a very nice time with Ahmed's wife this afternoon. Poor Aisha, like most women in this land, does not have a very happy time of it with her husband. She showed me a thick piece of rope with which he had been beating her the day before, and spoke very strongly of his cruelty to her. I tried to comfort her as well as I could, and told her of God's great love to her in giving Jesus to die for her sins, that she might inherit life eternal.

Tuesday, 23rd.—I called this afternoon on the family of Hadj Mohamed (the man whom we had as servant when first we came to Casablanca), and found that the husband of one of the younger women had died since I last saw them, though he had been ill only a few days. I asked her how she would

be supported now that her husband was dead. She said, "I look to God to send me what I need, and my son earns a little money." "Your son?" I asked. "I didn't know you had a son." "Oh yes," she said; "there he is," pointing to a big lad of about fifteen years. I thought at first that she was telling me an untruth, for she looks but a mere child herself now; but she declared it to be the truth, and said that she was very, very young when she was married.

I had a very happy time with them all, telling them of the salvation which Jesus offers to all who look to Him. At the call to prayer, the old mother went into a corner of the room, turned her face eastward, and prayed. It is the first time I have ever seen a woman at prayer, and I cannot say how much she really meant of what she prayed, but I believe that the dear old soul is, as it were, groping for the light.

CRUEL TREATMENT OF WOMEN.

Thursday, 25th.—The other day, when I was at Ahmed's, his wife asked me if I could give her a blanket to cover her up at night-time. I was rather surprised at this, because they are not poor people. I asked her if she had no blanket. She said there was one in the box, but Ahmed said it was too good for her, and she must do without one! I could not bear to think of her lying without any covering from the cold night air, especially as it is scarcely two months since her baby was born, so this afternoon I went round and took her one of my rugs. I arrived just in the midst of a great uproar, and though they ceased for a while after I put in an appearance, it was soon to begin again. It seems that she is wishing for a divorce on account of his cruelty, and had sent for her brother-in-law (the one who gave her in marriage) to tell him. However, it was to no purpose, as Ahmed is not willing to divorce her, so she must remain with him. I had a long talk with both of them, and told them how it grieved God to see them quarrelling so continually, and without love to one another. With the usual self-righteousness on the part of a Moslem, Ahmed said quite seriously, "Ah, her heart is filled with the devil, and she is always listening to his whisperings; that is the reason of all this trouble. It is not my fault at all; my heart is as clean as milk. I walk in the way of God, and never do anything wrong!" Poor Ahmed! May God's Holy Spirit open your eyes!

CAPTIVES TO CUSTOM.

Friday, 26th.—To-day another house has been opened to us, praise the Lord. A slave was sent round, and took Miss Jay and me to the house of Si F—, whose sister has rather a bad cough. They gave us a hearty welcome, and seemed so glad to have a visitor. Being a high-class family, his mother and sister are not allowed to go out of the house, not even on to the roof! His sister is a nice, intelligent-looking girl of about twenty-one years of age. She said she did not mind so much not being able to go into the streets, she had no wish to do so. She only regretted being unable to go on to the roof to get a sight of the sea; *she had never seen the sea.* The room which we were shown into was furnished in half European, half Moorish style, and over the doorway hung a large curtain, embroidered all over with coloured silks, in most exquisite style, their own handiwork. Tea was prepared for us, and, of course, they asked us lots of questions about ourselves and our religion, etc., and Miss Jay told them how that we loved Sidna Aisa, "because He first loved us," and "gave Himself for us." But Tama (the sister) said directly, "Yes, our Koran tells us of Him. He is ascended up into heaven, but He did not die." She is evidently a very bigoted Mohammedan, and we ourselves are helpless to do anything; we can but sow the seed faithfully, and leave the rest to God's Holy Spirit.

Algeria.

WITNESSING FOR CHRIST IN MOSTAGANEM.

FROM THE JOURNAL OF MR. LILEY.

Wednesday, February 17th.—While visiting in the shops in Tidjiddit, one was entered where three young Arabs were talking. One is a talib, a most fanatical young fellow, though his family is the most hypocritical I have met. The conversation began by his asking me how often I prayed daily and what I said, did I bow three times, etc. I replied, "The throne of grace was always approachable through Jesus Christ, and one could pray as often as one was prompted by the Holy Spirit and the soul had need of support, guidance, and consolation; prayer was not the repeating of a set formula, but the direct intercourse of the spirit of man with God, his Creator." The Arab then wanted to know if I ate pork, drank wine, etc., etc. Receiving a negative reply, he said, "You are very near being a Moslem; if you will only witness for Mohammed and wear a fez you will surely go to heaven." When told that neither Mohammed nor wearing a fez could save me, his fanaticism showed itself still more plainly. I put the Gospel before these men, of man's fall and state by nature, God's love, Christ's death and resurrection, etc. To this the poor fellow replied, "It is all false; there is no salvation apart from Mohammed; if you do not witness for him and wear the fez you will go to hell." Finding further conversation useless, I left this man, but continued to pray for him.

Sunday, 28th.—Visited in Tidjiddit in the afternoon. Had another long talk with the young Arab who said I should go to hell for not witnessing for Mohammed. He invited me to live in Tidjiddit and become a Moslem. I told him he had not proof for what he believed; he had read only the Koran, and thought he knew all what God had revealed to man. I had read the Bible as well as the Koran, and knew that the Bible contained the truth. The Arab seemed somewhat amazed on learning I had read the Koran.

Tuesday, March 1st.—Spent a happy and, I trust, profitable afternoon in witnessing for Christ in Tidjiddit. In one shop I found several men who were speaking about fasting, etc. Chapter vi. of the Gospel by Matthew was read to them from my colloquial translations, and I sought to show them that salvation was not obtained by observing a number of outward ceremonies, but we had need to repent of our sins and seek forgiveness through Jesus Christ. It was encouraging to see how they listened, and did not seek, as is so often the case, to screen themselves behind the clemency and compassion of God.

Wednesday, 2nd.—Remained talking with a Mozabite for some time. He wanted to know the difference between my religion and that of the French. I explained all to him, and finished by preaching the Gospel to him. He evidently thought he prayed in a most proper manner, and that when he prayed he thought his heart was as pure as his exterior. Going into a little side room he brought out a complete suit of clean clothing. He said, when he had well bathed himself, he put these on and prayed. He would not on any account let me touch the clean clothes, lest I should defile them. Poor man! he was very fanatical, and would hear nothing of the blood that cleanseth from all sin.

Friday, 4th.—Had only twenty boys to the class this afternoon, and I had expected to have had quite a large number. On inquiry, I found some of the boys were gambling. This is very prevalent among most of the Arabs, notwithstanding it is strictly forbidden in the Koran.

Tuesday, 8th.—Had a very happy afternoon visiting in Tidjiddit. It seemed at first as though no opportunity was to be given me to say a word on behalf of my Lord, but after a few moments of silent prayer a large café was entered, where I found about twenty Arabs congregated. They seemed rather afraid to speak. Soon an old "talib," or scribe, entered. He began to ask me questions about our journey to England last year, about the land and the cattle there, etc., etc. I spoke of the fertility of the land, and drew the comparison with Algeria. I then spoke of the rapid growth of the trees, etc., on the Congo. To all this the Arabs were listening with the deepest interest, as I could tell by their widely-opened eyes. Then I told of the miserable condition of the people there, but how a number of them had become changed by believing in Christ as their Saviour. Waiting a few seconds to see what the result would be, the old "talib" sighed and said, "Yes, Jesus, the Son of Mary, was a great prophet." I replied He was more, for He was the Spirit of God—it is well to avoid speaking of His Sonship—and had come from God: He was the Messiah and Redeemer. This led to a discussion, in which the Arabs upheld Mohammed as their prophet. I replied there was only one Redeemer, and that was Christ. We must all repent of our sins and seek forgiveness through Him if we desire to enter heaven.

VISITING THE RACES.

From Mr. W. POPE (Algiers).

Sunday, Feb. 28th.—In the afternoon, Brother Cuendet and I with a friend visited the race-course. We had furnished ourselves with a thousand tractlets and some gospels. About 30,000 people were here, amongst whom we went scattering the word of life. What a polyglot of sound—Negroes, Arabs, Jews, and Gentiles of every conceivable shade, laughing, drinking, swearing, and betting. The people had nothing to do between the races, so we were besieged by all classes for our books, especially the "petit carnets" (little note-books), as they called the Testaments.

We could only give to a few. How many asked when we had none left! It was quite interesting, on our return, to see the people diligently reading our books, who a short time before were filled with anger at a loss, or blasphemously joking with joy over some gain, all suddenly discussing the "fanatical Protestant Anglais" who had just been amongst them. Even some curés turned wishful eyes towards our now empty bag.

Another race! Immediately we fall into the background. The riders are opposite us. The excited murmur of the crowd is rising higher, higher. Now it changes suddenly to a low murmur. A panic ensues, and, despite the galloping of horse-men, the people crowd over the course towards a poor fellow who has been thrown from his horse and nearly killed. An excited crowd can sympathise for a moment. The hospital van takes the poor fellow away, and all is as buoyant as ever. The world's amusement costs dear! The danger of the natural life can awaken sympathy in the hearts of people for five minutes, but the souls of men can perish without thought. Cold world! could I but stir thy heart to think of One who bore thy sins that thou mayst have everlasting pleasure! We went home with sad hearts to pray over the seed sown.

Feb. 29th.—Praise the Lord, I have just heard the tent purchased by Mr. Borel has arrived. I am looking forward to some gospel work with him in those places "where Christ is not named." The Lord Himself open the way.

March 3rd.—Had my boys' class this afternoon. A dozen came, all intelligent Arab boys who know French well. Is it

a Gospel meeting? No, not exactly. They want to learn English, and so we teach it and the Gospel at the same time. They teach me Arabic, and I teach them "Yes, Jesus loves me," which they sing quite heartily in English. They are coming every Thursday afternoon.

Tunis.

VISITORS TO MY SHOP.

EXTRACTS FROM THE JOURNAL OF MR. G. B. MICHELL.

Tunis, 8th April, 1892.—Since our return to Tunis in December last, it has been difficult to find many opportunities for work. After settling in a new house which we were led to, doubtless by our Father Himself, in a new and almost untouched quarter, the "Hadjamine" or Barbers' Bazaar, at the opposite extreme of the city to the Halfaouine, we found ourselves in a purely native and highly respectable neighbourhood, our house being nearly opposite that of the Mufti, or religious judge. My time has been taken up a good deal by literary and teaching work, studying and writing, and helping some of the other missionaries with their Arabic.

We had a month's visit from Dr. Harford-Battersby at Christmas-time, and enjoyed his society and the exchange of experiences very much. I also went with him to several cafés and other resorts of the negroes and other Soudanese in Tunis, who were delighted to meet with an Englishman who had visited their home and spoke their language. He left us, to our great regret, and accompanied by our earnest prayers on his return to his disturbed and now deserted post on the Niger. My wife's work has been, when strong enough, to visit among our neighbours and her old friends. Most of the houses in the quarter have been opened to her, though she was repulsed in one or two in our own lane. I concluded at last to hire a shop in which to sit, and under the appearance of selling books, stationery, etc., to have a public place where men, drawn by curiosity or interest, could come and chat with me. I have found this a good plan, as it is very difficult to get them to the house. I am thinking of hiring shops, just one month at a time, in different places, until I find a favourable locality. That which I have now in the Hadjamine Street, not being much frequented, I shall probably give up in ten days, and try another place.

AN INTERESTING CONVERSATION.

My most encouraging times here were with two Jews and two young Moslems from the Mosque. One of the Jews is, I fear, rather a low character; but I gave him a French Bible, which he promised to pay for, but has not done so, and he told me how he had been reading and discussing it with his father. The latter sent for a tract on the subject of Judaism and Christianity in Arabic, as he can read Arabic, but not Hebrew, being employed under Government. The other Jew is of a very different stamp—honest, open, and friendly. One day he told me that his father, who is a thorough Hebrew scholar and very much interested in religious matters, would like to pay me a visit. So a day or two afterwards he came, bringing his father and two other young Jews, and we had a long and, for me, a most refreshing talk. It is such a relief to turn from the inanities and falsehoods of Mohammedanism to the true Word of God, and though His ancient people are under a "blindness in part," I feel it a privilege to search the Scriptures with them. The son took my part, and explained my meanings to his father, whose Arabic is very difficult for me, unaccustomed to the peculiar and strong Jewish accent. A young Mohammedan was there most of the time, and so I had a chance of explain-

ing some precious truths to him also indirectly, without captious interruptions.

The old man commenced reading the 9th chapter of Daniel, and explained it in Arabic to the others, but said the book closed by saying the words are shut up, and the book sealed to the time of the end. So I referred him to the 2nd, 110th, and other Messianic Psalms, and the 53rd and 7th and 9th of Isaiah; and then I told him what a depth of meaning and treasure of comfort and support in life the old covenant Scriptures unfold in the intercession, atonement, and priesthood of Christ, what a glorious hope and prospect lies before the true child of Abraham, through the sorrows and tribulations awaiting Israel, according to Zechariah; and when he left, urged him to study the Epistle to the Hebrews, which I gave him, and begged him not to throw it aside at the first objectionable word that he met with, but to make a pencil mark against it for further consideration, and when he had gone quite through it to return and let us discuss his objections together. This he promised to do, and they all left with the most cordial expression of good-will and interest.

AN ARABIC SCHOLAR.

A few days afterwards a young Arab student from the Mosque came by appointment, bringing another young man with him. I knew him of old, having had discussion with him last Ramadan. He is eager and dogmatic, so I could not get much out of him, but his friend was quiet and reasonable. Before discussing anything, I told him I would not go into any question concerning the nature of God, as we could know nothing of that except by inspiration, as our minds are finite, and God infinite. He objected to this, and said *my* mind might be incompetent, but that man could know nothing but by his mind. I said, of course, the mind must be the first to perceive a thing, but it cannot *originate* any definition of the Infinite, but only judge more or less of His manifestation of Himself to us. He said, as I would not accept his book (the Koran), he would not accept my Bible, the more so as we got it from the Catholics, whom we acknowledge to be quite corrupt and wrong. I said, firstly, we did *not* get it from the Catholics, and secondly, that was not the question. As it stands, the Bible professes to be able to "make wise unto salvation" through faith which is in Christ Jesus. Does it do so? If so, what matter whose hands it may have passed through? But he would not listen to me, but explained to his friend that at the time of Haran el Rashid (A.D. 785-809) the English were savages, dressed in skins, and living in caves, and that some, having been made slaves by Spanish Moors, had brought some garbled account of Mohammedan principles to the English, who consequently would not accept Catholicism entirely, with its images and other follies, but mixed in this tinge of Islam, so producing Protestantism and the Protestant Bible! I told him, if he was going to risk his soul on such ridiculous stuff as that, there was nothing more to be said seriously. He said he was right, everyone knew that all the sciences, history, astronomy, algebra, etc., began with the Arabs. I said, "All the more shame to them in their present ignorance, and the stronger proof of the darkening effect of their religion." But he was full of pity and contempt for me and my book, and when he found I would come back to sin and repentance over and over again, and his "arguments" (!) had no effect on me, he took himself off. I presented them both with Bibles, however, and asked them to read them.

I give this conversation as a specimen of the intellectual state of the students of the "University" here, whence come all the learned and principal men of the country.

RAMADAN.

As Ramadan came on I was deeply impressed with the importance of seizing the opportunity of the crowds nightly

gathering in the square of the "Halfaouine," and remembering the grand times we had in our shop there at the same time last year, I secured the same shop again this year, as it was well known and in a prominent position. So on the first night (30th March) we opened it, but no one came, and the following days were so wet and cold that very few came until it cleared up, which was nearly a week. We put up a notice on the door that there would be preaching of the Gospel of God, entrance free, but that no discussion would be allowed, (except on *Tuesday* and *Saturday* evenings. On the Saturday (2nd April) a man came in for a time, who did not try to argue after his first few words. He seems a half-witted sort of fellow, apparently given to smoking hemp, so I impressed on him the necessity of being reconciled to God. In showing him his danger of coming to judgment, with no answer to make for the sins done in the flesh, I used the Lord's simile of the fruitless fig tree, and then went on to show him that, more than that, he had produced bad and poisonous fruits, and how would he answer. He professed to be immensely struck by my parable, but he has such a "merry-andrew" way that it is difficult to tell just his true state of mind. However, I told him the Way of Life, and leave it to the Holy Spirit to work.

On Sundays we do not open the shop, as we need the rest one day in the week. On Monday evening a boy came who read and listened very attentively, unmoved by the taunts and fun of other boys round the door; and then a nice-looking old man, a schoolmaster, came in for a short while, and took a Gospel, which we had been reading together, away with him. He turned up again several nights after at a very crowded time, and shouted something which I could not catch, evidently an objection, but with a benevolent look which showed a kindly spirit, so I hope he may yet experience the power of the Word.

I had had a cold, with such great hoarseness and relaxation of the throat that I feared a temporary entire loss of voice, but on Tuesday evening I felt I must be present, as I had announced a free debate; but it was very chilly, and torrents of rain falling, I expected not to have to use my voice much. My wife, who had accompanied me every evening, came also, and caught a chill, which laid her up for a time with severe neuralgia; but the Lord graciously relieved me of my sore throat, and my voice has been stronger since that evening. Another young student from the Mosque College came, with whom I had a long argument on the respective claims of the Bible and the Koran.

I should mention that the ignorant young man I mentioned before as coming to my shop in the Hadjamine, came on Friday evening again to the Halfaouine, with several others, and proceeded to show me that what he had said before of the origin of the Protestant Bible was true, as it was evident that England being an island in the North of Europe, and *Palestine being in Australia (!)*, it was impossible in those early times for the English to have gone to the land where the Bible originated, but through France to Spain was easy enough. He also said that the Reformation began in *England*, which made us so proud of our book, which, however, was self-contradictory, as we claimed to hold both the Old and New Testament. By this time a number of people had collected at the door, and among them a Jew, a quiet, modest-looking fellow. Seeing this Jew, my Arab friend said he would soon show me my false position. "Who was it that our Bible said was cast into the fiery furnace?" (N.B.—The Koran says it was *Abraham* by *Nimrod*!) I replied, "Shadrach, Meshech, and Abednego, as related in the Book of the Prophet Daniel." He turned triumphantly to the Jew, who was very much taken aback at being singled out, and asked him what does their Old Testament say? The Jew said he was sure the gentleman (myself) knew quite well, but when pressed he said, with

a comical, frightened look, "Shadrach, Meshech, and Abednego, three friends of Daniel the Prophet!" The young man, however, persisted that the Christian and Jewish Scriptures were different in other respects, and again appealed to the poor Jew, who was again obliged to confess that they were exactly alike in every particular. My Arab friend has not ventured on any more controversy with me since!

EXTRACTS FROM WORKERS' LETTERS.

From Miss JENNINGS (Tangier).

SUCH a busy morning among in and out patients, followed by an equally busy afternoon, for the Mogador foki came up to see me, and I gladly spent some time in talking, reading, and praying with him. How *much* loving patience and wise, firm dealing do these babes in Christ need! When we remember *our* many shortcomings, in spite of our manifold greater privileges and Christian training from childhood, can we wonder that these timid converts from Mohammedanism should repeatedly fall away, when they have not merely a life-time of non-training against them, but the influence of generations of bigotry and dark superstition to fight against?

Giving him my large Arabic Testament, I asked him to read with the friends of our sick boy in the private ward. He assented at once (the widowed sister, of course, slipping into the women's ward as a strange Moor came in). I afterwards treated them to some English milkless tea, which they much enjoyed, and the foki stayed to supper, and spent the night in the hospital. He seems anxious to earn his living, and to work for Christ. He tells me he has had to part with his clothes for money.

DARK NORTH AFRICA.

In that bright sunny land

Across the tideless sea, where long ago
Proud Carthage reared its walls, beauteous and fair,
And large Phœnician galleys laden deep
With richest stores, sailed bravely to and fro,—
Where Gospel light in measure, not unmix'd
With superstitions vain, burned for a time,
And spread her peaceful conquests far and wide,
And gave her martyrs to the scorching fire,—
There dwells to-day a darkness to be felt;
Each ray of that once rising, growing light
Faded and gone.

Her towns and cities teem with busy life
From many nations, east, and north, and south;
Her mosques and minarets on every hand
Tell of a form of godliness—alas,
Without its power. Far off upon the plain
The Arabs pitch their tents, and tend their flocks
Like Abraham of old. On mountain spurs
And craggy hill-tops rest the Kabyle homes,—
The ancient dwellers in these fruitful lands.
Yet, over all, the Moslem faith has spread
Its blight. Deceived and blinded by the god
Of this age, dead in trespasses and sins,
They wander on their long and darkened way,
And yet for these, alas, till recent years
No heart has beat, no tongue has stirred.

One by one these wandering sons of Ishmael,
And the great Berber Race, the Twaregs, Riffs,
The southern Sous, the Kabyles of the hills,
Are quickly passing onward to the tomb.
Full sixteen millions of these scattered tribes

Dying dark and doomed, all, all rejectors
Of the Blessed One, God's own Spotless Lamb,
Who came in wondrous love from heaven's throne,
And then stooped low in death for such as these.

Another host across the desert sands,
That form the great Sahara, lone and bare,
Are hasting after to the same dark tomb,
The dusky negro of the great Soudan—
Vast millions lost in ignorance and sin.
Few rays of Gospel light have struggled there,
Few sounds of mercy's voice have ever yet
Been heard among these distant hills and dales.
Her multitudes have worn the galling yoke
Of cruel bondage; stronger wills than theirs,
In other lands afar, have ruled and spoiled,
Oppressed and crushed for ages.

"Servant of servants," who shall loose thy chain?
Who shall preach deliv'rance from the cruel
Bonds of sin? Arise, ye children of light
And of the day! Let consecrated souls
Yield up their all, let prayers to heaven ascend,
Let those whose hearts our loving God hath stirred
With pity like his own go swiftly forth;
So shall there come in His own blessed time,
To these benighted ones—these "other sheep,"
The knowledge of His pard'ning love, that melts
And bows the soul alike of civilized
And savage. Oh, haste thou glorious day
Predicted in His word, when this dark land
Shall own His sway, and "Ethiopia
Shall stretch her hands to God."

W. T. F.

Description of Illustrations.

NEGRO OF THE SOUDAN.

WE insert this life-like picture of one of poor Africa's dark, down-trodden sons, to illustrate the foregoing lines on "Dark North Africa." Very many of this cruelly wronged race are to be found in all parts of our Mission-field, but mainly in Morocco, where slavery still exists. The Haussa merchants purchase them at various points in the Soudan from the Arab traders; they are then carried northward across the desert to the southern borders of Morocco, enduring great hardships on the way, where they are sold to the Moors, who again resell them in the cities and towns of that empire. Meanwhile, the Soudan remains virtually closed to the light of the Gospel.

CLASS OF ARAB GIRLS.

ALTHOUGH the Mission does not attempt any direct school work, such as is often carried on by other Societies, yet the native children are by no means overlooked. At nearly every Mission-station classes are held once or twice every week, either for boys or girls, sometimes both. The boys receive instruction in reading, and learn hymns and portions of Scripture; the girls are taught the mysteries of needlework, and cut out and make their own garments. While working they also learn to repeat texts of Scripture and sing hymns. The Gospel is always put plainly before them at each meeting, and in this way some seeds of truth are carried into the various homes.

When praying for our own children, let us not forget these little Arab maidens, who have no home-training, and so few opportunities of learning, and who, in consequence of the early marriages amongst these people, pass away so quickly from the influence of their Christian teacher.

For the Young.

A JEWISH PASSOVER IN TUNIS.

IN the great City of Tunis there are a large number of Jews, some people tell us as many as 30,000. When the time of the Passover comes round each family will keep the Feast in their own house, just as they did when the Lord Jesus was upon earth. Last year Miss Harding had an invitation to spend an evening during the feast at one of the Jewish houses where she visits, and I thought you would like to hear about it.

THE SCENE.

I am now going to try and describe to you the Easter evening I spent with a Jewish family in Tunis, when I saw how they kept their Passover. At eight o'clock four of us went to the house and found the men ready for the occasion, the women did not make their appearance until a little later. A table was standing in the centre of the room, and on it was placed a large flat basket containing the unleavened bread wafers and bitter herbs (the bitter herbs used on this occasion were lettuces) covered with an embroidered cloth, another large embroidered cloth worked with figures and scenes from the Holy City was spread over the larger table, books containing the whole of the Passover Service, with translations in French, and wonderful pictures illustrating the subjects, were given us to follow. We sat in chairs round the table, the men were lounging on couches.

THE CEREMONY.

At the commencement the latter stood holding on a plate a glass of wine, which after chanting a few words they drank. A little lad about six years old who was learning all the ceremony and standing by his father, drank also his glass of wine. The men then reclined again and began to chant the different parts of the service in a low key which now and then rose to a high pitch, rapidly running through the sentences which made it hard to follow. Besides the appointed portions, there were wonderful stories of the Patriarchs, especially one of Abraham's destruction of his father Terah's gods, which is also given in the Koran at full length. Every now and then they took a little wine, three glasses of which are drunk during the course of the ceremony, or else ate some of the bitter herbs and bread. During one interval a piece of the bread was wrapped up in the lettuce and dipped into a fluid which was made to remind them of the hard rigour of the Israelitish taskmasters in Egypt, and this was eaten by each member of the family.

In another house the basket of bread was raised by the wife of the chief officiator and waved over her husband's head, then over the heads of the other members, who bowed under it; this was repeated two or three times. At another time at the mention of each of the ten plagues the chief man took a glass of wine, and flicking a little with his finger into a basin, the stain was at once washed away by water poured from a jug over his hand to denote the successive removal of the plagues. A portion of the lamb was only handed round from one to another not eaten. Some of our psalms were chanted, amongst them the 113th which is said to be the hymn sung by our Lord with His disciples after the keeping of the Passover.

At the conclusion of the first part we came away, as it was late and all would not be finished until past midnight. Before we left Mr. Michell spoke a few words on the institution of the Lord's Supper, which was given in remembrance of His life laid down for us, the great sacrifice for our sin once and for all.

It was interesting to us to see all these ceremonies, and yet so sad to know how satisfied they were with the shadow without the substance. Will you pray, dear children, that the veil may soon be taken off their hearts.

A. H.

THE NORTH AFRICA MISSION.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, and Tripoli, and 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.

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.

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 APRIL 1st TO 30th, 1892.

1892.	No. of Receipt.	General.	1892.	No. of Receipt.	General.	1892.	No. of Receipt.	General.	1892.	No. of Receipt.	General.
	£	s.		£	s.		£	s.		£	s.
April 1...	6352	1 0 0*	Brought forward	68	11 5	Brought forward	177	5 11	Brought forward	320	3 5
1... 6353	25	0 0	April 5...	6373	0 3 0	April 8...	6392	1 3 0	Apr. 13...	6412	2 0 0
1... 6354	5	0 0	5... 6374	2	0 0	9... 6393	10	0 0*	13... 6413	2 2 0*	
1... 6355	1	0 0	6... 6375	2	0 0	9... 6394	8	2 0†	13... 6414	0 10 0*	
1... 6356	10	0 0	6... 6376	1	0 0	9... 6395	0	5 0	14... 6415	50 0 0*	
1... 6357	0	10 0	6... 6377	0	4 0	9... 6396	2	0 0	14... 6416	1 0 0	
1... 6358	1	1 0	6... 6378	1	1 0*	9... 6397	0	2 0	16... 6417	0 10 0	
1... 6359	0	2 6	6... 6379	1	1 0	9... 6398	0	5 0	16... 6418	0 5 0	
1... 6360	1	0 0	7... 6380	1	1 0	11... 6399	0	2 6	16... 6419	1 0 0*	
1... 6361	0	4 6	7... 6381	1	0 0	11... 6400	2	10 0	16... 6420	0 10 0	
1... 6362	1	0 0	7... 6382	0	5 0	11... 6401	2	0 0	19... 6421	0 10 0	
1... 6363	2	0 0	7... 6383	50	0 0	12... 6402	3	0 0	20... 6422	50 0 0	
1... 6364	0	13 5	7... 6384	1	0 0	12... 6403	2	0 0	20... 6423	0 5 0	
2... 6365	4	0 0	7... 6385	0	10 0	12... 6404	0	10 0	20... 6424	7 10 0*	
4... 6366	3	0 0	8... 6386	2	2 0	12... 6405	0	5 0	20... 6425	1 16 0	
4... 6367	0	10 0	8... 6387	0	8 0	12... 6406	0	1 0	21... 6426	0 8 2	
4... 6368	1	0 0	8... 6388	0	5 0	12... 6407	0	10 0	22... 6427	0 10 0	
4... 6369	0	5 0	8... 6389	1	3 0	13... 6408	18	15 0	22 { From Readers of The Christian } 17 9 6		
5... 6370	1	0 0	8... 6390	0	10 6	13... 6409	0	1 0			
5... 6371	5	0 0*	8... 6391	42	0 0*	13... 6410	0	5 0			
5... 6372	5	5 0				13... 6411	1	1 0			
Carried forward	£68	11 5	Carried forward	£177	5 11	Carried forward	£320	3 5	Carried forward	£456	9 1

Total ... £557 7 7

* Special Funds. † Repayments.

GIFTS IN KIND: April 21st (65), two hampers of bottles; April 27th (66), parcel of useful articles; April 29th (67), parcel of garments.

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

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