

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

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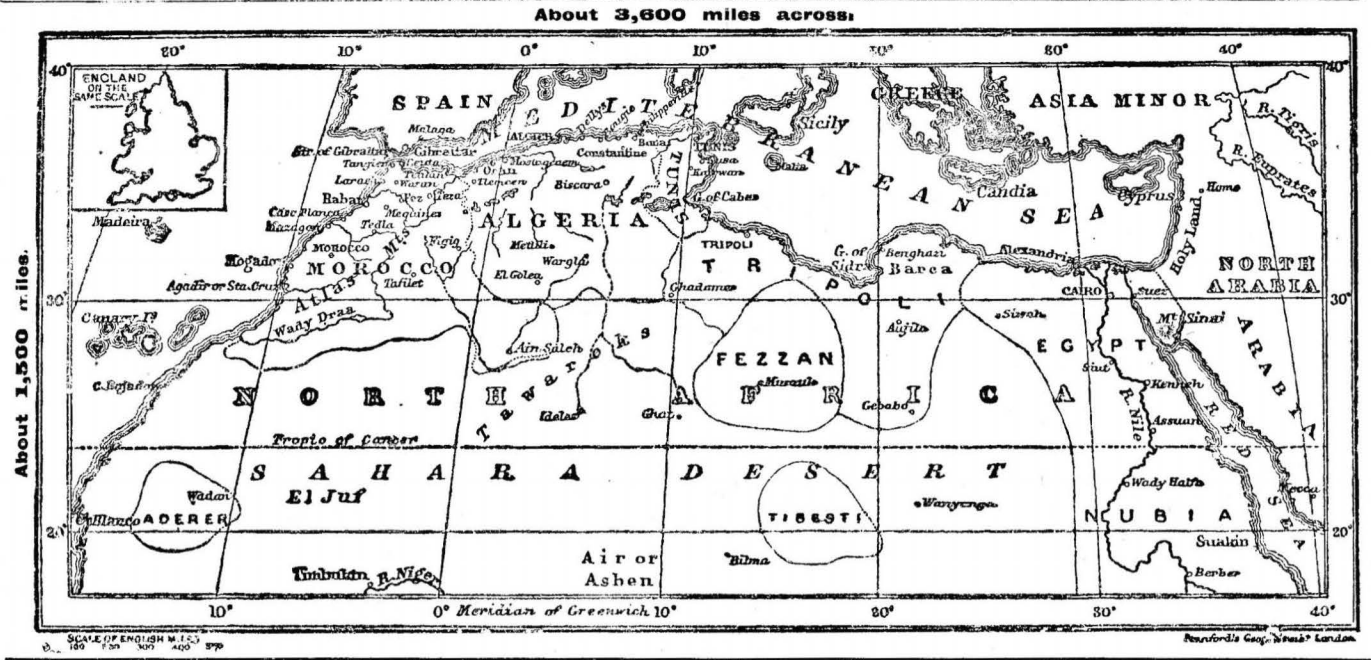
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NORTH AFRICA consists of—

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 $4\frac{1}{2}$ 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.



AN ARAB WATER CARRIER
(see page 116).

Future Prospects.



AFTER ten or eleven years of labour for God in North Africa amongst the Moslems and others, people naturally ask, What results have you accomplished and what prospects have you of success?

The answer to these questions will depend on the degree in which the difficulties have been anticipated and discounted. Had we expected that people, immediately on hearing of salvation through Christ, would abandon the Mohammedanism that had for centuries been the only religion of their land, we should no doubt have been disappointed that thousands of converts have not already been gathered in. But we knew, and to some extent anticipated, that we had not such easy work before us. We were aware that we were entering upon the most difficult evangelistic work on earth—namely, the conversion of Moslems—yet a work which, when successful, would be a most glorious victory for Christ. We had not, as others elsewhere, to decide whether Christ or Mohammed should gain the people, but whether Christ should supplant Mohammed in hearts that had long been enthralled by his delusions.

We were aware that these Moslems were surrounded by a corrupted Christianity, infidelity, and Judaism, which tended to make them proud of their religion instead of ashamed, as they would be if in contact with vital godliness.

We were aware, also, that it is not God's purpose in this generation to save people as nations, but as individuals—to gather out from Jews, Moslems, heathen, Romanists, and dead Protestants a people for His praise. We did not, therefore, anticipate wholesale conversions, but simply individual ones.

We knew that, notwithstanding the great talk of increased interest in Foreign Missions by Christians at home, there was an immense amount of indifference and supineness to be encountered, especially with regard to work among Mohammedans.

In the light of these serious facts, in addition to the ordinary difficulties of mission work, such as language, learning, illness, want of money, want of men, and the opposition of the world, the flesh, and the devil, we consider we have much cause to thank God and take courage. The Lord has enabled us to extend the work from station to station, and country to country, till the dotted line of workers reaches from the Atlantic to the borders of Asia. God has inclined men and women to consecrate themselves to this work without any guarantee of salary. Difficult languages have been learnt, and some new translations of portions of the Scripture made. *The Gospel has been preached and explained to tens of thousands who had never heard it before, and some few of them have believed it and been saved.* This and medical mission work, etc., have wrought a great change in the attitude of the people towards Christianity in the districts that have been occupied. Their suspicion has been removed, and they have learned to respect, trust, and even admire the Christians they once hated.

True, there remains much to be done in this direction, for we are dealing with immense regions which it takes a considerable time to traverse, not to say enter upon. Still, this preparatory work is of great importance. It is the clearing of the ground for the ploughshares of truth to enter and the good seed of the kingdom to fall upon. Though, therefore, the results of our work are mainly not capable of tabulation, we feel that God has granted us a greater measure of success than the difficulties and our own shortcomings might have led us to anticipate.

But suppose the work is maintained, consolidated, organised, and extended, is there a prospect of real success? We are satisfied there is. First, we expect to succeed because the work is the Lord's. God has called us to it by His Word and providence, and Christ has promised to be with us, and He must succeed. Is he not Jehovah's servant who "shall prosper"? (Isa lii. 12), and is not the honour of the Holy Spirit at stake if we admit for one moment that He cannot, in His own way and time, convict and convert even Moslems? The promises of God's Word also assure us of success, and that our labour is not in vain in the Lord.

The way in which God has been dealing with Mohammedan political power also leads us to expect to prevail. In land after land the political power of the Crescent has waned, and the Gospel has found an entrance. God has surely not opened the door, bidden us enter, helped us to enter, and enabled us to proclaim the Gospel, and gather a few converts with the view of then abandoning us! To suppose this would be like Israel of old, who said they had been delivered from Pharaoh, brought out of the land of Egypt, and fed with manna to perish in the wilderness. This is not God's way. What He begins He will finish. And having begun the work of evangelising Mohammedans He will carry it on until He has gathered out a people from them for Himself.

The past progress of our Mission encourages us to expect success. If, in the last few years, we have been enabled by God to successfully encounter the difficulties referred to at the commencement, may we not expect by His grace that the next ten years will show more manifest though not more real results?

Some of the people themselves, like the inhabitants of Jericho of old, are beginning to say that they expect Christianity to prevail. We never heard such sentiments as this in the early days of the work.

The fact that the work is God's, His Word, His providence, and our own experience alike encourage us to expect success, if in humble dependence on Him we patiently yet energetically persevere in His service.

What are the next steps to be taken to this end? We realise as of first importance the nurture and instruction of the few converts who have been gathered, so that they may evangelise their countrymen voluntarily, without being paid or employed. Later on, those who have proved themselves worthy voluntary workers may be entirely set apart for this work, but at present it would probably create a bad precedent, and lead to the idea that only those who are employed should work; instead of the truth that every believer should, according to the measure of his ability and opportunity, be a witness for Christ. This work of teaching the converts—the pastoral as distinguished from the evangelistic work—is very difficult and often very discouraging, but is most important.

Then the need of strengthening the work we have already in hand is pressed upon us, as fifteen or twenty more workers are required for the existing stations to work to advantage, not to speak of the requirements of the many districts not yet reached. We especially feel the need of capable and spiritually-minded men, but these seem very scarce; we have only twenty in the Mission. Not a great number offer, and of these, of course, not all are suitable.

Are there not some godly men whom the Lord is qualifying and calling to labour among the millions of Moslems in North Africa? What are twenty when scattered over such a vast region? Is this the measure of the Churches' vaunted increased interest in Foreign Missions? Twenty men to nearly twenty millions of Moslems!! True, there are a few brethren in other Missions, and there are also a number of Christian ladies who are doing valiant service for Christ; but the fact remains that the number of male missionaries is shamefully small, and the increase is very slow. Are we not told that the Church is doing wonders for Foreign Missions of late? Yet, after eleven years of pleading with the friends at home for these deluded peoples, we have twenty men only! Two a year! Why this indifference, and, alas! generally speaking, self-satisfaction?

Surely one reason is that the bulk of Christians have never yet realised that the evangelisation of the world is the very reason of their existence, but think rather that it is a side issue of secondary importance. Until we realise that every interest must yield to seeking the promotion of the Kingdom of God, Missions will not have their right place. Business or profession, eating or drinking, rest or recreation, all must be regarded as means to enable us to accomplish our supreme end—the glory of God and the evangelisation of the world.

We invite the prayers of our readers that men and women, and especially men, may be *prepared, called and sent of God* to this His harvest-field. We want no self-appointed workers, but those who, like Isaiah of old, are, on the one hand, volunteers, saying, "Here am I: send me," and, on the other, are prepared by God, and have heard His command, "Go."

Notes and Comments.

MR. W. SUMMERS sends us from time to time full reports of the progress of the new mission in Lower Egypt. His time has necessarily been much occupied since his arrival in superintending the sanitary alterations and repairs of the house they have been led to take in the native quarter of Alexandria. Then the study of the language is always an important item in the routine of each day's work, and Mr. Summers, although he does not now require to spend much time in studying for himself, gives daily lessons in Arabic to the new missionaries who are located with him, and takes a most careful oversight of all their studies, examining them periodically. Our brother has had repeated opportunities, in company with Mr. James Smith, of preaching the Gospel on board H.M. ship *Melita*, and addressing various gatherings on shore, sometimes of natives, and others composed of soldiers and sailors. He has not been able to altogether shake off the attacks of ague which he was occasionally subject to while in England, and has had on one or two occasions to keep his bed for a day or two, his temperature rising to 104°.

* * * *

MISS E. TURNER, referring to a recent journey through Algeria, says:—"We have been through a lovely country during our trip, to towns beautifully situated in fertile tracts of land. We have seen isolated duars, in many instances nothing more than a few huts, but representing thousands of souls scattered all over the mountains. But we have also passed through a dry and thirsty land where no water is—a rocky, barren soil, typical of the spiritual condition of nearly all the inhabitants of Algeria. Mosques abound, also Roman Catholic cathedrals; there is a 'temple' (Protestant church) in many of the large towns, but also almost without exception these are not evangelistic. The only True Light, the Gospel of Jesus Christ, is beginning to penetrate this awful darkness, but more witness-bearers are needed here to testify of Christ."

* * * *

BIRTHS.—On August 16th, at Hope House, Tangier, Mrs. Churcher of a son, which only survived fourteen days. On September 6th, at Tunis, Mrs. Michell of a daughter.

* * * *

THE DISPENSARY, which is opened in the town of Tangier two days per week, has been doing good service during the past year. Miss Vining sends the following account of the numbers attending during the mission-year of the Mission, *i.e.*, from May 1st, 1891, to April 30th, 1892. The majority of these would be Jews and Spaniards, and to all the Gospel has been proclaimed:—

May... ..	108	November	123
June	101	December	102
July... ..	121	January	162
August	82	February	134
September	104	March	145
October	98	April	152
Total	1,432		

* * * *

MR. AND MRS. HOGG, who have been studying Arabic for the last twelve months in Damascus, have joined Mr. Summers and party in Egypt. Dr. Henry Smith, who is not at present a member of the Mission, but who has been studying Arabic with our workers in Tripoli since January last, has also gone to Alexandria for further study, preparatory to commencing Medical Mission work in that large city.

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.

* * * *

HOSPITAL COUNTERPANES.—Miss Jennings writes that they are much in want of a few new counterpanes for the hospital beds. Particulars as to size and material will be gladly given by the Hon. Secretary.

Medical Mission Work.

TULLOCH MEMORIAL HOSPITAL, TANGIER.

By MISS B. G. VINING.

GLEANINGS FROM WORK OF 1891 AND 1892.

THERE was a somewhat peculiar case with us in the early part of the year. A fokee, a most intelligent man, well up in the Koran, and in Moorish law and religion. He had been suffering from ague, and was in a nervous, depressed state of mind, having the strange idea that he was possessed by "jins," or demons, and completely under their power. He seemed more superstitious than any we have yet had to deal with. He spent much time in discussion with the workers, but manifested great fanaticism and opposition to the truth. He left us without giving any evidence of change, though he appeared interested in parts of the Gospel.

A very different case was that of

HAMED BEN ARABI,

a young fellow brought in with a fractured leg, for which amputation seemed the only hope. By God's mercy, the operation was successful, and from the first El Arabi showed warm gratitude, and his naturally gentle, genial disposition seemed to cause him to respond with much simple faith to the offer of salvation through Jesus. He grew rapidly better, and as rapidly his heart was opened to the truth, so that we were before long rejoicing in the glad hope of his salvation; and when, after a few weeks' absence, he returned to the hospital to have a wooden leg adjusted, the first sight of his bright face, with its ready smile, confirmed the hopes we had cherished. Conversations had with him by various workers brought them all to the same conclusion. He was not ashamed to confess his faith in Christ before the other in-patients, and his after visits from time to time proved him to be increasing in knowledge and in faith. It is always a pleasure to see his happy face.

Another remarkable case of healing to body and soul was that of a man named

ABRAHAM,

who was brought as near death as a man could well be by dysentery. He was wasted to a mere skeleton, too prostrate even to speak, little hope was entertained for days that he could recover, and finally his death seemed imminent, and the man himself seemed to think he was passing away. Prayer was offered constantly for him, and fully indeed in this case was the promise in James v. 15 fulfilled.

A turn for the better came, and slowly, but surely, he began to amend. While still too weak to talk, he would fold his hands and look upward, and just inurmur the name of Jesus (Sidna

Aisa). As he grew stronger, he unhesitatingly acknowledged himself a believer in the Lord Jesus, and that it was in answer to prayer to God in *His Name* that his life was spared. Also, he said that Jesus had taken away his sins, which had "been as a heavy burden on his heart." Other patients in the hospital looked on Abraham's recovery as a miracle in answer to prayer. He did not hesitate to speak of his belief in the Lord Jesus before Moors or Jews, and his influence was manifest on more than one who occupied the ward with him.

MOHAMMED BEN ABEL-EL-SALAAM.

Another very touching case of the same date as that of Abraham was that of a man who helped to nurse him in his illness. He was a poor fellow with incurable affection of the throat, which prevented his speaking above a whisper, and then with difficulty. He from the first accepted the truth with childlike simplicity, and used to say, "Oh, when my throat is better, I will go and tell these sweet words to my people, and in my village." But, alas! his throat was pronounced incurable, and never shall we forget his face when he returned to the ward after hearing the final verdict. His eyes filled with tears of disappointment, and he said sadly, "I wanted to tell so many about Jesus and His words, but now—I cannot. Who will have patience to listen to me?" We could but tell him "all his desire was before the Lord." He knew best, and that he could *live* Christ if he could not preach Him. His face cleared as he responded, "True, true, God is our Father and knows all." He never wearied of listening to chapter after chapter from the Gospels, and would ejaculate, "Oh, what good sweet words! How good to the heart! Wonderful words! Never did man speak such."

Dear "Mohamed Ben Abel-el-Salaam," he left us for his distant home, but we look to meet him again in the Father's House of many mansions.

NAKEYA BENTS HAMED BEN KADOUR.

An elderly woman, terribly poor, and very much diseased. She was with us for three weeks before Christmas, and the treatment and nourishing food seemed to do her much good; she left by her own desire, at the end of December. But the old life in the wretched hut, with want of food and neglect generally, soon brought her back to her former condition, and she sent her daughter to ask us to take her in again. The doctor consented, and she was with us for some weeks, but the disease seemed to be beyond hope of cure. During this second visit especially she took great interest always in hearing of Jesus and His salvation, and we cannot but think some ray of the blessed "truth" entered the dark, ignorant mind. She is still visited from time to time, and would much like to return to the hospital, but as the doctor can do nothing for her, it is not desirable; we can but help her a little in other ways.

HAMED OULD EL FOKEE.

A young man, rather talkative, able to read, said he understood everything, and believed in God, adding, "Who does not?" Also said that to be saved, "We must live good lives, and pray, and do good." Being asked, "Do you, then, do so?" he laughed, shrugged his shoulders expressively, and said, "Ah, well, God is merciful." With this he seemed content.

HAMED BEN HAMDOUN.

This man had been in Spain, and from mixing with Roman Catholics had a very confused idea of the way of salvation, and appeared almost indifferent to religion of any kind. Persisted, however, that he quite understood all about the salvation we spoke of, and said he had prayed to God to give him a clean

heart, and so, "of course, from that time he had not had any sin." Being satisfied on that point, our words made little impression.

MOHAMED BEN KAABOU AND HAMED BEN KAABOU.

Two little brothers of perhaps nine and eleven years respectively, bright, intelligent little fellows, such as one longs to rescue from the possible life before them. Both could read a little and quickly learned to sing some of the hymn choruses. They also learned the Lord's Prayer, the elder, acquiring it first, might often be overheard prompting his younger brother. They took great pleasure in hearing this prayer explained, and in Gospel stories. They took Gospels with them on leaving, and we trust will remember much of the truth they heard.

These are a few of the most interesting cases during the year. Many more might be added, but space permits of sample cases only being given.

Historical Notes.

THE EARLY CHRISTIAN CHURCH IN NORTH AFRICA.

DISSENSION IN THE CHURCH.

CYPRIAN, finding quietness restored to the city, returned to Carthage in A.D. 252, but was soon involved in fresh troubles, this time within the pale of the Church. The unhappy Christians who had denied the faith during the recent persecutions were now anxious to be re-admitted to membership, but the rule laid down by Cyprian was that those who had evaded an open denial of Christianity by obtaining certificates of orthodoxy were, upon genuine repentance, to be allowed to return, but those who had gone further, and who had actually offered sacrifice to the heathen gods, were to remain for a time on probation. The discontented, however, formed a party against him. This led to long and bitter disputes, and, for a time, division.

THE PLAGUE.

At the commencement of Valerian's reign a horrible plague swept over the whole Roman Empire. In the towns and cities of North Africa the mortality was very great. Cyprian exhorted the Christians to forget their injuries and minister to the wants of their heathen neighbours, as well as their own brethren, himself setting them an example, which they heartily followed. So great was the terror in Carthage that numbers fled from the city, leaving their friends without help to die, while multitudes of corpses filled the streets of the city, there being none to bury them. Cyprian organised a system of relief, visitation of the sick, and burial of the dead. The plague returned every year with greater or less severity for fifteen years, the populations of the larger cities, like Carthage and Alexandria, being reduced fifty per cent.

As usual, an outcry was soon raised that the Christians were the cause of the pestilence. No notice was taken of this for a time, as the self-denying labours of the Christians amongst their stricken townsmen was felt to be a sufficient answer; but as it afterwards began to be repeated in high circles, Cyprian replied in an admirable treatise, in which he said, "These things befall us, not because your gods are not worshipped by us, but because God has no worship from you." His arguments were so conclusive that nothing more was heard of the charge.

THE SECOND PERSECUTION.

For some few years after the Emperor Valerian ascended the throne, his reign was characterised by mildness and justice; but as he advanced in years, he became the dupe of unscrupulous enemies of the Church, who ultimately succeeded in obtaining his consent to a fresh edict of persecution.

This time Cyprian did not withdraw, and was one of the first to be summoned and arrested. Refusing to sacrifice to idols, he was banished to Curebis, a little town across the bay, and about fifty miles from the capital. After a time he was recalled, and, being brought before the pro-consul, a few questions served to establish the charges urged against him of believing in the Gospel. Sentence being pronounced, Cyprian exclaimed, "God be thanked!" He was thereupon removed to a neighbouring field and beheaded.

"Even children were not exempt from this persecution, and many, through grace, witnessed a good confession. Cyril of Alexandria, a lad of tender years, was one of these, the reality of whose faith was such that neither threats nor blows were able to shake it, nor even the prospect of a slow and painful death. Children of his own age harassed him with their petty taunts and provocations, and his father even drove him from home because he would not renounce his faith or acknowledge the Emperor as God. His behaviour in the presence of the Roman magistrate was equally interesting and conscientious. 'Child,' said the merciful pagan, 'I am ready to pardon you, and to let your father take you home again, and you may by-and-by inherit his property, if you will only be wise and concerned for your own interest.' The child steadily refused. 'I am willing to suffer,' he said, 'and God will take me up. I am not troubled at being turned out of doors; I shall have a better home. I am not afraid to die; it will only send me to a better life.'

"As the ruler could not persuade him to retract, he told the officers to take him to the stake and shew him the straw and faggots, hoping that that would intimidate him; but the child withstood the test, and betrayed no symptoms of terror. The Good Shepherd kept very near His tried lamb, and allowed no fear to enter his heart; and the people could only weep and marvel. He was taken back to the ruler, who asked him, 'Are you ready now to change your mind?' He answered bravely, 'Your fire and sword cannot hurt me; I am going to a better home; burn me quickly, that I may get to it the sooner.' Seeing many of the people in tears, he said, 'You ought to be glad, and so you would be if you knew of the city to which I am going.' After this he was brought again to the stake and bound there. The sticks and straw were piled around his tender limbs and lighted. But the child's sufferings were soon over, and before the smoke of the fire had rolled away he had passed beyond the reach of pain and trial."*

Valerian, after he had reigned about four years, was taken prisoner by the Persians, and this not only brought the persecution to an end, but an entire change of front toward the Christians. An edict of Gallienus, in A.D. 259, gave sanction to Christianity for the first time as a "religio licita," *i.e.*, a religion allowed by law.

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.

* A. E. Knight.

Tripoli.

RECORD OF MEDICAL WORK
IN TRIPOLI.

By MR. H. G. HARDING.

July 25th.—Although I was late to bed last night and very tired, I did not sleep well, and was not very bright this morning. I had, however, a most refreshing time at the Arabic service; over thirty were present, and the attention given to the exposition of Luke vii. 1-24 was most encouraging. We all felt cheered, and rejoiced in a heavy morning's work.

26th.—Attendance of sixteen this morning. I read Mark vii. Two young men of the upper class, and well educated, left in the middle of the service, but not before they had heard the whole passage read, which I am thankful to think they understood. We have lately had several

PATIENTS FROM A DISTANCE.

Among the patients to-day were two or three from Tarhona (two or three days' journey off). Yesterday, came a man from Beni Ulid, which is twice as far as Tarhona, and he has taken rooms here so as to be under our treatment. He seems to be a man of position. He was very ready for personal conversation about the Gospel. I pray that the Word may take root in his heart, and he be the means of carrying it to his own people.

27th.—In the evening had a visit from a native, who has shown great interest in the Gospel. He is very anxious to have a complete Testament, and I promised to give him one. I believe he is not far from the kingdom, though not yet, perhaps, "over the line."

29th.—Sixteen at the service to-day. Gave a complete outline of the Gospel, teaching concerning "man's ruin and God's remedy," from selected texts.

AMONG MY AUDIENCE

was one of the "Ulama" from the college, who, of course, wanted to have his "say;" but he was so anxious to join issue with me that he did so on points (such as the power of God) concerning which I did not wish to differ from him, and in which I was very quickly able to justify myself; so that he rather helped me, being obliged to give his approval to what I said. Then, when I came to fundamental differences, such as proclaiming the death of Christ, I fully expected to encounter his opposition; but he seemed to have had enough of that, and contented himself with a scarcely perceptible gesture of dissent. I was exceedingly thankful for this, for the people were listening most intently while I sought to bring home to them the ground of salvation. I felt I was greatly helped of the Lord in so doing, and am especially glad that this "doctor of Islam," whom, under ordinary circumstances, it would be, humanly speaking, impossible to reach with the Gospel, should have heard it thus in all its fulness.

30th.—To-day there were twenty-three adults at the service, and they were very attentive as I read and explained Luke v. 1-27. Our friend from the college was present again, and asked some questions, but ended as before by approving what I said, which I took advantage of to set forth the Gospel more plainly. I took Miss Harding and Miss Watcham to visit some Arab friends, and afterwards started with them for Shoush's Farm, but on the way we were invited into a garden belonging to people who had profited by the medical work, and we gladly took the opportunity of gaining an entrance into their house. So the visit to Shoush was postponed.

Tunis.

THE DIFFICULTIES OF OUR WORK.

By MISS A. HARDING.

"Behold, the Husbandman waiteth for the precious fruit of the earth, and bath long patience for it."

It is a long time since I have written of our witnessing for the Master in this large Mohammedan city, for the last two or three journals have been taken up with accounts of our itinerating in the villages. Those at home who have been praying especially for some here will be looking out for further tidings. Of our work in Tunis we cannot say much that is encouraging, rather otherwise; but our hold of Him grows only the stronger and truer as we know more of the difficulties which beset our way, and the wiles and power of the Evil One.

WE ARE HERE TO WITNESS

for Him, who is the Truth, and although we may have to wait long for results, we would not be weary in our ministry for Him, but rather go forward with renewed earnestness in the work He has entrusted to us, knowing that "in due season we shall reap, if we faint not."

In one household in which we have such an especial interest (Doojah of the K——) God has been dealing very markedly—we cannot but feel with purposes of grace—by letting sorrow enter upon sorrow. Since Khadijah's marriage last autumn, many of the family have been laid low with sickness, near to death. Lately the father was taken after a short illness, and now a daughter, M—— Ben J——'s wife, is so low that recovery is doubtful. Still Doojah remains outside the kingdom, apparently more firmly rooted in her religion than ever, as if she were afraid these trials have been sent to her because of her *having* been once almost persuaded, and to avoid future calamity she must adhere more tenaciously than ever to her faith in the Prophet. She seems held in subjection and fear by her relations and friends. Looking at her surroundings, we might say she can never be set free from these tight fetters which bind her fast; but looking to Him who has *sent us* to set the captives free, we say they shall each one be snapped, and Doojah shall be set

GLORIOUSLY FREE

to serve and witness for her Redeemer. I say it in the confidence He gives me. A night or two ago, as I asked her if I should be of any comfort to her if I remained the night by Hanani, the sick one (others were present at the time), she hesitated, and, so unlike her former self, she said, "No, do not stay; we can manage nicely." I saw she wanted to tell me the true reason, yet dared not. I guessed it. A little later she said, with great effort, as if afraid of hurting my feelings, "I would like you so much to stay, but I and the others are afraid you would tell H. about Jesus, and that at this time would be 'haram' (forbidden)." I replied, "I can safely promise you I will not tell H. about Him, for she is too ill *now* to hear—her opportunity for hearing has gone; if she would not listen in health, it is too late now." And so I stayed that night, watching in prayerful silence by the sick one, and another night also, at their united request. More than once Doojah said to those around her, "No Moslem would do this even for money, it is the love she has for Jesus in her heart."

M—— Ben J—— himself is still reading in the Scriptures from time to time, but I fear with no real spirit of enquiry or interest; yet he so far knows the truth, that when the Spirit begins to work there will be something to work upon. Lately, when I was speaking to him and Doojah together about walking in the one true way, she said, "You ask us really to change our religion." "No," he replied; "after the saying of

their book she is asking us to come out of the darkness and enter the light."

D——'s other son-in-law, Mohammed Ben H——, no longer avoids us as formerly, and will even listen now to conversation on these subjects, but he carefully

HIDES HIS TRUE CONVICTIONS.

A few days ago, since his father-in-law's death, I was visiting them, and had an opportunity of seeing him alone for a few minutes. I asked him if God had not spoken to *his* heart through this death; on what foundation would he have been resting had *he* been the one taken? Again I pleaded with him not to let his knowledge of the Truth be his condemnation, but to follow the light he already had; to leave what he knew to be the works of darkness—the trust in an unreality, a deception—and trust the Lord Jesus, who was the true One, the living Saviour. He said but little, but his face expressed more, and his anxiety that none outside in the court should hear was a hopeful sign. "God only knows," he said, "what is in my heart; I cannot tell it to another."

Our servant, Jananah, is much on our hearts, so convinced of the power of our religion—a power to overcome sin, which their faith has not—and yet not daring to relinquish her hold of anything which she has been taught to believe from her infancy. At present there seems no longing after another life than that she leads now. Often as we talk to her she will end by saying, "God has created us in this religion and you in yours; we must continue so—we cannot help ourselves," thus giving herself up to an inevitable fate. She is so attached to us all, and a good faithful servant, and is of superior intelligence; if she were a follower of Jesus she would be so true a witness. For some months now

HER ELDEST SON

has been quite blind, which has been a great sorrow to her. For some time he was going regularly to a doctor, who promised partial recovery, but, becoming impatient at seeing no result, gave up all medical advice, and put himself in the hands of a "hakim," who made him go through all kinds of absurdities to work a cure which never came. As his illness was owing to his having struck a cock with a key on the head in his inn, he must never go to that inn again; and a propitiatory cock must be slain on the premises; he himself must stay in bed behind curtains for a fortnight, seeing no one but his wife, who must pass through certain purifications before attending to him; eye-lotions, made of writings from the Koran, dissolved in herb-waters, being applied constantly to his eyes. After a month, as no cure was effected, the poor man passed into the hands of another "hakim," who also ordered other absurdities. A sheep of certain species and colour must be found and slain (this would be a propitiatory sacrifice), the same when killed was to be presented to the "hakim," as well as 200 piastres. As I spoke to Jananah upon the fallacy of it all, she said, "Hanani, a drowning man will catch at a straw, and anything I am told to do, especially by a 'hakim,' I do, at any sacrifice, if only my son will recover sight."

The poor women especially are so sadly superstitious, and quite under the influence and power of these "hakims." We long that our Jananah should be brought to trust in Him who alone can give her peace and joy; it is the home-influence which keeps her back. We might often be tempted to be discouraged were not our firm trust in Him who has sent us here. We are but His messengers, His witnesses.

Omar still comes to us to help us with the Arabic, but now has thrown off all guise of a Christian, professing to be nothing else but

A TRUE ORTHODOX MOSLEM.

It is terribly sad, with all the opportunities he has had of hear-

ing the truth and his past profession, to be further off from the true knowledge of it, and now, if not accepted, that truth will be his condemnation. During our lesson we have frequently conversation with him on religious subjects, seeking to show him his increased responsibility; but it seems as if our words fell on deafened ears—seared conscience. The love of gain is a great snare to him; it would seem that he assumed all he did for his own selfish ends. We have him as a teacher because he is so capable.

Our girls, Phoonah, Bayya and Fatumah, are not giving us much hope just now, their former interest and real desire to learn having gone, they seem so sadly indifferent, and often make excuses not to listen at all. At one time they gave such promise, and we still visit them, but not so frequently, as they do not care for our words. We ask special prayer for these three.

It is often sad work, the seed sowing; but although now we go forth often weeping, we shall come again rejoicing, bringing in the sheaves, and this sure word of promise keeps us so happy in our work here: it is "not in vain in the Lord." With the exception of a very few, we shall keep up with all those we first visited in Tunis, so that our number of houses have greatly increased; we cannot go to all as often nearly as we would wish.

To my dear fellow missionaries I would send this word: "Unto you that fear My Name shall the Sun of Righteousness arise, with healing in His wings."

Algeria.

NOTES OF OUR FRIENDS IN TLEMCEN.

By MISS A. GILL.

May 16th.—Went to French school from ten to eleven, afterwards did a little study and gave M—— her lesson. I have been waiting to tell about M——, our Jewish maid, and hardly know where to begin. I cannot help feeling sure she has really accepted the Lord Jesus as her Saviour. I have said before how very ignorant she was, and how little French she understood, but now, after receiving our patient explanations every morning at prayers, and our visiting her home, she does indeed understand a great deal. Also

HER LIFE IS SO CHANGED,

she is so careful over her work and so willing to be corrected. She often prays with us, sometimes in Arabic, sometimes in French.

The other morning, K——, Miss Read's former servant, came in to prayers, and I read part of Luke xv., and then we spoke of sin and how all were sinners before God. K—— contended she had never sinned, and said there were four commandments to keep and she had kept them. M—— undertook to talk to her and explained the matter very simply. She told her that *she* was a sinner and what Christ had done for her, and then afterwards she prayed. She is very anxious to learn to read, and is slowly getting on; sometimes it is not easy to get her lesson in.

22nd.—Sunday evening. Blind Fatema came this morning before breakfast (she comes every morning to get the coffee that is left), so this morning we had her in to prayers; we sang and read in Arabic and French, and M—— prayed in Arabic. She prays so simple and naturally. After prayer I went with Fatema to see her mother, and was just beginning to read to her, when one of the women near the door heard me, and called out, "She knows how to read in Arabic!" and immediately

EVERY WOMAN IN THE YARD

left her work and crowded into the tiny room or round the door—there were eight and three children. I talked instead of reading, and answered their questions. One woman reached over the others, and holding out her hand told me if I would witness to Mohammed I should go to Heaven. I told her I could not do that, but also that I knew I was going to Heaven and why I knew; another said, "Do you pray?" I said, "Yes, often." "What do you say?" I told her a little and then asked Fatema to tell them what M—— had said when praying at prayer-time, and she told them, showing that she had listened.

June 9th.—After the boys' class we all went to M——. I would like to describe the house, but it simply seems impossible to give an idea of these Jewish abodes; as Rachel says, "If you try and describe it the folks will just imagine us walking up to an ordinary front door." It is just as far off from that as you can imagine, many of the houses being veritable holes which you get to by stooping under dreary little dark tunnels—the first room we went to was the home of M——'s brother, not an underground one, but on the roof, and is very prettily furnished. Here we had a very happy time, quite a crowd of young Jewesses came in, dressed in their pretty bright dresses; altogether there were twenty, and four young Jews. It would be difficult to say what the subject of our conversation was, for we had many, but we always came back to the one centre, "Jesus Christ and Him crucified." I ask them why they had this fete, and they told me it was to commemorate God giving Moses the Law, to this I gave a text, and I tried to show them the difference between the Law and the Gospel; they listened for a long, long time, and we finished up with two or three hymns; most of the conversation was in Arabic.

WORK FOR GOD AMONGST KABYLES AND FRENCH.

FROM THE DIARY OF MR. A. S. LAMB.

Akbou, Saturday, May 21st, 1892.—A Kabyle from Djemaa-en-Sahridj called upon me yesterday. He had come here to sell knives made by some of the Kabyles of Djemaa. While he was drinking a cup of coffee in my room, I made allusion to what he had just been telling me of the loss of seven of his children. I endeavoured to show him that God had sent him these trials to draw him to Himself. As I spoke, he burst into tears, and laid down his coffee. I do not remember before ever seeing a Kabyle so moved. I sought earnestly to bring him to decision for Christ. To-day, three Kabyles who came for medicines listened while I pressed upon them the need of repentance toward God and faith in the Lord Jesus Christ.

A LORD'S DAY IN AKBOU.

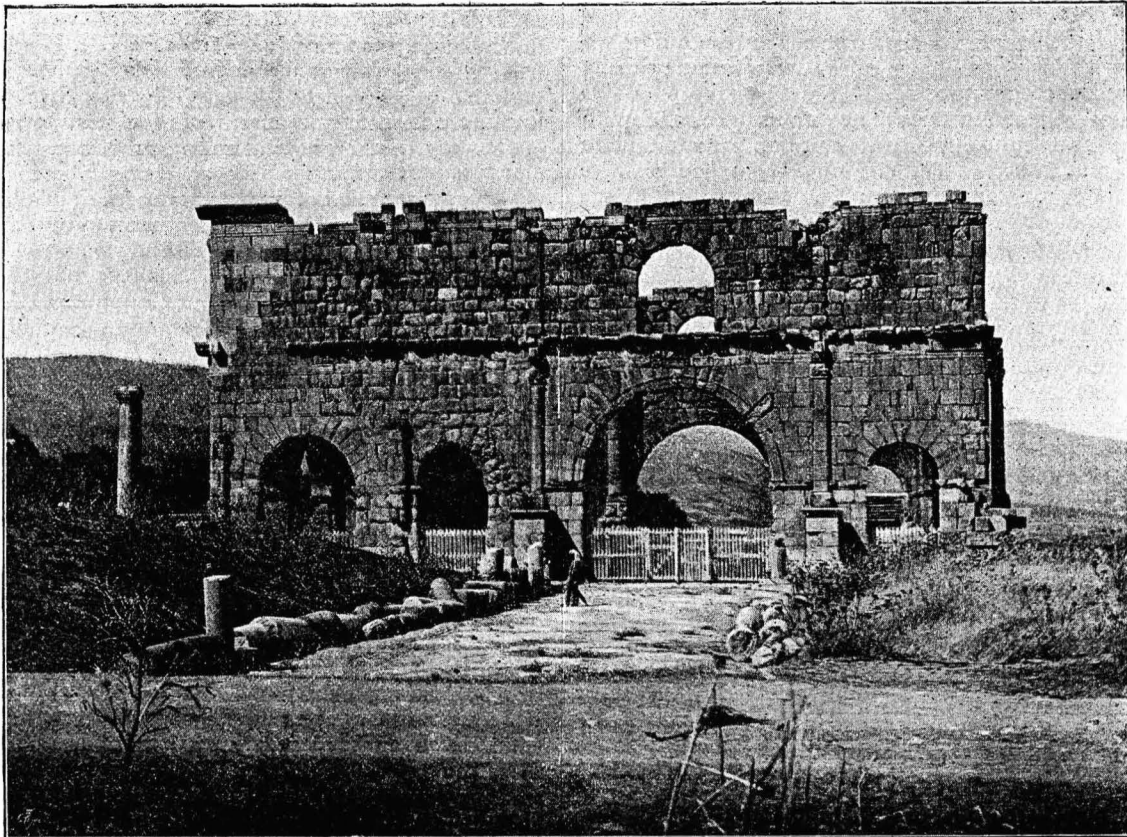
Monday, 23rd.—Yesterday (Lord's Day) the Lord enabled me to testify for Him in giving out tracts and invitations for our service in the evening. In a café, where the proprietor said he could not come, I urged him to read attentively what I gave him to read, and said I hoped he would find the peace which God had given me. I made a fresh attempt to get in French children; there were two, who, with two of our own, made the beginning of a Sunday-school. After the Sunday-school was over, a number of French boys came in. I gave them texts to learn by heart, and told them to come back next Sunday at 3 o'clock. In the evening three French people came to our service, when I spoke upon blind Bartimeus. An intelligent Kabyle came, asking for a book in Arabic or in French. After giving him John's Gospel, I spoke to him seriously of the need of repentance and turning to God through faith in the Lord Jesus. To-day I spoke to more than

sixteen people who came for medicine. Felt the Lord with me. Oh that we may find souls awakened! One man, who has come more than once specially to hear the truth, came back to-day. I showed him what God required of him if he would have peace—he must confess Christ publicly.

Tuesday, 24th.—To-day had nine Kabyles who came for medicines. To these I spoke of salvation through Jesus Christ alone. To some of them I sang, which made them bring their seats nearer to the harmonium. Some of these visitors took away Gospels with them, which will find their way into two Kabyle colleges, where there are a number of young Mohammedan students.

Thursday.—To-day several Kabyles have been to see me, some for medicine and some for books. To these I have endeavoured to speak faithfully of the vanity of their efforts to receive pardon and peace. One young lad, whose father is leader at the mosque of his village, asked for a book, saying that the first one was a small one, and had been read. I gave him a larger one, and put before him the way of life.

Monday, 30th.—Yesterday was a day filled with service, which only helped to throw light upon the awful darkness in which the people around us are sitting. In the forenoon, Mrs. Lamb accompanied me to the low village to distribute tracts, and to see if an opportunity could be had to sing and speak



RUINS OF THE ROMAN PRÆTORIUM AT LAMBESSA (see page 116).

A NEIGHBOURING VILLAGE.

Wednesday, 25th.—A very trying day of intense heat. I went on foot to a village about an hour-and-a-half's journey from here, carrying with me some medicine and my melodeon. The village was one I had not visited before, called Luzib-ou-Lhad'er, from which Kabyles had come here from time to time for medicine. On my way I met several lads herding goats. I sat down beside them, and read about the Good Shepherd, and spoke to them of sin and salvation. I then sang to them in Kabyle. The music interested them much. They gave me some nice warm milk. I arrived at the village very heated, and soon after spoke and sang to a gathering of between twenty and thirty men and boys, with whom I also prayed. Then I was asked to see an old man who was lying ill. I went, and in his house spoke and sang. Giving the man some medicine, I took his hand in mine while I prayed with him. How one longs to see these poor people thoroughly awakened to a sense of their need!

or Jesus. Quite unexpectedly a Frenchman who has a café agreed to let us have the use of his large room for an hour on Sunday mornings, from 9 to 10, when we may speak and sing to those who may come in. We shall at least have his customers, who, while drinking, will have an opportunity of hearing the Gospel. Next Lord's Day morning we hope to make a start, looking to God to make His Word powerful to convict of sin.

At our meeting we had three grown-up persons, some boys and later on some soldiers came to the door as we were just closing the meeting.

VISIT TO IL MATHEN.

Saturday, June 4th.—Returned to-day from Il Mathen, where Mr. Hocart, of the French Methodist Mission, has his station. With our brother I spent three days in united service, which gave us much encouragement. By arrangement, Mr. Hocart met me at Sidi Aich, on the market-day here, where we had some interested groups of Kabyles, to

whom we made known the Gospel, while to one and another who could read we gave away portions of the Word in Arabic or in French. In the café where we lodged we had several occasions for giving away Gospel tracts in the form of a newspaper; these, in every case, were accepted. While speaking before some French people and Kabyles sitting at a table in the café, one nice-looking old man, a native, said to another, "It is a good thing that we met this person to-day to hear these things." Then he commenced to run down his own marabouts in very strong terms. I gave him a New Testament in Arabic, which he said he should carry about with him, having a pocket specially made for it. I advised him each time, before reading his book, to ask God's blessing, and showed him how by praying with them at the table. As soon as I had finished, he rose up and got hold of my hand, and drew it to kiss it. This man is the president of a tribe, and is a weekly visitor at Sidi Aich market.

In the evening we went into a native café, where I played my melodeon and sang hymns with Mr. Hocart. We afterwards both spoke to an audience of from twelve to fifteen men. Two of our hearers wanted to discuss with us afterwards, but we endeavoured to avoid what, as a rule, is unprofitable for all concerned.

Next morning (Thursday) we visited two villages in the Beni Immel tribe, in one of which Mr. Hocart was already known, and where a Kabyle, who seems very open to hear the truth, received us and provided for our wants. In these two villages, called Aqabiou, we had large and attentive audiences. In the first there would be about eighty, including children, who heard the Word. Here we sang, accompanied by the melodeon. One old man, who was working at something when we began, took exception to something he heard. However, we remarked as the meeting went on he put down his work and listened most attentively, and at the close appeared to be quite in sympathy with us, and shook my hand, among others who bade us good-bye. In the second village there would be between thirty and forty men who heard the truth. Here, too, the attention was all that could be desired.

After returning to our Kabyle friend's house, we started on our way to Il Mathen, our brother Hocart's home, where we arrived after two hours' journey on foot, rather tired, much of the road being up-hill.

On Friday I assisted Mr. Hocart in speaking to the Kabyles who came for medicine, and in the evening we went to the village and had a meeting in one of the places of assembly, and afterwards in the open-air under a tree. Ere closing the day we had a Bible-reading in our brother's house. The heat there the past few days has been excessive and very trying.

MOUNTAIN VILLAGES.

Friday, 10th.—Yesterday I went to the village, Icheladhen, situated high up on the mountains near to the pass which crosses the Djur Djura range. This village is chiefly composed of students, some 240, who are kept at the expense of the great Ben Ali Si Chrif. Here they study the Koran. On my way I stopped at a village called Tizi-en-Calib, or The Pass of the Cross. This is the only village that I know of where the word "calib" (cross) is used. In fact, by many Kabyles the word "calib" when used for cross is not understood.

The Amin of the village, whom I met on the way, asked me to rest awhile and refresh myself. In the place of assembly we had an interested audience, while I spoke, sang, and prayed. One man brought me some milk to drink, then I went into the Amin's house and had bread, figs, and milk given me. Leaving Tizi-en-Calib, I reached the village of Icheladhen in about three-quarters of an hour's journey, still higher up the mountain. The air here was delightfully cool.

On reaching the village I asked where the place of assembly was, and was conducted to a very poor house, full of dust and dirt. Hardly were we seated when several men came in, to whom I explained that I had some medicine with me for those suffering from bad eyes, etc. As the people gathered I explained my real purpose in coming to their country, reading to them certain Scriptures. Then I sang, accompanied by the melodeon. The music brought others, until we had a large company of old and young. Praying, reading, singing, and speaking, I endeavoured to impress upon them the truth of salvation, through faith in Jesus Christ; and here, as elsewhere, showing the uselessness of worshipping God as they did with their lips while the heart was full of sin.

Medicines were then dispensed, and quite a number of portions of the Word of God given to those who could read. May these Scriptures left in this village of students be read and become as light to dispel the darkness which surrounds them!

One nice old man accompanied us out of the village, who asked me for a book for his son, and thanked me on receiving it.

Morocco.

THE ACCIDENT WARD.

BY MISS C. S. JENNINGS.

THE Tulloch Memorial Hospital at Tangier is not only resorted to by numbers suffering from various complaints, but to it are brought any accidents that may occur in Tangier. Miss Jennings gives the following particulars of three cases admitted during the month of July:—

July 1st.—Last evening an accident case was brought to us. A Moor had fallen from a building, and was hardly conscious. A Spanish doctor sent a note to Dr. Churcher asking if he would admit him, so we sent down one of the hospital wooden bedsteads, and he was brought up on it. He does not seem worse to-day, and has spoken a little this morning.

This man gradually got better and left.

10th.—An accident case was brought up to us during the evening service. It turned out to be a labourer at the port, who, while hoisting a heavy package into the fluka (native boat), had strained himself internally.

16th.—Another accident case was admitted this evening. A poor lad had fallen from a building. He was very low and weak, and but semi-conscious. We enquired when it occurred, and the reply was, "Four days ago;" and only just brought to us! We fear there is concussion of the brain, and two ladies have been trying to get ice in the town, but in vain.

17th.—At 1.30 this morning the poor lad brought to us yesterday died; not a relative with him, for he is a stranger here, but some mother's heart will be mourning for her lad's long absence.

RECENT EVENTS IN MOROCCO.

BY MR. J. J. EDWARDS.

EVENTS in Morocco have been moving much more rapidly of late than usual. In the midst of the present broils and agitations, however, we may, I think, take courage, and even anticipate in the future less hostility towards Christianity than in the past. The frequently recurring revolts of the different tribes against the present Government show us plainly that

the people are tired of deception and robbery, bribery and lies, and ripe for something better than Mohammedanism can give. They would seem to have come in contact with some power or force which has unconsciously inspired them with a desire to seek for a better state of things.

During the late time of village burning, plundering of property, and almost constant anxiety for their own personal safety, many of the villagers have sought refuge with their Christian friends and neighbours. In the days of their prosperity they were not so ready to associate with the Nazarene, but in the time of their distress they have known to whom to fly for help and protection.

There are several cases before me just now of those who have decidedly been impressed by the treatment they have received whilst under our care; we feel sure that the words they have heard daily must effect a change of attitude towards us, both as foreigners and Christians. Once this change is effected, it will be far easier to win them for God.

One day, a man from the Beni Aroose tribe, distant a few hours from Tangier, was admitted. He was suffering from debility. We did not find him above the average in intellect, but he was willing to hear and accept the truth. He brought up some stock traditions about Moses, David, Solomon, and other of the prophets, but he really had no intelligible idea about any one of them, and was utterly astonished when told that the prophets were not without sin before God. He was very anxious to know if it were true that our Lord was coming on the earth again, and when replied to in the affirmative he was silent.

Yesterday morning we had a very stormy meeting. A good number were present from the camp now lying outside the town on the Tetuan Road, and among their number were two or three very fanatical Moslems. I was speaking about Christ as the Light of the world, comparing His light to the light of the sun, and the light of the prophets to that of the stars, finishing up my address by calling Him the "Great Prophet" and only Saviour of the world. Those persons to whom I have alluded became greatly excited, and rose up, protesting against my statements, and calling upon Mohammed.

At this point Dr. Churcher took up the conversation, but after a few moments he too experienced the like opposition.

It is strange that we often find the most bigoted the deepest dyed in sin, and one of these objectors at least was not an exception to the rule. Praise God, our Saviour has made us strong to face them with the truth. They cannot withstand the heart-thrusts of the Holy Ghost. "The testimony of Jesus is the spirit of prophecy."

THINGS SEEN AND FELT.

BY A NEW WORKER OF THE N. A. M.

Monday, May 2nd, 1892.—I saw to-day, in the court of the hospital, the most wonderful and touching sight that I ever beheld, and in God's work at home I have seen very wonderful and touching sights. At a very early hour this morning (before breakfast, and we breakfast at 7.15 o'clock) the court was full of Moorish men and boys waiting to see the doctor. As they came in the Moorish servant showed them to a seat, and gave each a Testament or hymn-book to read while waiting. It was really touching to see this man arranging his fellow-countrymen to hear the Gospel, and putting into their hands the word of life. I was greatly struck that they spent the waiting time, not in talking to each other as they do in our dispensaries at home, but reading the Testaments and hymn-books. As I looked on and pitied them, how I did long that I could speak even a few words to them; but, alas! my tongue

is tied for some time to come. All that I could do was to smile kindly at them. Just then (for my encouragement, I believe) those words came into my mind:

"If a smile we can renew,
As our journey we pursue,
Oh, the good we all may do
While the days are going by."

Well, praise the Lord, I can do that, if He will accept that small service, and there is joy in feeling that He knows I would do more than that for Him and them if I could.

Each morning since I have made it my business to go into the court and smile at each one. It is rather difficult to get a smile in return from some; they look so sad and depressed, and seem as if they could not smile, but I don't give up until I get one, because I think it does them good to cheer them up. Poor things, their form of godliness brings them no happiness; they need the "all joy and peace" that believing the Gospel brings.

It was not long before the missionaries came, and while some were preparing the medicines, the doctor spoke to the men and boys collectively. After some time he had to give up preaching in order to treat their bodies. Then it was so very sad to see that there was only one missionary to deal individually with all those men and boys (the others were engaged in the women's room, that room being also full). I did pity and admire her; she was so anxious that each one should be spoken to before they left, and she looked so hot, and still was not weary in well-doing.

I do think it is a real shame that the Christians at home who can, and ought, will not come and give the poor Mohammedans a better chance of being saved when they are so willing to hear; and even if they were not, it is not fair or right to leave them like this. Only a few missionaries in Tangier for 30,000 people! I think if the warm-hearted Irish could be made to understand and feel the need, many of them would deny themselves and come out and help to save this people from going to Christless graves. Surely it is wrong to neglect them like this! I know this does not come well from me, having but lately come out myself, but I can truly say if I had understood the tremendous need I would not have delayed those years, wondering whether God was calling me or not. In order to feel the need, it requires that one should live here for a while. The first few weeks I was out here I did not feel at all as I now do. The country being so nice, and God's sunshine and flowers so lovely, I thought the Moors have many privileges that the poor at home have not. In my mind I compared the wretched lanes, alleys, and smoke at home with the air and sunshine here; but *I did not know about the sin*, it was not on the surface: and I had not thought of the opportunities they have in our lands of hearing and receiving, so that they may have all God's good gifts throughout the countless ages of eternity; but here they are perishing for lack of knowledge. At first I did not realise we were so few among so many. I often think, supposing the few missionaries there are here went to Dublin, and all the Dublin missionaries came out, every one would cry out, "It is

AN AWFUL SHAME

to leave and neglect the sinners in Dublin like that!" and so it would be. Ought not we to cry out, "It is a shame to neglect the Moors like this!"

Since I came to Tangier I have prayed more each day, and more earnestly than ever in my life before; not being able to do anything, for the people drove me to earnest prayer for them. Each time I pray I remind the Lord and myself of this promise: "Whatsoever ye shall ask in prayer, believing, ye shall receive." What a large order! What a limitless promise!

M. B.

EXTRACTS FROM WORKERS' LETTERS.

From Miss HERDMAN (Tangier).

I PAID a very interesting visit the other day with Miss J—— to a German woman who is married to a Moor in comfortable circumstances. Miss N—— during her brief stay here had given her a Bible in German, and when I called upon her she was pleased to find that I knew German, but had no desire to hear the Gospel either read or spoken in that language. However, after a while I repeated some verses of German hymns I had learned some years ago while staying with the Moravians at Neuweid on the Rhine; she was delighted, moreover it touched a chord of early recollections, and she asked me, "Could you get me the book those are in?"

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand, wakened by kindness,
Chords that were broken shall vibrate once more."

From Mr. A. V. LILEY.

I went with Mrs. Liley the other afternoon to visit an Arab family on the mountains near here. They were all suffering from fever. On entering their dwelling one of the first things that I noticed was a white soup plate, on which was some Arabic writing, and found that the father had sent for a taleb to come and write a charm for the sick members of his family. Water was to be placed in the soup plate, then drunk by those who were suffering from fever, and when the writing had been effaced by the water, the sick people would be healed. Such are the ideas of these poor superstitious people.

Just now the boys from the various native schools are leading sheep about, and begging from their friends. The fast of Ahcha is shortly to be observed, which, however, they will convert into a feast, as being more congenial to the flesh. These people are great in commemorating events: they will observe the day on which God pardoned Adam; the day on which Noah left the Ark; the day on which God gave back to Abraham his son; the day Elijah ascended to heaven; the day Mohammed fled from Mecca, and many like seasons.

From Miss R. ENGALL.

I have just been witnessing one of these sad Arab funerals. An old man, just opposite to us, died last night. The cries and screams of the mourners were comparatively few to some I have heard, but quite enough to sadden one. Knowing how long his wife and mother have been watching for his death, that they might have his money, not a single Arab speaks a good word for him—his life was bad to the core. His present wife was the seventh. How often he has sat in our garden and heard the words of life! But they were not accepted; he delighted in his own craftiness in heaping money to the last, and now he is no more.

A little girl near us is so pretty, but quite blind. Oh, how sad it is to see so many of these dear little ones thus, often through want of cleanliness in the first instance; but worse, far worse, is the blindness of soul which we see *everywhere*. In this house we sang, and they all said, as we so often hear, "Those are good words." Other women told us some days before, "When a taleb comes he never tells us such wonderful things as you do, he only laughs and talks and smokes." 'Tis only too true, they are blind leaders of the blind.

Just heard that Fatima Zohra, the little consumptive girl in

whom we have taken so much interest, has gone to M——. We are sorry, the whole family were so different to most of the other Arabs around us. The father was related to the great Abd-el-Kadir. A well-educated man, he has been carefully reading the New Testament, and doing what few men will do, translating it into the vulgar language so that his wife can understand. Now they have all gone, but they possess the "words of life," and we know our Father can, and does often, apply His Word without any help of man.

From Miss B. MELLETT (Tangier.)

We oft-times see sad sights that depress us, but we also see others that encourage us much. It is the custom here for the women to go every Friday afternoon to the graves of their departed ones to mourn. Hope House is on the road to the Cemetery, and seven women were brought by our servants into the sitting-room, where Mrs. Boulton played to them and sang "Jesus loves me," in Arabic, and afterwards spoke to them of the love of the Lord Jesus, and they did seem so pleased and astonished that any one should care for them. It was a cheering sight to see them listening so attentively to the message of love in their own tongue.

The next morning (Saturday) was dispensary work as usual, and we were kept very busy, there being a great number of patients, both men and women. In the court where the men were, one of the lady workers was sitting on a low seat, and had a class of men round her, all reading God's Word. It was a beautiful sight to see her so much at home amongst all those rough-looking Moors, and each one asking questions about various points, and as she explained their attention was riveted.

From Miss K. JOHNSTON (Algiers).

Had a meeting for the Lord's Supper on Sunday evening at 8.30 in one of the Gospel Halls. It was delightful to have representatives of quite a number of nationalities. Ahmed the Mohanmedan convert was there, and Belaid, the negro who was converted in England about five years ago. It was the first time that he has partaken of the Lord's Supper. Ahmed brought two Arabs with him to look on. These two men are both very much interested in the Gospel if not really converted, and go regularly to Miss Trotter's class. There were at this meeting French, Swiss, English, Swedes, Arabs, and a Soudanese. Mr. Lamb spoke in English for Belaid's benefit, and Mr. Hocart translated into French.

In the afternoon Mr. Borel had arranged to have an open-air meeting in the public gardens outside the City gate, so at 3 o'clock we assembled there. As open-air meetings are not allowed, everything was done very quietly and in a very informal way. We sang a few hymns while sitting on a grassy bank, and then Mr. Lamb, Mr. Hocart, and Mr. Cuendet spoke a few words. No one interrupted us, and quite a number stood in little groups listening to the simple and plain Gospel.

On the Wednesday following, Mr. Lamb baptized Belaid in the sea. A quiet place near by was chosen, and about fifteen looked on. His wife, a young Arab woman of about twenty-three, was so frightened when he went down into the water, which was rather rough, and Miss Stuart stayed by her and tried to comfort her. She is a dear little thing. The two Arabs who were with us on Sunday morning were there also, and afterwards Mr. Lowitz read the account of the eunuch's baptism in Acts viii. Belaid looked very happy. He is a great strapping fellow of over six feet.

The "concierge" (porteress) went with us to the hall in the

evening. She is a Roman Catholic. She quite enjoyed the meeting.

This is a very hot day, as a sirocco is blowing. We have had tastes of sirocco before, but *nothing* compared to this. In the evening the hot wind was like a furnace. Thermometer in our bedroom, 91 degrees.

A DAUGHTER'S PLEA.

The following was written by a young girl fourteen years of age on returning from a Missionary meeting :—

If it listeth thee to hearken,
Rest a moment, father dear,
From thy long, though willing, toiling ;
Lend to me a listening ear.

Do not smile at my endeavour,
Though it feeble be and poor ;
Do not say : " Some joke she's playing,
Aiming thus to me allure."

There are millions of my sisters
Who have never heard the voice
Of the Christ, the Lord's Anointed,
Bidding their sad hearts rejoice.

'Tis no joke that they are dying,
Sick of body, sick of soul,
And with none to tell of Jesus,
Who can make the spirit whole ;

No one e'en to tend the body,
None to soothe their earthly grief,
With Eternity before them,
And the longest life is brief,

When compared with everlasting,
Endless myriads of years.
But they are not warned of danger,
Nor for this do shed their tears.

You are sorry for them, father,
You would shed your tears with theirs ;
And you pray for them, my father,
To the One Who sorrow hears.

You would like to aid them upward,
You would like to help them on,
You would like to ease their suffering
Ere the working time be gone.

If you cannot give your money,
If you cannot give your time,
If you cannot leave the home-work,
There to toil in foreign clime,—

You can spare one from your fireside
Who is willing quite to go,
Though she is not nearly ready
Yet, for time still passes slow ;

But she looks for your approval,
And for your assuring word ;
And she trusts that you will grant it
To the would-be " carrier-bird."

R. I. L.

Description of Illustrations.

ARAB WATER CARRIER.

THE water-carrier, sometimes burdened with his huge leather bottle, and at other times—as in our illustration—with his earthen vessel, has for many generations been a well-known figure in all Eastern towns. As civilisation advances, and people are supplied with this necessary beverage by more modern arrangements, the water-carrier disappears ; he is, however, still to be seen in many parts of Algeria and Morocco.

RUINS OF THE ROMAN PRÆTORIUM AT LAMBESSA.

THE railroad which has now been constructed between Constantine and Biskra passes through Batna, a military station of importance in the mountains of Southern Algeria.

About seven miles to the east of Batna is the village of Lambessa, which, in the time of the Roman occupation of the country, was a large town and camp of about 60,000 souls, the headquarters of the third Augustan Legion, which was stationed here for nearly three centuries. Many of the old walls have been destroyed by the French to build the neighbouring farmhouses, and but few ruins remain to witness to its former magnificence.

The principal ruin is that of the Prætorium, a view of which we give on page 112. It is a large edifice, measuring 92 feet long, 66 broad, and 49 high. The south front elevation (the one given in the photo) had a splendid range of columns in front, of the Ionic order, corresponding with Corinthian pillars forming part of the walls. These only reached to half the height of the walls, leaving a second storey externally, although there is no trace of the break on the inside. The other sides were also decorated with detached columns, corresponding to the Corinthian pillars of the lower storey. All the keystones are sculptured ; that over the principal gate bears a basso-relievo of a standard, with the inscription, " Legio Tertia Augusta." The interior forms a vast hall, now converted into a museum. Above the central arch is another opening, used probably as a window. The large stone slabs that form the roadway leading to the Prætorium still show the deep furrows worn by the wheels of the Roman chariots.

WHAT was the secret of Christ's enthusiasm ? Was it not that those He sought to rescue were " lost " ? Ah, He knew, as no one ever knew, or can know, the awful significance of that term. It was to save " the lost " that He lived and laboured and died with so Divine an enthusiasm. It is the value which He attaches to the " lost " sheep that sends the shepherd searching for it over hill and dale. How shall we compute the value of one soul ? The enthusiasm of Christ suggests to us His estimate of the infinite value of a soul ; His death, His " precious blood " proves it. It is in His enthusiasm that all soul-seekers must follow and imitate Him. The patience, perseverance, and skill of many an angler put to shame us " fishers of men." And they for a corruptible prize, but we for an incorruptible. Of Jesus Christ we must learn, close to Him we must abide, for He alone can

"Kindle in our hearts the flame
Of never-dying love."

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, 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.

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 death, 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 or 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.

* * * Devises of Land, or of money, charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands and tenements, are void; but money or stock may be given by Will, if not directed to be laid out in land.

LIST OF DONATIONS FROM AUGUST 1st TO 31st, 1892.—GENERAL FUNDS.

1892.		General.		1892.		General.		1892.		General.		1892.		General.		Total, Aug. ...					
Receipt.	£ s. d.	No. of	Receipt.	£ s. d.	No. of	Receipt.	£ s. d.	No. of	Receipt.	£ s. d.	No. of	Receipt.	£ s. d.	No. of	Receipt.	£ s. d.	£ s. d.				
Aug. 1...	6736	1	12	10	Brought forward	78	15	0	Aug. 19...	6775	20	0	0	Brought forward	186	18	6	234	5	1	
2...	6738	10	0	0	Aug. 15...	6755	3	3	0	20...	6777	0	7	0	Aug. 26...	6793	0	2	0	0	0
2...	6739	0	5	0	16...	6756	2	0	0	27...	6794	0	5	0	27...	6794	0	5	0	0	0
3...	6740	10	0	0	16...	6757	1	1	0	20...	6778	1	0	0	29...	6795	0	6	0	0	0
3...	6741	2	10	0	16...	6758	2	18	6	20...	6779	1	0	0	29...	6796	2	4	0	0	0
3...	6743	5	9	2	16...	6759	10	5	0	20...	6780	5	0	0	29...	6797	1	0	0	0	0
4...	6743	0	3	0	17...	6760	7	0	0	23...	6781	0	5	0	29...	6798	0	2	0	0	0
6...	6744	10	0	0	17...	6761	0	4	0	24...	6782	2	5	0	29...	6799	2	0	0	0	0
10...	6745	1	0	0	17...	6762	0	5	0	24...	6783	0	5	0	29...	6800	0	5	0	0	0
10...	6746	2	0	0	18...	6763	0	5	0	24...	6784	2	2	0	29...	6801	0	5	0	0	0
10...	6747	1	2	6	18...	6764	5	0	0	25...	6785	2	2	0	30...	6802	0	10	0	0	0
11...	6748	1	0	0	19...	6767	0	1	0	25...	6786	10	0	0	30...	6803	4	2	1	0	0
11...	6749	0	2	6	19...	6768	5	0	0	25...	6787	1	10	0	30...	6804	0	2	6	0	0
12...	6750	1	9	6	19...	6770	1	0	0	25...	6788	1	0	0	30...	6805	0	2	6	0	0
13...	6751	1	0	0	19...	6771	0	1	0	25...	6789	1	0	0	31...	6806	10	10	0	0	0
13...	6752	30	0	0	19...	6772	3	3	0	26...	6790	3	0	0	31...	6807	15	0	0	0	0
13...	6753	0	10	0	19...	6773	5	0	0	26...	6791	1	1	0	31...	6808	0	10	6	0	0
13...	6754	0	10	6	19...	6774	5	0	0	26...	6792	5	0	0	31...	6809	10	0	0	0	0
Carried forward	£78	15	0		Carried forward	£130	1	6		Carried forward	£186	18	6		Total ...	£234	5	1			

May to }
 July } 1,505 8 4
 Total ... £1,739 13 5

SPECIAL FUNDS.
 Aug. 2... 6737 2 0 0
 16... 6759 1 0 0
 19... 6765 1 0 0
 19... 6766 0 10 0
 19... 6769 0 10 0
 19... 6776 5 00 0
 Total, Aug. ... 505 0 0
 May to }
 July } 184 1 0
 Total ... £689 1 0

GIFTS IN KIND: August 3^d, (83) parcel of garments for missionaries' children; August 31st, (84) parcel of Kabyle garments; (85) parcel of Illuminated texts.

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