

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

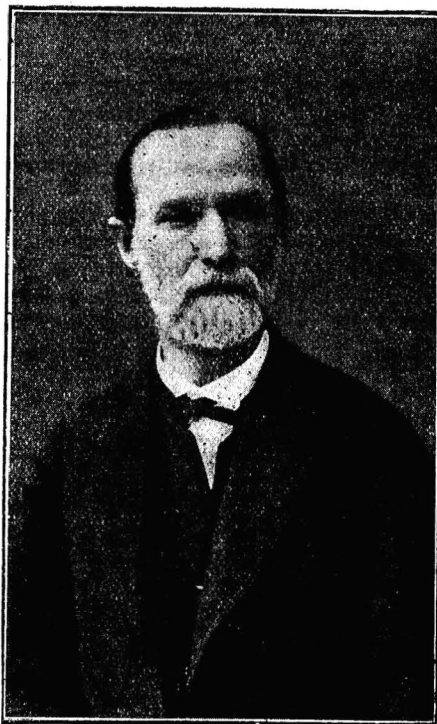
NORTH AFRICA MISSION,

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

No. 63.

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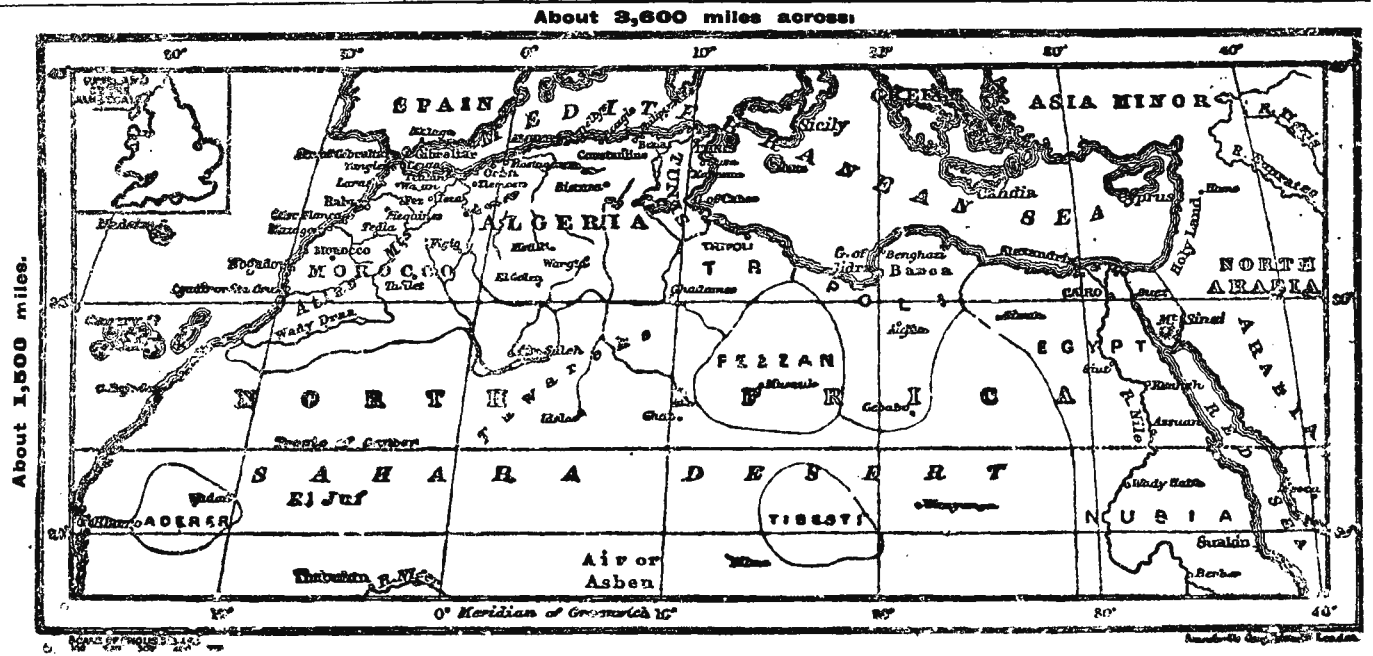


Contents.

	PAGE		PAGE
The Fruit of the Spirit and the Gifts of the Spirit	125	Egypt—The Next Step in Egypt	130
Notes and Comments	126	Morocco—Tulloch Memorial Hospital, Tangier	132
Historical Notes—The Early Christian Church in North Africa	127	Camp Life in Zeiteen	133
Review of Work in the North Africa Mission	128	Our Experience under Canvas	134
Early Missionary Efforts Amongst the Moslems of North Africa—A.D. 1291 to 1315	128	Tunis—Interesting Items	135
Monthly Letter	129	Description of Illustrations	136
Brief Extracts from Workers' Letters	130	North Africa Mission	iii
		Form of Bequest	iii
		Location of Missionaries	iv
		Mission Publications	iv

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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 1892 it had substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six 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-seven 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 has been begun in Tunis.

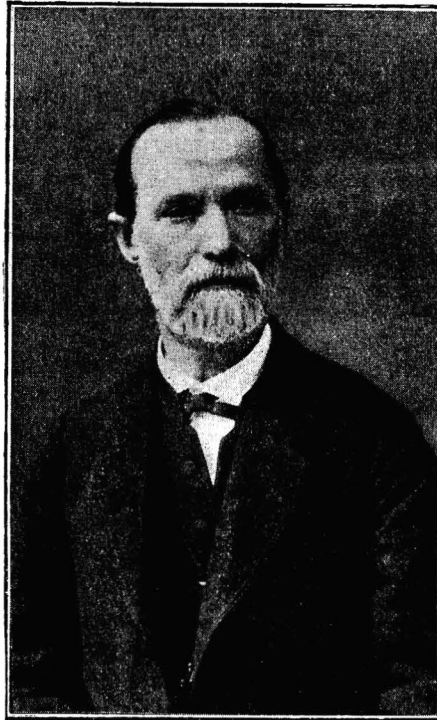
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000 who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and three more labourers have since 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 commenced work in Lower Egypt in April, 1892, and has, including wives, six missionaries there. The population of this portion of the country is estimated at nearly 4½ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

THE VAST SAHARA, with its few scattered millions of Berber and Arab Mohammedans remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has now retired, but another brother and his wife are taking up the work, but for the present are preparing in Egypt.

NORTH AFRICA.



THE LATE PASTOR JAMES LOWITZ.

[See page 136.]

The Fruit of the Spirit, and the Gifts of the Spirit



THE Saviour, ere He left His disciples, in His memorable discourse given us in John xiii. to xvi., promised another Comforter to abide with them for ever. He was on the one hand to be the gift of the Father, and on the other, as His name implied, one "called to the side of" by the believer for strength, help and encouragement. Thus reminding us that God's promises should be a ground for our prayers. He whom the Father gives in answer to the Saviour's prayers, we may with confidence call to our side. Nay, more than this, He who *then* was *with* the disciples, is *now* to be *in* them. This promise was historically fulfilled as recorded in Acts i. and ii. The disciples pray, the Father and the Son send, the disciples receive. Then His mighty energy inaugurated the preaching of the Gospel by the saving of 3,000 souls from the multitude, as Moses had inaugurated the giving of the law by the slaying of 3,000 souls in the camp of Israel—Exodus xxxii. 26-28. He is to abide with and be in Christ's true disciples for ever, not only for time but for eternity. For they that are joined to the Lord are one Spirit.

Christ proceeds in John xv. to speak of fruitbearing. The Father, He shows, desires from us much fruit, as in John iv. He is seen seeking spiritual worship. What is this fruitbearing, and has it not some connection with the coming of the Holy Ghost previously referred to in the discourse? We may get help if we associate this with the fruit of the Spirit in Gal. v. 22-23. The Holy Ghost is the source of all true worship. He is also the source of all fruitfulness to God, but this again should be distinguished from service. Has there not been great confusion of thought in this matter?

In John xv. 26, and xvi. 7-11, service seems to be referred to. Sanctification is not a negation or separation from evil only, but a manifesting of the graces of Christ in our lives. This seems to be fruitbearing. In John xv. we see that union with Christ is that which enables the Spirit of Christ to flow into us and produce fruit. In Gal. v. we see what the fruit is. Now no amount of fruitfulness, pleasing as it is, must be confounded with gift, and no amount of

gift be mistaken for fruit. Is it not this that 1. Cor. xiii. is given to guard against; chap. xii. had spoken of spiritual gifts in the Corinthian Church, but chap. xiii. goes on to say that unless those gifts were exercised in the spirit of love, or in other words in the grace of the Spirit, they were nothing to God, they gave Him no joy or satisfaction. The hungry might be fed, and the poor might have their needs met, but God's heart found no satisfaction if love was wanting. The passage has suffered much from being read apart from its context. Have we not been puzzled sometimes by seeing a gifted man owned of God in His work, though in our humble judgment not a very spiritually-minded man? On the other hand, have we not seen a most spiritually-minded man, who in work for God has had but small success? The one had much gift but little grace, the other much grace and little gift. The Lord give us both.

Now the first thing is to be a fruitful branch in the vine. In order that this may be so we should yield ourselves to God the Husbandman that He may prune us and tend us, and cause the sap of the Holy Spirit to fill us, till we manifest love, joy, peace, etc. Let us examine ourselves to see if we are bearing fruit, more fruit, much fruit, and if not, in fellowship with the Great Husbandman, seek to discover the cause and have it removed. A fruitful life, whether in England or on the mission field, will be a power for God. That is something that neither heathen, Moslem, nor nominal Christian can gainsay. They can talk, profess, sing hymns, etc., but when a man bears the fruit of the Spirit in abundance, they are compelled to say "we have never seen anything like this before! These people must be of God." In the foreign mission field the need of fruitful Christians' is specially manifest as it shews what Christianity really is. Not a mere ritual, not a new system merely, but God dwelling in and acting through men's mortal bodies. May God in mercy grant us thus to live.

If a man bears no fruit, he is a mere professor. He may say he is in Christ, but Christ will disown him. As saving faith has its works, so life in Christ has its fruit, and "by their fruit shall ye know them." It may be that the fruit is small and poor and for a time by us unseen, but where the Holy Ghost dwells His presence will make itself manifest.

But gift fits for service. The Holy Ghost dividing to every man severally as He will. There are diversities of gifts. We have found some true-hearted servants of Christ in great distress, because God had not given such tokens of blessing on their work as He had to others. It is well to be exercised. But they seem to confound gift and grace. Surely they should rather have argued that they lacked gift than grace.

When Christ ascended on high, He gave gifts unto men, and He gave some apostles, some prophets, some pastors and teachers, and some evangelists. These gifted ones of the Spirit are themselves Christ's gifts to men. Have we not been remiss in not praying more definitely for more of these gifted men whom we know it to be Christ's will to give, and instead has there not been an attempt to manufacture them by education with but poor results? Now here we seem to need to guard against two evils. One the attempt to manufacture gifts instead of asking for and receiving them, the other of neglecting to develop and cultivate spiritual gifts when received, and failing to make use of gifted men when supplied. Spiritual gifts should be recognised, and those on whom they are bestowed, assisted to stir up and develop their gifts by cultivating them, and training their natural ability. In the North Africa Mission we need men and women gifted by God for the work, and we believe that in answer to prayer Christ will give them, and the Holy Ghost qualify them. Such we desire to receive, and help to exercise their gift. We are ever in danger of running into extremes. The truth generally lies in the extremes held together. He who sends enables whether for life or service. Of ourselves we can do nothing, but by the Holy Ghost's power we may be both fruitful and gifted for service.

Notes and Comments.

MR. H. HARDING and Mr. Venables have been seeking a little rest from the heavy demands of the Medical Mission. They at first thought of visiting homes about sixty miles to the east of Tripoli, but fearing opposition from the authorities, they decided on going to Tadjourah, about ten miles away, on the sea coast. Even here the authorities were not well disposed, and although our brethren purposely avoided any attempt at work, they were re-called after five days, the reason assigned being that "strangers were not allowed to reside in the outlying districts."

KABYLIA.—There has been much sickness during the present summer amongst the Kabyles. In the village of Taaroat, where Miss Gillard is working, small-pox, chicken-pox, and whooping-cough have been very prevalent. Eleven died from small-pox in one house, besides many more deaths in the same village.

MR. C. H. STILEMAN, of the C.M.S. station at Julfa, Ispahan, Persia, thus writes regarding the open doors for the Gospel in that dark land:—

"The paucity of labourers is more to be regretted when we

see the most unmistakeable signs that God the Holy Spirit is working in the hearts of Mohammedans wherever the Gospel of Christ is preached to them, and we know it to be a fact that in every part of Persia there are men who are seeking the truth, utterly dissatisfied with Islam, and practically waiting for some messenger to point them to Him as the one Mediator.

"At the present time several Mohammedans are asking for baptism, and will, I trust, be baptized very shortly. One of them was a pawnbroker, who found a portion of the New Testament in a parcel of old books which he had received in pledge. He took it up without any special interest in it, and began to read, but his attention was speedily arrested, and he had not read much of it before he heard the voice of God speaking to his soul, and very soon he was convinced that at last he had found the True Way of Salvation for which he had long been seeking. He at once made up his mind to seek Christ, and knowing that there were Christians in Julfa he came here without delay, obtained employment, and began to come regularly to the Mission House to receive instruction in

the Truth as it is in Jesus. We praise God for this and other encouragements, and ask you to pray for this dear brother and the many others who, like him, are being found by the Good Shepherd and brought into the glorious liberty of His children."

TUNIS.—Dr. and Mrs. Leach since their return to Tunis have had the grief of losing their little babe, eleven months old. She died on 2nd October, after a trying illness of seven weeks.

MR. CUENDET has during the last few weeks been superintending the repairs to the Mission House at Djemâa Sahridj. He hopes shortly to be able to proceed with a translation of the Old Testament into Kabyle.

DURING A RECENT STAY in Dellys he passed a group of Kabyles resting in the shade of a house; one of the number was explaining to his fellows the character of God, His power in creation, etc., and continued, "He is one who always has a watch on man, and those who believe in Him have never anything to fear. If a man who believes in God was passing on that road, and if there was a murderer lying in wait, the murderer would be blinded by God, so that he could not see the man."

Going over to them, our brother was recognised by one who had met him in a café in Algiers. He then explained to them the character of God as understood by all true Christians, leading on their thought to the salvation which God had provided in Christ. They listened very attentively, and several times requested him to tell them more.

MISS BROWN, of Tangier, who is carrying on a good work amongst the Spanish women and girls, would be glad of a sewing machine, if any friend felt constrained to send her one.

EGYPT.—The estimated cost of the next year's campaign in Egypt is as follows:—

Personal Expenses of the Band of Workers there ..	£500
General Expenses	150
Medical Mission Expenses	150
	<u>£800</u>

MISS JAY writes that her school had been closed for ten days during the great feast. It was reopened on Monday, October 2nd, when sixteen came. Many big boys had, however, been taken away through pressure from the Fokis.

A women's Bible and sewing class had been commenced, and many houses were opening for visiting.

AN EXAMPLE.—We have just received from a kind donor a donation for the work, with the following letter, which we trust may lead others, who are in the receipt of moderate incomes, to "go and do likewise":—

"MR. GLENNY,
 "Dear Sir,—Please accept the sum of three pounds (£3) enclosed for North Africa Mission. I have made it a point to give the tenth part of my wages unto the Lord, mostly for mission work; by this I am enabled to give four shillings per week.—I am, dear Sir, yours faithfully,

THE MEDICAL WORK.—We should be glad to hear of two or three diploma'd ladies volunteering for North Africa. There are special openings for such at many of the stations.

Fully-trained nurses, as well as lady doctors, would be welcomed, if they were earnest soul-winners.

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

Historical Notes.

THE EARLY CHRISTIAN CHURCH IN NORTH AFRICA.

After the expedition of Abdallah to Tripoli in 647, the Barbary States enjoyed a period of repose till the year 665, during which the people seemed to have suffered as much from the exactions of their Byzantine rulers as they afterwards did from the false tribute of the Mohammedan princes. In that year the renowned Mohammedan conqueror, Sidi Akbar, was sent by the Moslem ruler to reclaim the ground which they had gained in 647.

Akbar, at the head of ten thousand Arabs, traversed the whole of Numidia and Mauretania, driving the native tribes before him, until he reached the Atlantic. Riding into the ocean, he cried: "Great God! if my course were not stopped by the sea, I would still go on to the unknown kingdoms of the West, putting to the sword the rebellious nations who worship any gods but Thee!"

He then made himself master of the chief towns on the Mediterranean Sea, and had, as he imagined, completed the subjection of the whole country, when intelligence was brought him that the inhabitants of the eastern districts were in a state of open revolt. He hastened to quell the insurrection, but found, on arrival, a more formidable foe. The Byzantine Government, having heard of the invasion of the Moslems, resolved on making a final effort for the recovery of the African provinces. A powerful expedition was fitted out, which encountered the victorious Akbar in the neighbourhood of Carthage. The Saracens were completely defeated, and Akbar was slain. His successor, Zobeir, collecting his scattered forces, made another bold effort to turn the tide of war, but lost his life and his army in the attempt.

The invasion of Akbar was rendered memorable by the foundation of Kerouan, a town about eighty miles south of Tunis, and some thirty miles from the sea. His object in founding this was to establish an Arabian colony in a retired part of the province, where his countrymen might find a refuge against the accidents of war, and in which they might place their families and booty during the labours of a campaign. A wall of brick surrounded the town, where was afterwards built a governor's palace, an elegant mosque, supported by 500 columns of granite and marble, and several schools of learning.

Another respite of thirty years followed the campaign of Akbar; but in A.D. 698, Hassan, the then Viceroy of Egypt, was ordered to reduce the African provinces to the religion and authority of the Caliph. Carthage was taken by storm, but the arrival of reinforcements from Europe compelled Hassan to retire to Kerouan. The following year a decisive battle was fought near Utica, which proved so disastrous to the Greeks that they relinquished the country for ever.

The various Berber tribes inhabiting the mountainous regions of Mauretania and Numidia (now Morocco and Algeria) witnessed with secret satisfaction the discomfiture and retreat of their European conquerors, and now resolved to secure for their own use the territory which their forefathers once possessed.

This people, who, in the early days of the Roman occupation, were feeble and unresisting, had gradually become formidable, and, now that the imperial troops had been expelled, thought themselves sufficiently strong to oppose the victorious bands of the Saracens. Assembling their tribes under the leadership of Kabina, whom they revered both as a prophetess and

a sovereign, they attacked the Moslems with such fury that Hassan had the mortification of seeing his veterans turn their backs before a horde of barbarians led by a woman.

The next ten years is a record of continuous conflict between these aboriginal inhabitants and their Mohammedan foes. Again and again during that period did these Moslem hordes sweep through the fair valleys and plains of North Africa, and, like an army of locusts, spread desolation on every hand; but as the Vaudois among their native mountains, so these Berber tribes, gathering around their hill-tops, descended like an avalanche from time to time, and hurled back the Ottoman power.

Whenever the Mussulman forces were victorious, the conquered nation or tribe were offered the choice of the Koran, the sword, or the tribute; *i.e.*, acceptance of the religion of Mohammed, immediate death, or the payment of two gold pieces as a ransom. Old men, women, and children were exempted; so also were lay brotherhoods of monks; but the clergy who wore the shaven crown received no quarter. Comparatively few made choice of the tribute; the vast majority either fell by the sword or embraced the Mohammedan faith.

In A.D. 710 we find the Ottoman power everywhere triumphant, and the country became known as Barbary. This name, which was originally applied by the Greeks to all foreign natives, was adopted by the Romans in a similar sense, and at length found a home as the resort of the Berbers of Africa.

(To be concluded in our next.)

REVIEW OF WORK IN THE NORTH AFRICA MISSION.

(Continued from page 123.)

AT HOME.

WHILE some have been labouring abroad to promote the evangelisation of North Africa others have been busily occupied at home with the same end in view. Miss Rose Johnson was for some time very active in holding meetings in various places, to spread information and stir up interest in North Africa's spiritual needs. Other missionaries while at home were diligent in the same direction, especially Dr. Terry, and their efforts were, we believe, blessed of God in drawing forth increased interest in the Mission and in helping forward the spiritual life of some of those who heard.

Mrs. Marshall's health not being sufficiently robust to warrant her for the present returning to Algeria, Mr. Marshall has devoted himself to helping missionary candidates and others in the study of Arabic and French. He has also done valuable work in the accountant's department, when special help was needed in opening a new set of books. Thus the wisdom of God has overruled the apparently unfortunate return of some workers to enable them to render even more valuable service to the mission than if they had remained abroad.

Mr. Float and the clerks who assist him in the office have laboured with a diligence, devotedness, and self-denial that was worthy of the work they were engaged in, and should not be forgotten in the prayers of the Lord's people. Every department of work needs to be borne up before God, and we would remind our friends of some of them as subjects of intercession: (1) The direction of the work under the Lord by the Council and those representing them. (2) The consideration of the suitability of those desiring to go to the mission field as the Lord's representatives. (3) The training of those who may appear to be likely to be suitable. (4) The holding of meetings to set forth the claims of Christ and of the mission field. (5)

The preparation of NORTH AFRICA and other publications. (6) The keeping of the accounts of the mission. (7) The arrangements for missionaries or their children while at home. All these things are important and call for wisdom and therefore prayer, though they may not seem so interesting as the work abroad.

During the year our sister Miss Chapman has been called home to be with Christ. She had returned for change after malarial fever, and while in England got a chill which brought on pneumonia, to which she succumbed. We had hoped she would have had many years of usefulness in North Africa, but our thoughts were not God's thoughts, and He took her to Himself. The death of Miss Jessie Collins was sadly interesting. After being accepted she was staying at Barking to study Arabic, etc., when the seeds of consumption that were hidden in her system germinated, and after a few months' illness she also departed to be with Christ, which is far better. Her Christlike character attracted all who knew her. May many others be found to take the places of these departed volunteers.

EARLY MISSIONARY EFFORTS AMONGST THE MOSLEMS OF NORTH AFRICA.—

A.D. 1291 to 1315.

"FOR two centuries the name of Raymund Lull was the best known, and perhaps the most influential, in Europe, but how few know anything about him now!" So writes one of our historians, and probably the greater number of those who read this brief sketch of his life and labours may have never heard of him before. Still, he was a great man, and withal a missionary hero; all the greater, all the more heroic because he lived in the darkest of what may with justice be called the dark ages. His life and character were singular. First a libertine and then a saint; looked upon alternately as a fanatic and a philosopher; now dreaded as a heretic and then revered as a devotee; poet and linguist, missionary and martyr, he was altogether the most remarkable man that stands out from the dark background of the thirteenth and fourteenth centuries.

His evangelistic labours, moreover, were mainly directed towards two classes who had been long overlooked in the missionary efforts of the Church, namely, the Moslems and the Jews. It is true that the preaching friars, who started into existence in the early part of the thirteenth century, had renounced the idea of solitary life in the monasteries, and gone forth amongst the masses, and to Saracens, Moors, and Hebrews, as well as to heathen and professing Christians, they carried such a gospel as they knew. But the labours of Raymund Lull were of a purer and more systematic kind, and though he caught some portion of his zeal from the example of the mendicant orders, he far outshone them in the clearness of his teaching and the far-sightedness of his arrangements.

He was born A.D. 1236, at Palma, in the island of Majorca, and, like several of the missionaries whom we have already described, was of noble birth. At an early age he was introduced at court, and was advanced to the rank of seneschal. Up to his thirtieth year he lived a life of gaiety and dissipation. Gifted, courted, impassioned, he spent his time between the culture of the muses, the frivolities of gay companions, and the indulgence of sensual passions. In after-life he wrote a work on "The Contemplation of God," and in it he laments this period of his worse than wasted life. "I see, O Lord," he writes, "that the trees every year bring forth flowers and fruits, by which men are refreshed and nourished, but it is not so with me, a sinner. For thirty years I have borne no fruit in the world; yea, rather, have injured my neighbours

and friends. If, therefore, the tree, which is destitute of reason, brings forth more fruit than I have done, I must be deeply ashamed, and acknowledge my great guilt."

Such was the man whom Divine grace selected to be a herald of salvation. He was sitting one day upon his couch, and composing a poem upon the joys of guilty love, when suddenly he seemed to behold the person of the Redeemer hanging upon the Cross. So deep was the impression that he could compose no more. He endeavoured to return to his love-song again and again, but every time the impression rose up more vividly before him, and he cast aside his guilty theme under the deep conviction that Christ was calling him to purer and nobler work. But then the thought flashed across his mind, "How can I, who am so impure, enter upon a holier life?" Night after night he lay awake in doubt and despair, and then the thought arose within him, "Christ is meek and merciful, and He invites all to come unto Him and has promised that He will in no wise cast them out." This was the turning-point of his life: he embraced the proffered mercy, and resolved to dedicate himself henceforth to the service of the Lord.

His thoughts turned to the Saracens, as being most in need of the Gospel of Christ. His father had served in the wars against them. He knew full well how the chivalry of Europe had failed to subjugate them. He had seen how the spirit of the Crusades had reacted upon the Church, and stirred up a kind of ecclesiastical militia to propagate the faith by the force of arms, instead of by the power of love. He knew full well how the "Knights of the Sword" had brought dishonour upon Christianity by their cruelties and coercions. "I see many knights," he says, "crossing the sea to the Holy Land, and they imagine that they shall conquer it by force of arms, but at last they are all driven away without accomplishing their object; hence it appears to me that the Holy Land can be won in no other way than as Thou, O Lord Christ, and Thy Apostles won it—by love, by prayer, by shedding of tears and blood." And again, "The Holy Sepulchre and the Holy Land can be won back far more effectually by proclaiming the word of truth than by force of arms."

It occurred to him that he should write a book in order to prove the truth of Christianity; but then a difficulty presented itself: Of what use would such a volume be to the Saracens, who understood no language but Arabic? It was in pondering over this difficulty that he conceived the idea of applying to the pope and the princes of Christendom to found institutions for teaching foreign languages, that so the Gospel might be spread more widely through the world. He felt that linguistic study should be made more subservient to the work of God; and, amidst many discouragements and disappointments in high places, he never ceased to push his project, until, at the Council of Vienne, A.D. 1311, he obtained a decree that professorships of oriental languages should be founded in the universities of Paris, Oxford, and Salamanca, and in all cities where the papal court was held. He had already prevailed on the king of the Balearic Islands to found a monastery in Majorca, where thirteen students were to be instructed in Arabic, and trained in the Mohammedan controversy.

He had resolved to dedicate his personal exertions to missionary labour; but for a time old habits regained their ascendancy, and all higher aspirations seemed to be quenched within him. It was at this crisis of his life that he heard a sermon on "renunciation of the world." It was preached by a Franciscan bishop, who told the thrilling story of the founder of his order, and how the gay soldier of fortune, brought down to the gates of the grave, had learned to see the things of time in the light of eternity, and to become the "Spouse of Poverty" and the servant of the cross. This sermon rekindled his missionary ardour. He sold his property, made provision for

wife and children, and left his home with the intention of never returning to it again.

Soon afterwards we find him engaged in the study of Arabic. He bought a Saracen slave to teach him the language, and occupied himself for years in the acquisition of it. He then applied himself to construct a system of philosophy which might supersede the dialectics of the schoolmen, and harmonize the domains of science and theology. This conception he embodied in his "Ars Generalis," or, as it was long called, after its author, "The Lullian Art." He spent nine years in preparing it and lecturing on it. It was subtle, mystical, acute, and, in view of our modern philosophy, both useless and extravagant; but it was the product of a deep thinker, who had an enthusiastic hope of discovering a system of argumentation which would convince all men of the truth of the Christian faith.

(To be continued.)

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

DEAR FRIENDS,—Since my last letter we have been cheered by the Lord's gracious help to us in the form of a liberal gift of £600 from one who desires to honour the Lord with his substance. For several weeks the receipts had been very low, and, as we all know, this is a time of considerable financial depression, but the Lord was mindful of us, and we are increasingly encouraged to trust in Him to sustain the work He has put into our hands. We find that the pathway of obedience and faith is a happy one, for though, alas! our obedience and faith are very failing, the Lord's grace and faithfulness endure. We recommend the pathway of obedience as one of much blessing, not only when faith is justified, but also when it is tried. Some are inclined to think the path of obedience and faith a failure. We have not found it so. We, it is true, have often been a failure, but that is very different from God's faithfulness failing.

It has been my privilege to speak of the Lord's work in North Africa in Manchester, Glasgow, Belfast, and Newcastle, and this, we trust, will lead to increased labourers going forth. Others of our number have been seeking to tell of the spiritual needs of Moslems elsewhere. If God will, I hope to revisit Morocco this autumn, and expect to leave by the P. and O. s.s. *Thames* on November 16th. Miss Lambden, whose health is now re-established, also hopes to return then, and Miss Dennison, who is going out for the first time, will go with her.

We greatly regret that the mission is losing Miss Copping, who has been labouring so bravely and well in Fez. She has felt constrained to go to India to undertake medical mission work there with an old friend to whom for many years she has been strongly attached. We can only hope that Morocco's loss will be India's gain. We pray God that His richest blessing may rest upon our sister in her new sphere.

Miss Copping's removal necessitates some rearrangement in Fez; at present the details of this are not settled. Mr. and Mrs. Edwards have returned there, and Miss Herdman hoped to reach it by October 13th.

The Tangier hospital work also needs strengthening. We are, therefore, as the Lord instructed us, praying the Lord of the Harvest to send forth labourers into His harvest. Probably He has for years been preparing some for this service, and will bring them to us in His good time.

The Spanish work in Tangier is feeling the effect of the persecution by the Romish priests, and many are afraid to attend the meetings. This calls for prayer. Dr. and Mrs. Grieve, who have been on a visit to some of the South Morocco missionaries, are now back at Casablanca. Mrs. Grieve is much better for the change.

Dr. H. Smith, who has for towards two years been unofficially united with us in Tripoli and Alexandria, is now going out as a member of the mission, and we hope he will be able to begin a medical mission before long in Alexandria.

Dr. and Mrs. Leach have had the sorrow of losing their baby, aged about ten months. This has delayed the opening of the medical mission in Tunis a little.

Miss Grissell and Miss Harding are itinerating through the interior of Tunis, and will presently return to the city to help in the medical mission.

Mr. and Mrs. Michell are better, but still not strong. They will probably stay in this country through the winter.

We hope Miss L. Lambert will be able to go out to Tunis during November. Of our work in Algeria and Tripoli I must write at another time.

Yours heartily in Christ,
EDWARD H. GLENNY.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Miss BROWN (Tangier).

Miss F. R. BROWN and Miss Jay have just returned from a visit to Ronda, a small place in the south of Spain, where they have been for rest and change. Miss Brown writes:—

"I am very glad I have been in Spain, for what I have seen there will be helpful to me in my work; it has given me a greater insight into Romanism. We visited several churches, and were able to see the services. My heart was so stirred within me I could hardly sit to listen; I felt I must shout, yet I wanted to see it all. What temples of idols! What a corruption of the Word of God and confusion of things. It made me weep to see the poor women kneeling in prayer before those sickly-looking images, with a look of despair and agony on their faces. Truly they worship they know not what. I had many opportunities of speaking for Jesus. The people were very friendly; they even sat down in the church after mass was over and chatted with me. We were invited into many houses as we were merely passing and admiring the flowers, and in each one we left a Gospel and a tract, which they seem pleased to have.

"One day when I was out walking I met with a very interesting family. I was standing looking over a bridge to a lovely valley below when two women came up to me and asked if I were 'English and a Protestant.' I said, 'Yes, I am both English and a Protestant.' They said would I go to their house and talk to them about the Bible. I went, taking with me Testaments and Gospels. Having sat down, I took one and read a chapter, and talked to them for an hour about salvation by faith in the Lord Jesus. They listened as those who were seeking to know the truth, saying there was no one there to tell them about spiritual things. They could not understand anything if they went to their church; they did not know what to believe. The Roman Catholic religion was making them all infidels. I told them we had meetings in Tangier for the Spaniards, where the Bible was read and explained in a language they could understand; and that there were Protestant missions in many parts of Spain. They said, 'Oh that someone would come to Ronda and tell us what to do!' It is very sad. The cry is everywhere for more labourers: there are too few. 'O Lord of the harvest, thrust out more labourers,' is our constant prayer. Since my return I have been busy having my house and schoolroom white-washed. I opened the school last Monday, the 21st. This afternoon I visited several families, parents of the children; many more promised to send them in the morning. I expect

it will take a little time to get up the numbers again. Two families I have lost entirely, the priests having sent them away from Tangier. The children of one family they have succeeded in getting to their school during my absence, but I do not think I shall lose them from the Sunday class. The foe is hard at work, but he is not going to win, for we have the 'Right Man on our side.' The Lord Jesus Himself is with us,

'And though this world with devils filled
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.'"

From Miss TAIT (Tlemcen).

I left Algiers on August 23rd at 6.45 a.m., and my journey lasted until 11 p.m., and was both hot and tiring. The trains are something like a series of tramcars joined together, so that when you get tired you can go outside and stand upon the platform. The beginning of the journey was rather pleasant. It was early morning and for some time we ran round by the shores of the Mediterranean, with fields of grapes on either side, in which numbers of Arabs were to be seen busy among the fruit. After a short time, however, the scene completely changed, and we commenced to traverse hot, dry, thirsty plain-land. Oh, how hot it was!—seats of train hot, hot wind blowing right through the carriages, any metal about train too hot to be touched, my bread dried up, water only obtained from previous station too warm to drink, and one felt as if they were being scorched up too. Glances at the country round showed nothing but dried, barren ground, stretching as far as eye could see; plenty of fierce sunlight drying up any scant vegetation which might be seen struggling for existence in the hard soil, but no water anywhere. The land seemed crying out for water, and the words, "A dry and thirsty land where no water is," kept ringing in my ears. No words could apply more fitly to the scene around. Numbers of Arabs were crowded in the same carriage as myself. One's heart sickened at the sin and wickedness only too openly manifest to the eye and ear, living lives only for the pleasure of to-day; one bad deed committed to-day supposed to be expiated by a good one performed to-morrow; and again came the words, "A dry and thirsty land where no water is." My heart went up in long, earnest prayer to the dear Master that many in the homeland might be roused up to bring out the "Water of Life" to these dry, hardened hearts.

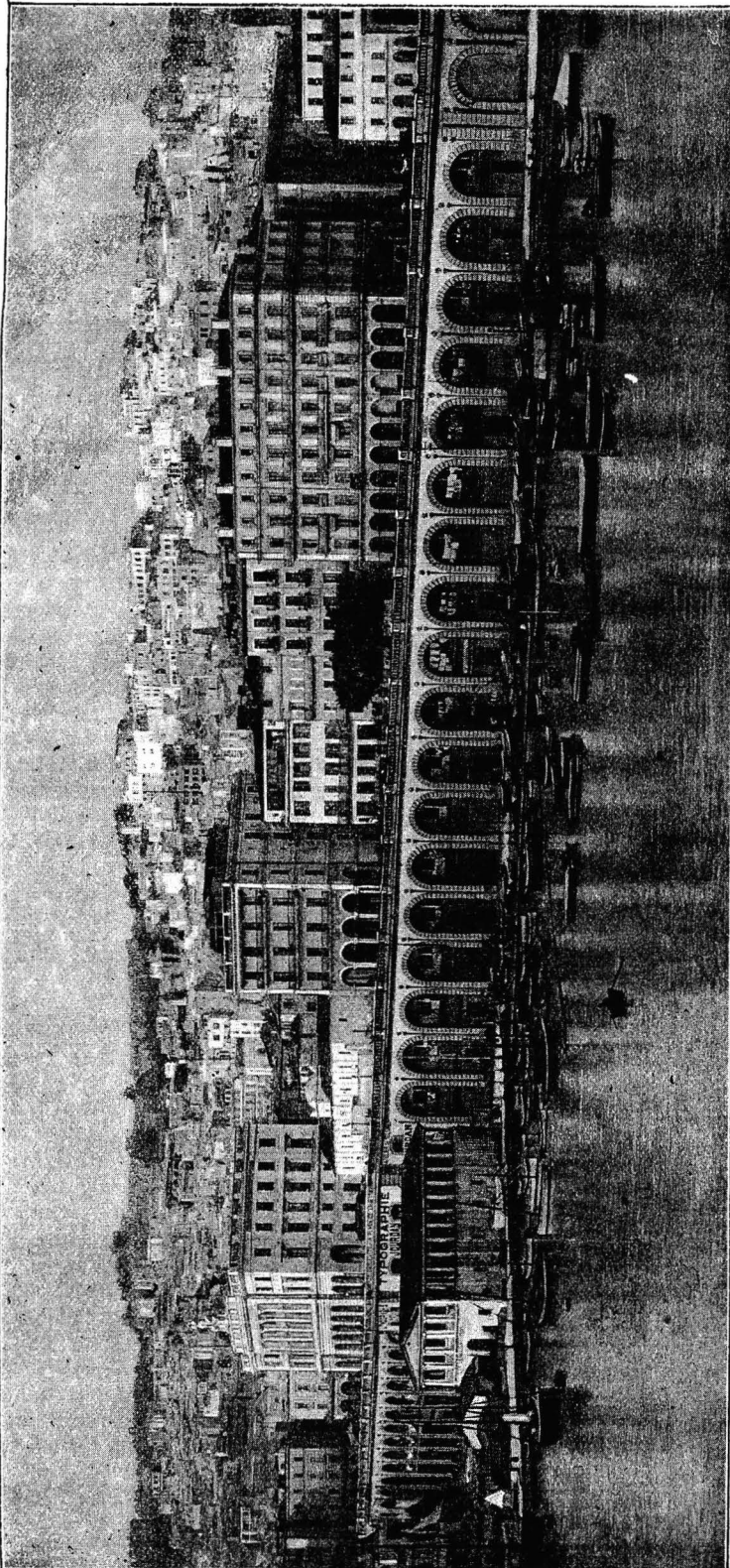
Egypt.

THE NEXT STEP IN EGYPT.

BY DR. HY. SMITH.

ARE we to have a medical mission in Alexandria? This is the question that the North Africa workers in that great city have been asking for the last year—asking not only of each other, but reverently of God—and by degrees an answer in the affirmative seems shaping itself. A suitable house has been taken for five years; the doctor and his helpers are ready to begin; the patients, we know, are there in scores, if not in hundreds. Why do we still wait?

The "next step" is to procure those drugs and instruments without which the doctor is almost as helpless as the tailor without his needle and thread. We want shelves for our bottles, and drawers for our bandages and splints. The patients, too, must have benches to sit on as they wait their turn to see the doctor, or, after seeing him, have their sores dressed and their injuries attended to. These things cannot



THE CITY OF ALGIERS.
(See page 136.)

be provided till we are able to pay for them.

Perhaps our readers say: "Why do you need a medical mission? Is it not enough for you to preach and teach? Why not give the message of your Master without more ado?"

We answer, firstly, that in Egypt, as in most Moslem countries, we find it difficult to get people to preach to. They do not come to us, and will not allow us to go to them. The Moslems of North Africa have seen so much of a false Christianity that they wish to have nothing whatever to do with anything that bears the name Christian. Even in Alexandria the task of finding a suitable house in a native quarter has been most arduous.

Now a medical mission, even if it be only a dispensary, provides you with an audience, and generally a sympathetic audience. The patients gathered in the mission waiting-room are willing enough to listen to the words of Christ and His disciples. As they come again and again their prejudice insensibly wears away, and often the man who protested at first that he would not stay to hear about the "faith of the Nazarenes" is found at the end of a week persuading some fellow-patient to remain, or rebuking him for interrupting the speaker.

Secondly, a medical mission gives to junior missionaries, before going out into the Delta, full opportunity of acquainting themselves with the people and their language. This is an advantage that can hardly be over-estimated. While the patients wait they are generally ready to converse. Their tongues are unloosed by a little kindness, and Ali or Hassan, who would have passed you in the street with a scowl, smiles as he politely corrects the pronunciation or your grammar.

Thirdly, the medical mission opens many doors to the more experienced workers who have mastered the language. Many serious and thoughtful discussions have had their starting-point in the consulting-room—discussions very different in tone and in fruitfulness from the heated arguments of the market-place. Many harems have been visited by the lady helpers called in to see some sick mother or daughter. Many sincere and lasting friendships have taken the place of distrust, and not a few times friendship with the missionary has, through God's grace, led on to friendship with the missionary's Master.

Finally, the work of healing carried on by a Christian mission confers great physical benefits. In some parts of North Africa our missionaries are the only men who possess any knowledge of a rational treatment of disease; and though this cannot be said of Alexandria, it is true there as elsewhere that the poor and ignorant are more willing to seek relief where they also find sympathy. But the physical benefits conferred by Christian medical work, great as they are, must ever seem to us its least important aspect. We look on such work as the lever with which, by God's help, we may move the mass of Moslem prejudice, and open the way for the entrance of God's Word.

This, Christian reader, is a brief outline of the possibilities of *our* next step in Egypt. If it in any way represents the truth, what will *your* next step be?

Morocco.

TULLOCH MEMORIAL HOSPITAL, TANGIER.

FROM JOURNAL OF DR. TERRY.

"Another matter about which I should like Christian friends to pray, separately and at meetings, is the missionary-less condition of the Jews. We have two afternoons a week set aside for the Spaniards, when one of the Spanish workers is always present to give an address. We found it necessary to have them separately, because they do not understand Arabic, and so our morning service was of no use to them. The Jews do understand Arabic more or less, so we allow Jews to come with the Moors, but it is like mixing oil and water. There is a kind of sullen hatred between the two races, and the phase of the Gospel put forth in the message given is of course considered by the one as applicable only to the other. There seems to be a crying need for an efficient medical missionary work to be done amongst the Jews here, and we would like to ask those who pray for the Jews every Saturday to make this the subject of a definite petition. Several Christians, and amongst them Miss Vining, of Wimbledon, are, we know, doing this. We would gladly give two afternoons a week to this work amongst the Jews, but already the strength of the workers in the hospital is being used to the full. Miss Aldridge has the general hospital work and the whole responsibility of the nursing, aided by Mrs. Boulton, who has been doing most helpful work both among in and out patients. Miss Vining helps with the women out-patients, and takes the services for women and the evening service in the wards regularly.

"This is not the place to eulogise those who do the trying work, and inasmuch as it is done for Christ's sake, I perhaps ought not to employ such a term. But if ever there was Christlike work, I think it is that of those who day after day cheerfully attend to the foulest and most loathsome of sores. Travellers in Eastern countries are familiar with sores rarely seen in Northern climes. Here in Morocco we get cases as bad as any that can be imagined. Some are so offensive that we cannot put them in the wards with the others, but have to keep them in a downstairs room till they are beginning to heal. Voluntarily, not just once, but day after day—often hot, close, stifling days—to dress such wounds requires much grace, I can assure you. All praise to loving Christian hearts willing to do this for Christ's sake that the poor sufferers may hear the Gospel! I often look on, as we go the rounds in the wards, and marvel. Then, besides the nature of the wounds, another trial is the dreadful amount of vermin on the patients, from which it is impossible for those who attend to them altogether to escape. Will readers in clean houses try to picture what it must be like to spend hours every day in close contact with these people?

"Talking of loathsome sores, there was a little negro girl who lives in a colony of black people, under the very shadow of the Sultan's palace. She was suffering from a dreadful syphilitic leg, and was weak, bloodless, and thin from it. The bone was swollen, some parts of it dead, and there was one large gaping wound from knee to ankle. The smell from this was simply unbearable. I am not fastidious, but whenever she came into my consulting room I had to open both door and window. We offered to take the child as an in-patient, but her mother was blind, and she could not be spared. She was brought on a donkey every day to be treated, but the journey seemed to make her weak and wear all her strength away. So Mrs. Boulton undertook to go and see her daily and dress the wound. To bend over that fearful leg in a low, dirty little cottage, with little light and less air, was no mere playing at

work. God was pleased to bless the remedies—I must confess, contrary to my expectations—and now that child is nearly well, and father, mother, and many others from that cluster 'of huts are our warm friends.

WATVILLE STREET MOTHERS' MEETING BED.

"In this was for a long time a poor woman, quite young, ill with a dreadful disease, which had produced eight or more deep ulcers on her leg, one of them very large and very deep. Each bed has always a card hung up over it, with the name of the patient written on it and the medicine given in treatment, and on the back of the card there are spaces left for details about the spiritual condition of the patient. The card of this patient runs, 'Manana, daughter of Sidi (Lord) Mohammed, son of Sheikh Tayif,' so she comes of good family. But disease attacks all. She was a pitiable object at first, but the sores soon began steadily to heal, though she had to stop on a long time for one deep ulcer to get quite well. She picked up in looks, and responded to the kindness and attention shown to her by those who day by day dressed her wounds. Her face so brightened that it was a pleasure to see her in the ward. She learned to sing some hymns, listened with constantly-increasing attention to the Gospel, and on the back of her card there is a note—'Answered intelligently to-day questions on the way of salvation. I believe the seed of truth is really sown and taking root in her heart.'

GRIMKE BED.

"In this was a case which illustrates the advantage we feel the in-patient work to have over the out-patient. A poor old woman, who looked a most wretched object, covered all over with sores or scars of old ones, came in from a 'place several days' journey off. On the back of this patient's card Miss Vining wrote that she could not make much of her. Her senses seemed too dulled by neglect and prolonged suffering for her to understand anything clearly.

"She returned for further treatment after Ramadan, and she was very different. She seemed bright and happy, as far as her bad headaches would allow, and responded intelligently to questions. Had she come only once or twice as an out-patient, little of the Gospel would have reached her.

KIDNER BED.

"A card of a patient in this bed says on the back, 'This woman' (she was a Shereefa, *i.e.*, in the direct line of descent from Mohammed, a superior, clean woman, suffering from a semi-paralytic condition of the leg) 'was with us some time before Ramadan, but since her return she has opened up much more to the Gospel than during her former stay. The truth appears to be laying hold on her heart, and I trust a real work is going on. She seems softened and improved.'

CALEY BED.

"There is now in the men's ward a foki, *i.e.*, a reading and writing man. He belongs to the wild Beni Aros tribe. He has, during his life, often been shot, and has the scars, as well as several shots embedded in his flesh. He is an intelligent man, and learned the shapes of a set of chessmen, as well as the moves of each piece, one morning in about a quarter of an hour before breakfast. Next day, with my pocket-knife and some pieces of wood, he modelled a set from memory. Talking of the wildness of his tribe to me, he remarked, 'We have no policemen or soldiers there. The bullet—that's the policeman with us.' In a tribal war he had his leg shot off at the knee, and had been a cripple two or three years. The nerve had healed into the stump in such a way that he was often in very great pain—so great that, he told me, twice he had hobbled to the side of a well determined to drown himself, but was prevented.

"He came to the hospital on a donkey from a long distance,

and I took him in, promising to amputate the leg higher up. But a day or two afterwards I had to go to Tetuan (owing to the serious illness of Mrs. Mensink), and then we closed for Ramadan. We could not send him away, so we let him stay on alone. I think he feared that we should make a dead set at him, and so rather set up his back to oppose Christianity, but he was let alone and *prayed for*. He read through part of the New Testament, and when, after re-opening and beginning work again, he was operated on, his first words on coming out of chloroform stupor, long before he was conscious or knew what he was saying, were, 'Faith in Jesus Christ, the Messiah.' Of course, this may mean nothing, but it shows this at least—that his mind had been at work thinking about what he had heard while in the hospital. Since that time he has become much more interested.

BARNET Y.W.C.A. BED.

"In the next bed in the ward is an old foki, strangely enough from the same wild tribe as the former, and he, too, has shown unusual interest, and read the Gospels a great deal.

KNOTT MILL BED.

"In this, in the men's ward, for some time, lay a bright little boy, quite a handsome little fellow. A dread disease, inherited from his parents, had seized on his throat internally, and he could only speak in a whisper. He used to listen very attentively to the Gospel addresses, and seemed to yield his heart to Christ, and spoke of living for Him, and not doing bad things. He was brought back by his father after Ramadan, as we had promised to take him in again, but we were so full there was not a bed, hardly a corner to spare for him to sleep in, and the condition of things was the same when he came again a second time. I have not seen him since, but have often thought of him, and wished we could have kept him.

CAMDEN ROAD BED.

"There was a man in this bed with the common name of Hamed. He came in with the whole of the roof of his mouth eaten away, and his tongue split and drawn up by disease. I feared he could not live long, but he got very much better. He listened always with quiet attention, and asked for a Gospel when he went out. He learned to repeat the Lord's Prayer. He gave no sign of conversion, but who shall say that the Holy Spirit may not use some of His own inspired words to bring that man to a sense of sin and need of forgiveness? We often pray for this over here, and those supporting the bed, many of them pray for this also.

"Cases such as these might be multiplied, and we trust that, despite the lack of results that can be tabulated, a quiet, but, nevertheless, real work for God is going on.

"May the Holy Spirit so possess each worker amongst us, and so direct us to, and bless the right means, that we may soon have reaping times as well as sowing times."

CAMP LIFE IN ZEITEEN.

BY MR. J. J. EDWARDS.

Aug. 29th.—Some few days ago, my wife and I came here in order to be nearer the villages abounding hereabouts, whilst waiting for the cooler weather, to take our journey to Fez. Zeiteen is a very beautiful spot, situated at an altitude of about 500 feet above sea level, two hours' distance from Tangier. The hill upon the top of which our tents are pitched is covered on two sides by olive and cork trees, and with a great deal of thick underwood, which veil from sight the huge

rocks and boulders seeming to rise perpendicularly from the plain lying at our feet.

The Sunday morning following our arrival at Zeiteen several men and lads from the village near by came loitering about the door of our tent, curiously watching our every movement, the while getting on friendly terms with the mountain lad, El Hasan, we brought with us from Tangier. Whilst the breakfast was being prepared, I gathered them round me, and for quite half an hour was able to keep their attention as I related to them the story of our Lord's crucifixion. During the remainder of the day we were left to ourselves. In the afternoon, El Hasan and I read together the parable of the Prodigal Son, adapting it, and explaining the spiritual meaning. We read it through twice, after which I asked the lad to repeat the story to me in his own words, and I was pleased and astonished that he had so quickly taken in the salient points of the parable, as well as the spiritual signification.

Seldom a day passes now but what we find some of the villagers willing to listen to our words. The other afternoon, whilst out walking in the wood, I came on a group of men; one was a poor, helpless cripple, with whom I spent about an hour. It is very painful to be always in contact with dark minds. Seldom any gleam of light shines out from them. A dull monotony of stock phrases and contentious replies meet you after the heart has given forth words of truth and life. The very spirit of the arch-liar has entered into the hearts and minds of these people, and they never credit us with anything better than they possess themselves. Hear what a big, stalwart fellow said to our boy, El Hasan, after a most solemn time, during which it was plain to us that the lad was letting out the words spoken into his heart—words that he had never heard before. "Tell him," said this big fellow (meaning me), "that you understand all he has said, that it is in your head; but do not let it enter into your heart."

The little boys are daily with us, learning Scripture texts, portions of hymns, and reading from the Gospel. These come to us straight from their school-house, and remain until it is time for them to return. They bring us fresh drinking water, which is a good long way off from here, prickly pears, eggs, and tomatoes. The bartering spirit fills them. You would think that they were men, for they stick out for half a centimo as if it were a matter of great concern to get what they had previously fixed in their minds as the last price.

Our Lord Himself went round about the villages preaching. Away from the crowded thoroughfare and the busy mart, where the minds of men are generally occupied to the full with the affairs of this life, in wild and desert places, by wayside well and on village green, our Saviour sought to instil into the minds of His hearers seed-germs that, taking root in their hearts, should produce a society of men and women utterly at variance to the then existing state of things. These consisted of little else than corruption, bribery, superstition, great religious profession, but no power to do good or lead a godly life.

Village preaching in Morocco is not like village work at home. The following will give you an idea of our mode of proceeding. Having decided upon visiting a certain village away over in the distance, you provide yourself with books and medicines, if they happen to be within reach, and set out, on foot or on animals, as the case may require, taking a man with you whom you can trust as a sort of introduction to the people with whom you may meet. This is what we did yesterday, and on arriving at the place, the first object of interest that met us was a poor old woman, having a dirty, brown water-pitcher in hand, which she was bringing to her little mud-and-thatched hut some distance away from where we were. Not a soul was to be seen besides her. With the exception of a stray dog, yapping at our heels, the stillness of death reigned.

Up the hill-side we went, through part of the straggling village, and finally sat ourselves down on a stone to await events.

Presently another miserable-looking dog espied us from his shady retreat beneath the long eaves of his master's hut, and he began to chime in with his companion, the first-mentioned dog, and the two together, with the poor old woman's report of our arrival, now fairly awakened part of the village at least from an apparent slumber, and one after another of the women and girls crawled out from their huts through the low doorway, the only entrance to these mountain homesteads. My wife began singing a little Arabic hymn, which was received with an outburst of merriment, and the following remarks: "What is this?" "Who are they?" "What do they want here?" I replied to them that we were their friends who had come among them to see how they were, that we were from the Dar-Ettabeeb (the house of the doctor) at Tangier. Then came almost simultaneously from every lip, "Have you medicine with you?" The diseases I'll not mention here. We said that we had nothing but the Word of God with us, the Gospel of our Lord Jesus Christ, but that if any were sick and would go to Tangier, our friends would be pleased to doctor them for the sake of God, and without money.

By this time quite a number had assembled around us, as we repeated to them in Arabic, "Put away lying, speak every one truth with his neighbour," and many other short, sharp, and powerful sentences culled from the Word of God, some of which are really stronger in the Arabic than in our own tongue. One poor woman looked very sick indeed, and was so evidently crestfallen at learning that we had no medicines with us, that we invited her to our encampment, where we had a private little medicine stock, including the invaluable quinine, the very remedy she so much was needing, and she would be attended to as a special favour. After this, my wife was led away to see another sick one, a sheriff, and during her absence I spoke a few words to those remaining. The sheriff, although very ill, on learning that we had no medicines with us, except the Gospel, refused to see either of us, and none of the women dared to receive a Gospel for fear of getting a beating from their husbands when they should have returned at sunset. At least, this was their excuse for refusing the books, along with a few remarks to the effect that they had their religion, and that their Lord Mohammed was the one they looked to to speak on their behalf before God.

OUR EXPERIENCE UNDER CANVAS.

DURING the month of September Dr. Terry decided upon taking his family to an inland village for a few days, as the heat was trying, and but little relief could be obtained on the sea shore. The need of a sanitarium has long been felt, where workers could go for a change without the necessity of returning to England, and the village of Beni Wassain, about eight miles from Tangier, being reckoned the most bracing in the neighbourhood, an encampment was formed on the 8th September. In addition to the tents some rough native shelters, composed of reeds, straw, and boughs, were put up as dining-hall and play-room for the children.

Notwithstanding certain drawbacks, Dr. Terry considers the experiment has been on the whole most encouraging. The following account from the pen of Mrs. Boulton will, we are sure, be interesting to our readers:—

BENI WASSAIN,

Sept. 15th, 1893.

I am sitting now at my tent door, for it is cooler after the

rain. Indeed, up here among the mountains it is much cooler morning and evening, and it is only from eight to five that the sun scorches. The wind is very high, and the canvas is flapping in the breeze, the pole of my tent straining and creaking, though I am pretty comfortable inside, and have been busy at Arabic most of the morning. It is nearly dinner-time now.

I wish you could take a peep at me. I have a good-sized bell tent hired from Marianna, my chair bed, a tiny folding tin jug and bason, lantern, candlestick, and folding chair, stool, and various parcels and bundles containing my clothes, books, and et ceteras (for one needs to be supplied with a little of everything). I brought an old carpet for the floor, as I have no ground sheet, and on the whole am very comfortable. I sleep ever so much better than at Tangier, and awake feeling refreshed.

I have brought out some pictures for the people, as we are quite close to the village. We have a good many men and boys sitting around.

Last night I had quite a nice time with a lad. He has been a patient with us in the hospital, when he had a fever a few months ago, and is very friendly. He is quite a fokee, and knows a little English. I read with him in the Arabic Testament, and then gave him the colloquial version of what I had read, which seemed to please him. He is a boy who has heard a good deal of the Gospel, not only from us in the hospital, but from Mr. Mackintosh, who is a great friend of all the family. It is owing to Mr. Mackintosh's influence that we are so well received here.

In the morning I had a talk with a woman who came asking for medicines. I told her to come again on Monday, and showed her the "Wordless Book," explaining that her heart and the hearts of all the "Beni Adam" were black and foul in God's sight, and they needed to be made pure and white before they could get to heaven. I asked her, had she never sinned, had she never told lies or stolen? "No, never." She never told a lie in her life, but her heart was quite pure and clean. I told her God in His book said there was not *one* good, and I believed God rather than her, and that Satan was deceiving her with his lies. But she remained perfectly self-satisfied, and went away, only first anxiously asking when she could have some medicine.

Tuesday Evening, 19th.—To-day has been very pleasant, for we have all been over to Momba, a village about one and a half hours' ride from here. About three months ago we had a patient from there in the hospital, a girl of about fifteen, who was brought by her parents, whose only surviving child she was, out of a family of four.

They are people in a very good position for villagers. They seemed very fond of their daughter, and ready to make any sacrifice if only they can get her cured. She is a very sweet-looking child, not what you would call pretty, but sweet and gentle, with weil-cut features, big soft gazelle-like eyes, and long black lashes. Having heard of the fame of the English tabeeb, the parents brought Khadoush to him for treatment. She was suffering from dropsy, and was an enormous size with it. The doctor tapped her twice while she was in the hospital, taking away a large quantity of fluid. After the second tapping she appeared to be sinking fast, and both the doctor and Miss A. were up with her nearly all night. However, she recovered sufficiently to be carried away to the Kasba, where her father had a brother living, and later on they brought her back to her village home. At intervals the doctor and Miss A. went over to tap her, for the fluid accumulated so quickly. Her life has been prolonged by the treatment, and the doctor hopes the dropsy may yet be brought under.

It is very pleasant to see the confidence the parents have in

the tabeeb, and they cannot do enough in his honour to show their gratitude. The second time he went over from Tangier (it is two hours' ride, and they always send mules to fetch him) they made quite a feast for him and Miss A., and on their return put a sheep in one of the panniers as a present. Yesterday, as the-tabeeb's family were here, animals were sent over for them all to go, so we were quite a caravan, for servants and children and all went. Si Mohammed himself, who had come on a fine grey horse to fetch us, led the procession and carried the baby nearly all the way in his arms, as neither the mother (Mrs. Terry) nor Eliza felt secure enough with him on the mule's back and over the mountain paths. It was such an enjoyable ride among the mountains, and when we reached Momba we found a nice house with an inner room carpeted and cushioned. In this Mrs. T. and family waited and drank the delicious cow's milk brought for our refreshment, while I went in with the doctor to help with the sick girl. She was tapped again yesterday, the mother coming in and out of the room and seeming so tender to the child and yet so thoroughly trustful of the doctor, begging him to take away all the water and not leave any behind. Khadoush just left herself in the doctor's care, only tightly clinging to my hand all the time the operation was going on.

When all was completed and she was comfortable, we were called to a meal in the next room. A repast was spread on the floor, consisting of hard-boiled eggs in abundance, "smeen," or native butter, flatbread newly baked, Moorish tea, figs, and fine grapes. Si Mohammed did the honours, and poured out the tea and handed the bread (in his fingers, of course), and all with such real hospitality that it was quite a pleasure to partake. We enjoyed our meal very much, and the children ate very heartily and thought the sweet, Moorish tea delicious. I suppose we were there about three or four hours, and they pressed us much to remain all night; but this we declined, and, having said "Good-bye," we mounted our steeds to return to Beni Wassain, Si Mahommed himself accompanying us.

The doctor has three or four patients in the village, among them a boy whose throat was cut by robbers, who stole his horse and left him in a ditch for dead, where he remained all night. When Doctor and Miss A. rode over the last time but one to see Khadoush, the folks told him of the boy whom they then supposed to be dying (for it was only the same morning he had been found in the ditch and brought in), and the man who was with him was really murdered, so with an ordinary sewing needle and cotton which Miss A. had taken over as a present to Khadoush, they sewed up the boy's throat, fortunately having a little chloroform with them, and thus, humanly speaking, his life was saved. The next day but one his parents brought him on a mule-litter to the hospital, and remained there with him a fortnight or more, and then he went home, and this has made the doctor's reputation very celebrated among the villagers, and the folks think he can do anything.

Well, yesterday, when we were a little way out of the village, Si Mohammed, who had ridden away a bit, returned with a sheep as a present for the tabeeb, and this was put into the shuay (pannier) of one of the laden mules, and thus we rode back to our tents here, having had a very pleasant day.

We all feel so interested in poor Khadoush. I do trust and pray not only that her life may be spared, but that she may receive Jesus with her heart and become a follower of Him. When she felt a little better yesterday I showed her a picture of the little captive maid and told her the story of Naaman, and she listened with such eager attention. Oh, that she too may "wash and be clean"!

Tunis.

INTERESTING ITEMS.

FROM MISS A. HARDING.

As we look back on the past five years which have just closed since our coming to Tunis, although we cannot tell of one who has been led into the light and become a follower of our Lord Jesus, yet we recognise and acknowledge with much thankfulness that a work of preparation has been going on which we may call the ploughing of the weed-choked soil; prejudices of past years and generations, in some, softening, crumbling away, as fragments of a granite rock by yet more powerful influences than itself.

Many of those whom we visit have learned to look upon us as their true friends, "more faithful than their own Moslem friends, as those whose word is unchanging, and who have a power and peace in their lives they find not in their religion." In a few an interest has been aroused to read the Word and to enquire into the truth. Surely this is preparing the way for the reception of the glorious Gospel of Christ. It is truly the day of *small* things, but the beginning, the foretaste of great things for this land, when He shall manifest His power to be mightier than any power of the enemy, so we labour on in hope that *God shall give the increase*.

It is long since I have told you of our dear Arab friends in Tunis, as my last letter was from Kerouan. In the month of March a medical mission was started, which we have long wished to have in this city. Owing to the increasing number of patients making the house which had just been taken too small to accommodate them all comfortably, we moved into larger quarters in the beginning of the Arab year (July). The present house is situated in the best and one of the most central parts of Tunis, near the Bey's palace in the Kasbah. Miss Case and two other of our fellow-workers live here to carry on the work, being helped by Miss Scott and Miss Roberts, who share a house with Miss Grissell and myself in another part of the city.

Dr. Leach is at the head of our medical mission, and until his illness Mr. Michell was taking chief part in the more direct spiritual work among the patients. Our average number lately has been twenty-five to thirty-five. This has been an encouragement to us; but far more the quiet attention with which they have generally listened to the Word of God, and real knowledge, we feel, has been gained by many of the one True Way. Hitherto we have had the men and women the same day, but on re-opening we propose having distinct times of attendance for each, which we think will bring us even larger numbers and better class of patients, as we have now those of the lower class chiefly. The medical mission has already gained us access to many more houses; we feel it will give us readier access to the hearts of the people, and thus become a centre of Christian life and influence in this city.

One bright ray of sunshine in our work lately has been the earnest spirit of enquiry shown by one, a young Arab, M—— by name, who formerly came to us for reading the Scriptures and suddenly disappeared, leaving no traces of his whereabouts. After a year and a half, or more, he unexpectedly stood again at our door one morning, the same carefully covered large New Testament under his burnous as it used to be. We rejoiced to see him, and more so as we soon found, after conversation, he had lost nothing of his former knowledge, but had gained a more real and clearer insight into the truth as it is in Jesus, and more than impression had

been made upon him as to its reality. Conviction was dawning upon his soul; he evidently had been reading carefully not only the Gospels, but the Epistles also.

He told me he had been away from Tunis all this time, and had only just returned, but "he wished now to come to our house for instruction in our religion, which he believed to be the true one." He described his own condition now as that of one who had been owner of a certain dwelling, occupying it for many years, from his infancy. Suddenly, by one who had prior claim, he was bidden to quit this abode, never to return, and occupy another home. It would be disobedience, even dangerous it might be, to come back and steal even a furtive glance in the old, forsaken dwelling through some side crevice; it must be entire giving up of the old for the new; but he confessed this would be very hard.

One day he brought a friend to see us. Whilst reading together I asked M—— if he could give me one verse proving the divine origin of our Lord Jesus; he quoted John i. 1, and then said, "I have just read in this book, pointing to the New Testament, a wondrous description of the Lord Jesus; it proves His divine origin, I think, more than any. Referring to Rev. i. 13-19, he drew his friend's attention to it. As I watched their two faces poring over the little Testament together with such eagerness, I could not but feel, surely the true light *will* enter their hearts, and they will become followers of Him who is the Light of the world.

I was seeking to show to them how they could not remain in the darkness of their faith if they wished to follow the Light; they could not serve two masters, there must be complete separation from the one to cleave to the other. The friend replied, "That is true. As a man seeking to climb a column clings to it with both hands and both feet, if he will successfully reach the top, if he stands between two columns and grasps both with either hand, he will slip between and never reach the head of either. "This seemed a very apt illustration to the other. It is only his Spirit which can give conviction of sin to the dark Mohammedan mind, and show them how alone it can be atoned for.

Our servant and faithful friend, Jananah, is the crumbling rock to which I alluded just now. She has been with us four years, and during that time, although she has not been led to trust in our Saviour, *whilst* convinced in heart we have the truth, yet long-seated prejudice has been breaking down. A few years ago, she was, like other Arab women, secluded within her own home, rarely leaving its shelter. The day we left Tunis for our little seaside rest, she was on the quay-side, in the busy group gathered there, to bid us farewell. A box had been left behind of our baggage; she had secured a porter and hurried off with him, that long weary way, in the heat of the sun, and clambered up the gangway to restore our belonging to us, with the reproach, "My daughters, why did you leave that box. You nearly escaped taking it, if I had not cast mine eye upon it!" and full of triumphant excitement and glee she proceeded to tell us how she had accomplished it all, and had not missed us. She was repaid by our due appreciation of her thoughtfulness and courage, and was delighted to be able to see the last of us, waving her handkerchief until we were out of sight.

As we watched her receding form, we contrasted the Jananah of to-day with the Jananah of bygone times, before our coming to Tunis. Our thoughts were full of the dear Arab women of whom she there stood as representative, and an earnest cry went up from my heart that the day might *soon* come when they should be set free from their fetters, set free to serve Him Who has bought them at such a price, knowing not only our outward but inward liberty.

Description of Illustrations.

THE LATE PASTOR JAMES LOWITZ, ALGIERS.

My first acquaintance with Mr. Lowitz was twelve years ago, when first visiting Algeria. He was then working there amongst the Jews as the representative of the British Society for propagating the gospel. The Bible Society at this time (1881) had no agent in North Africa west of Egypt, but they had a few books stored under Mr. Lowitz's care, and soon afterwards appointed him as their agent, in which capacity he remained till his call to the Master's presence.

I was greatly indebted to him for his kind help in assisting me to get all the information I was seeking at that time, and he always continued most kind both to me and to the mission. In passing through Algeria it was always a pleasure to call to see him.

Few men knew more about North Africa than he did, as for about forty years he had been a labourer in the Gospel there. For nearly thirty years the Jews were his special concern, but he was not unmindful of other nationalities, and, as he could speak in most of the languages of the place, he was able to communicate with all classes.

His removal is a loud call for others to step forward for the work of the Gospel in North Africa. Who will volunteer? We understand that Mr. May, who has had the care of the Bible Depôt for some years, is at present filling his place. We commend to the sympathy and prayers of our readers his bereaved widow and relatives.

It seems also a suitable time to ask for special prayer for blessing on the workers and work of the British and Foreign Bible Society.

EDWARD M. GLENNY.

THE CITY OF ALGIERS.

THE view of Algiers, which we give on page 131, is one of the most recent that has been taken. We will endeavour to describe to our readers its principal features.

The photograph was taken from the bend of the Mole in front of the Admiralty. The roadway leading from the Mole to the Boulevard de la République is built upon arches. The lower parts of these arches are used as stores and warehouses; the upper parts, where linen is seen hanging to dry, are inhabited by families of Italians. The long building standing on the wharf, to the left of the picture, is the Office of Health.

We will now return to the roadway. The building on the extreme right, which can be but partly seen, is the Barracks. Thence onward are a succession of small hotels and cafés. The low white building just over the Office of Health is the Grand Mosque, or Djamaa-el-Kebir; and, lastly, the Chambre de Commerce, a fine building which has been recently erected.

The ancient part of the city, and which is inhabited by Moors, Arabs, and Jews, lies on the steep hill which rises behind, and occupies about two-thirds of the picture; that on the extreme left being the French portion. The population of the city, including the suburbs, is about 80,000.

OUTGOING WORKERS.

WE are thankful to record that the 'third sister mentioned in our leading article last month, has now been provided with outfit and passage money. The unsolicited offer which we received for the support of the other sister has, we are afraid, fallen through. Perhaps some friend would like to supply this lack of service, or provide what is necessary for outfit and passage.

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," for the purposes of such Mission, the sum of _____ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease, and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

LIST OF DONATIONS FROM SEPTEMBER 1st TO 30th, 1893.
SPECIAL AND GENERAL FUNDS.

General.				General.				SPECIAL FUNDS.				TOTALS.						
1893.	No. of Receipt.	£	s. d.	1893.	No. of Receipt.	£	s. d.	1893.	No. of Receipt.	£	s. d.	1893.	No. of Receipt.	£	s. d.			
Sep. 4...	8214	0	10	0	Brought forward	129	5	4	Brought forward	163	5	0	General ...	£1608	4	9		
5...	8216	0	7	6	12...	8245	1	0	0	25...	8274	0	15	0	Special ...	505	10	6
5...	8217	2	0	0	13...	8240	1	0	0	26...	8276	1	10	0				
5...	8218	5	0	0	13...	8247	3	5	0	26...	8277	1	0	0				
6...	8220	100	0	0	14...	8248	0	3	9	26...	8278	15	0	0				
6...	8221	1	1	0	14...	8249	0	14	0	26...	8279	10	0	0				
6...	8222	0	15	0	14...	8250	0	10	0	27...	8280	1	1	0				
6...	8223	1	0	0	14...	8251	0	9	0	27...	8281	2	0	0				
6...	8224	1	10	0	14...	8252	0	10	8	28...	8282	0	3	0				
6...	8225	0	3	0	14...	8253	0	11	3	28...	8283	1	17	0				
7...	8227	0	2	6	14...	8254	1	0	0	28...	8284	1	0	0				
7...	8228	2	0	0	14...	8255	0	8	6	Fm. readers								
7...	8229	1	14	0	14...	8258	1	0	0	29 of the	22	15	9					
7...	8231	1	0	0	15...	8260	5	0	0	Christian								
7...	8232	1	0	0	15...	8261	5	0	0	29...	8286	0	4	0				
8...	8233	5	0	0	15...	8262	0	10	6	29...	8288	0	5	0				
8...	8234	1	0	0	18...	8264	0	10	0	29...	8289	1	0	0				
9...	8236	0	5	0	18...	8265	0	2	0	29...	8290	0	5	6				
9...	8237	0	10	0	19...	8266	2	10	0	Total, Sept...	£222	1	3					
9...	8238	0	10	0	19...	8268	1	0	0	" May to	1386	3	6					
11...	8239	2	0	0	19...	8269	6	18	0	Aug., '93.								
12...	8242	0	5	0	20...	8270	1	0	0	Total...	£1608	4	9					
12...	8243	1	1	0	20...	8271	0	14	6									
12...	8244	0	11	4	21...	8272	0	2	0									
Carried forward	£129	5	4		Carried forward	£163	5	0										

DUBLIN AUXILIARY

No. of Receipt.	£	s.	d.
Balance in Dub. lin at end of Jul.	6	14	0
25 ...	0	7	6
26 ...	1	0	0
27 ...	0	12	0
28 ...	0	10	0
29 ...	0	10	0
30 ...	0	5	0
31 ...	0	2	6
32 ...	1	0	0
33 ...	0	5	0
34 ...	0	6	0
	11	12	0
Amount previously acknowledged ...	20	5	0
Total...	£40	17	0

GIFTS IN KIND: Sept. 5th (140), parcel of dolls and fancy articles. 8th (141), bottles, old linen, and bandages. 12th (142), box of bottles and black and coloured squares for Spanish children. 15th (143), parcel of texts and box of medicine bottles and corks.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Miss I. L. REED .. May, 1888	*Mr. J. L. LOCHHEAD .. Mar., 1892	Miss E. TURNER .. Jan., 1892			
Miss J. JAY .. Nov., 1885		Mr. J. J. EDWARDS .. Oct., 1888	*Mrs. LOCHHEAD, <i>née</i>	Miss B. ROBERTS .. Mar., 1892			
Miss B. VINING .. Apr., 1886		Mrs. EDWARDS, <i>née</i>	BROWN .. Mar., 1892	Miss M. SCOTT .. " "			
Miss S. JENNINGS .. Mar., 1887		BONHAM .. Mar., 1892		DEPENDENCY OF TRIPOLI.			
*Miss M. C. LAMBDEN .. May, 1888		Miss M. MELLETT .. Mar., 1892		Tripoli.			
Mrs. H. BOULTON .. Nov., 1888				*Miss L. K. LOCHHEAD .. Mar., 1892		Mr. H. G. HARDING .. Feb., 1889	
Dr. C. L. TERRY .. Nov., 1890				Miss A. COX .. Oct., 1892		Mrs. HARDING, <i>née</i>	
Mrs. TERRY .. " "		ALGERIA.		WATCHAM			
Miss K. ALDRIDGE .. Dec., 1891		Tlemcen.		Mr. E. CUENDET .. Sep., 1884		Mr. W. H. VENABLES .. Mar., 1891	
Spanish Work—		Miss R. HODGES .. Feb., 1889		Mrs. CUENDET .. " 1885		Mrs. VENABLES .. " "	
Mr. N. H. PATRICK .. Jan., 1889		*Miss A. GILL .. Oct., 1889		Miss A. WELCH .. Dec., 1892		Mr. W. REID .. Dec., 1892	
Mrs. PATRICK .. Sep., 1889		Miss L. GRAY .. Feb., 1891		EGYPT & NORTH ARABIA.			
Miss F. R. BROWN .. Oct., 1889		Miss J. TAIT .. Dec., 1892		Alexandria.			
Casablanca.		Mascara.		Miss J. COX .. May, 1887		Mr. W. SUMMERS .. Apr., 1887	
Dr. G. M. GRIEVE .. Oct., 1890		Mr. F. CHEESEMAN .. Jan., 1886		*Miss K. SMITH .. " "		Mrs. W. SUMMERS, <i>née</i>	
Ms. GRIEVE .. " "		Mostaganem.		Miss E. SMITH .. Feb., 1891		FLETCHER .. May, 1890	
Tetuan.		Mr. A. V. LILEY .. July, 1885		REGENCY OF TUNIS.			
Miss F. M. BANKS .. May, 1888		Mrs. LILEY .. Apr., 1886		Tunis.			
*Mr. C. MENSINK .. Oct., 1888		*Mr. W. G. POPE .. Feb., 1891		*Mr. G. B. MICHELL .. June, 1887		Mr. J. W. HOGG .. Mar., 1891	
*Mrs. MENSINK .. May, 1890				Miss GRISSELL .. Oct., 1888		Mrs. HOGG .. " "	
Miss A. BOLTON .. Apr., 1889		Cherchel.		Miss A. A. HARDING .. " "		Dr. H. SMITH .. Nov., " "	
Miss A. G. HUBBARD .. Oct., 1891		Miss L. READ .. Apr., 1886		Miss A. M. CASE .. Feb., 1890		Miss A. WATSON .. Apr., 1892	
Fez.		Miss H. D. DAY .. " " "		Dr. C. S. LEACH .. June, 1891		Miss VAN DER MOLEN .. " "	
Miss E. HERDMAN .. Jan., 1885		Constantine.		Mrs. LEACH .. " "		Provisionally assisting in	
Mr. T. G. CHURCHER .. Oct., 1885		Miss L. COLVILLE .. Apr., 1886		Miss K. JOHNSTON .. Jan., 1892		England.	
Mrs. CHURCHER .. Oct., 1889		Miss H. GRANGER .. Oct., 1886				Miss R. JOHNSON .. Oct., 1889	

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