

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

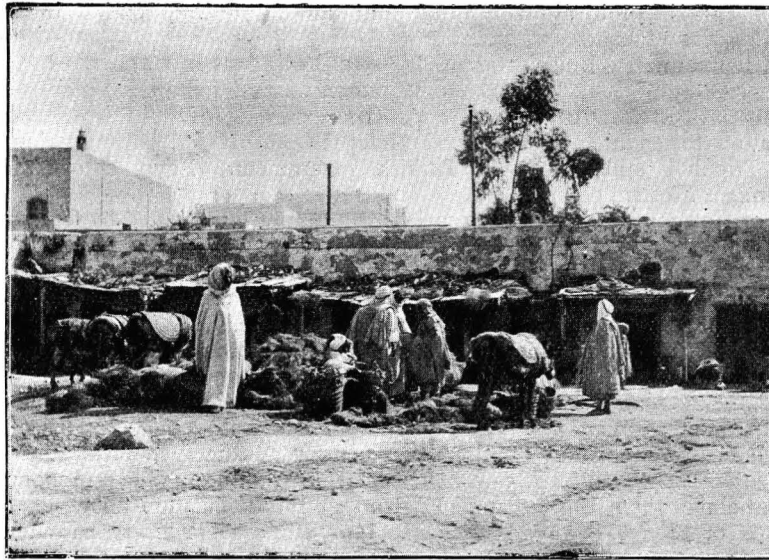
NORTH AFRICA MISSION,

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

No. 78.

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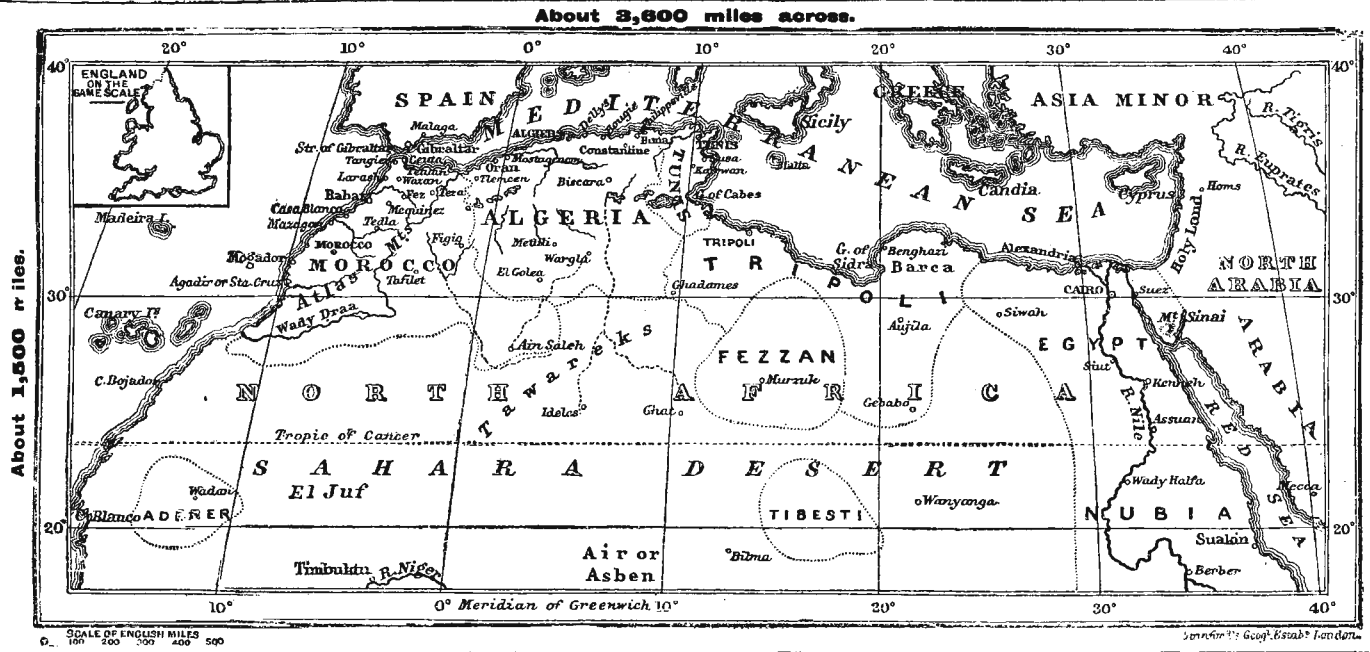
INTERIOR OF A FUNDAK, TRIPOLI.

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



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 evangelize 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 Abdul Aziz, a youth of about sixteen years of age.

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 civilization 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 seven stations and twenty-two 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. Thirteen 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 unevangelized. Who will go to them? A Medical Mission is now carried on 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 others have since been sent. A Medical Mission has been conducted here 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 $4\frac{1}{2}$ 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, and another brother and his wife, who were thinking of taking up the work, have through ill-health been obliged to come home.

NORTH AFRICA.



INTERIOR OF A FUNDAK, TRIPOLI (*see page 23*).

The Rights of the Creator.



WE hear a good deal in these days of the rights and claims of men! Do we hear as much as we should of the right of Him in whom we live, and move, and have our being?

In the first three chapters of Genesis, which give an account of the creation, and man's fall, the rights of the Creator are distinctly asserted. We find also in the New Testament that the Apostles, in preaching to others than Jews, frequently prefaced their statements as to God's salvation through Christ by an assertion of His rights and claims upon His creatures. If men had not failed to recognise the rights of their Maker, and to meet His just claims, they would not have needed His pardoning and justifying mercy. To make light of the claims and rights of God is to make light of sin, and to make light of sin is to belittle salvation from its awful power and doom. It is needful, therefore, for missionaries, and also for Christian Teachers at home, to fearlessly maintain the rights of the Creator, otherwise all their preaching will be of small use. Probably it is because we have neglected to enforce God's claims as we should that in the present day sinners so frequently hear the Gospel with indifference.

As Creator, God is the absolute proprietor of all things. For His pleasure we are, and were, created. He has the right to dispose of all things and persons as may be well pleasing to Him, and no one can rightfully say: "What doest Thou?"

In Genesis i. 28 we find the Creator disposing of His creatures, and putting some under the dominion of others. This right He claims all through the Scripture, as, for example, in Daniel iv. 25, 32, where it is written: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." If we complain of God's disposition of things, it is the creature disputing with His Maker and proprietor His right to do as He will with His own, and is incipient rebellion. By nature we are, alas! all rebels against God, and even among the true children of God we see the old spirit re-asserting itself unless kept in subjection by the grace of God.

The Creator also exercises the right to give commands to His creatures, to make laws and statutes for them, and inflict penalties on those who disregard them (Gen. ii. 15-17). This right He has ever maintained. His laws are manifest in our consciences, exhibited in nature, and revealed more fully in Scripture, while the penalties attached for disregarding them are clearly declared.

The Creator of and provider for man also declares that He will be man's judge, and determine the measure of his guilt and the duration and character of his punishment. In Genesis iii. 9, etc., this right to judge His creatures, whether human or Satanic, is exemplified, and all through the Bible it is re-stated.

The Creator also has the right to show mercy to the guilty, but He only does this in a manner in keeping with the perfect holiness of His nature. We find in Gen. iii. 21, that between the passing sentence on Adam and Eve and the executing of that sentence, God came in in grace, and provided them with coats of skins, a beautiful picture of how He visits the human race, and, through the shedding of the Blood of the Lamb, provides guilty sinners with a robe of righteousness in which they may be clothed. Satan would if he could dispute God's right to save sinful men, and thus prevent them from escaping the doom in which he has plunged himself. God, however, in infinite wisdom, has devised a plan by which He can be just, while the justifier of the ungodly who believe in Jesus.

Lastly, God has the right to execute the sentences He has justly passed on His guilty creatures. In Gen. iii. 24, we read, "So He drove them out," and again and again in Holy Scripture we read how God, either personally or through His appointed agents, has carried into effect the awful sentences of His word against those who have disregarded His rightful authority and resisted His holy and gracious will. Alas, we have all done so, and our future would be unutterably dark and unspeakably awful but for the good news of the gospel of His grace. There we learn how we may escape the just recompense of our sins by trusting in the finished work of Christ. Believing, we have peace with God and hope of eternal glory. Let us hasten to warn men everywhere of their terrible danger, and point them to the only way of salvation through Christ.

Notes and Extracts.

MR. W. REID, writing from Tripoli in December, reports that during the preceding month the attendance at the Medical Mission had been fairly good, the lowest being thirteen, while on some mornings the room had been crowded. The Mission is open on Monday, Wednesday, and Saturday of each week. Some who come listen readily and attentively, while others stop their ears that they may not hear what is so contrary to their faith.

Mr. Reid's health had been satisfactory, with the exception of a slight attack of ague for a few days.

MR. PATRICK reported that the Spanish meetings in Tangier continued to grow large during the month of December, there being oftentimes over a hundred present on Sunday evenings. During the last week of the old year Colonel Oldham and his son being on a visit to Tangier, conducted meetings every

night in the Spanish Mission Room. The attendance was thoroughly good throughout, sometimes the room being crowded.

MR. AND MRS. MENSINK have again had the grief of losing a little child. She was a bright healthy little girl about seven months old. We commend the sorrowing parents to the prayerful remembrance of the Lord's people.

LANTERN LECTURES.—We would call the attention of our friends to the Lantern Lecture on "Tunis," which was in such frequent request last winter. We should be happy to lend this set of fifty slides, with a type-written lecture, free of cost, to any who will undertake to make use of them in their neighbourhood, and thus help to make the work of the Mission more widely known.

PARCELS FOR MISSIONARIES.—As there have lately been some alterations in the Parcel Post rates to North Africa, we give below the cost of sending parcels to the various countries in which our Missionaries are residing :—

	s.	d.
Casablanca Not exceeding 3 lbs.	2	3
Exceeding 3 lbs. but not exceeding 7 lbs.	2	10
Exceeding 7 lbs. but not exceeding 11 lbs.	3	3
Tangier Not exceeding 1 lb.	0	8
For each additional lb. or fraction to 11 lbs.	0	5
To all parts of Algeria. Not exceeding 3 lbs.	1	9
Exceeding 3 lbs. but under 7 lbs.	2	2
Exceeding 7 lbs. but under 11 lbs.	2	7
Tunis Not exceeding 3 lbs.	2	3½
Exceeding 3 lbs. but under 7 lbs.	2	8½
Tripoli, Barbary. Not exceeding 3 lbs.	1	10½
Exceeding 3 lbs. but under 7 lbs.	2	3½
Egypt Not exceeding 2 lbs.	1	3
For each additional lb. or fraction up to 11 lbs.	0	5

Larger parcels, not exceeding 50 lbs. in weight, or £5 in value, can be sent to Algiers or Alexandria for 2d. per lb. The minimum is 2s. 6d.

The minimum charge for packages over 50 lbs. is one guinea, but in the case of all consignments above 11 lbs., friends would do well to put themselves in communication with the Hon. Sec. of the Mission, who will gladly give advice and assistance.

SALE OF WORK.—Having a number of articles on hand suitable for a sale of work, which have been sent us from time to time, we should be thankful if some of our friends who are desirous of helping forward the work could arrange such a sale in one of the coming months of spring.

MR. CUENDET has lately been itinerating amongst a number of Kabyle villages, preaching the word of life, and distributing gospels to such as could read. He found Boghni a very suitable centre for reaching the villages. For some days his work was delayed through heavy rains. Further details will be given in our next.

ADVICES from several parts of North Africa tell of very severe weather and heavy falls of snow. This always occasions much suffering amongst the natives, many of whom are but poorly clad. Some have died from the cold.

FOREIGN POSTAGE STAMPS.—Any friends having foreign stamps they could spare would oblige by sending them to J. W. Mostyn, Esq., 6, Prince of Wales Terrace, Bray, Co. Wicklow, who has kindly undertaken to dispose of any for the benefit of the North Africa Mission.

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, according to size of text chosen. The proceeds are given to the North Africa Mission.

MOORISH CHILDREN'S SCHOOL.—Cabinet photos of the group of children who are under instruction in Miss Jay's Home in Tangier can be had, price 1s. each, from Mrs. Jay, Tower House, Belmont Grove, Lee, S.E.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

January 16th, 1895.

DEAR FELLOW-HELPERS,

For the last two months I have not written my accustomed letter in NORTH AFRICA. In the middle of November, when I should have done so, I was on my way to Tunis, and in mid-December I was still in Egypt, and by the time I got home the January number was printed.

I would first call attention to the increase in the number of our workers, and the consequent increase of our needs. There are now connected with the various stations in North Africa seventy-six missionaries, and in addition seven more are taking a year at Arabic, etc., here. Beside this, there are nine missionaries' helpers in the mission field who are acting as colporteurs, Bible women, dispensers, etc., making altogether a little over ninety missionaries and their helpers, and if we add to this the various home workers, the total is not far short of one hundred.

From various parts of the mission field we have cause for encouragement. Mr. Lochhead, in Constantine, reports a widening circle brought under the influence of the truth. The workers in Djemaa Sahridj write interestingly of the three converts among the Kabyles and of considerable numbers listening attentively to God's Word.

Mr. Cuendet is working on bravely in Algiers, and is proceeding with his translation work. Mr. Cheeseman seems rather more encouraged at Mascara, and from Tlemcen we hear of large gatherings of children and I think a growing interest. Mr. Liley, in Mostaganem, reports continued interest amongst the Spaniards, and, notwithstanding fanaticism, interesting openings amongst the natives. Mr. Borel, an independent Swiss evangelist, has been conducting Gospel services amongst the French in various places, and is now carrying on encouraging work in Algiers.

Miss Herdman writes most hopefully from Fez, but it is not wise to publish details. Mr. Edwards reports the country round Casablanca as still very disturbed, but we are hopeful that good and interesting work will be done there. The Moorish Government have been compelled to execute one of the Arabs who took part in the murder of the German who formerly lived in the same house as our missionaries, and also to pay £40,000 compensation.

The lease of our present premises in Tangier will expire in March, and we are praying for guidance as to what we shall then do. Mr. Patrick thinks we ought to have a hall capable of holding 400 people, which could be divided into four smaller halls. A few days since he reported there were one hundred in one room, and fifty children in another, while eighty adults had to be turned away for want of accommodation. It is difficult to rent premises that are suitable in every way, and very expensive also. It is a question, therefore, whether it will not be necessary to build. We should decidedly prefer not doing so, but if suitable premises cannot be obtained, it may become necessary.

We have been deeply grieved to hear of the loss sustained by the South Morocco Mission by the drowning of Miss McArthur when attempting to ford a river near Morocco city. We would commend her sister and parents to your prayers.

Dr. Kerr, who has been labouring for some years at Rabat in connection with the English Presbyterian Mission, now proposes to return to carry on an independent undenominational mission there and further inland. He is hoping to go out again shortly as soon as funds are supplied. We rejoice at every effort that is made to carry the Gospel to this long-benighted people.

We are glad also to be able to report that the World's Gospel Union, an American Society having its headquarters in Abilene, Kansas, is taking up work in Morocco. They have sent forth Mr. and Mrs. Nathan, with their four children and helper, and Mr. Hammer, and are expecting to send two other ladies later on. We have had the pleasure of meeting these friends, and were much refreshed by fellowship with them. The Mission is undenominational, and goes forward in obedience to the Lord, counting on Him for support. The first party have just arrived in Tangier, and will remain there for the study of the language, and then probably proceed further afield as the Lord may guide. Mr. Nathan is by birth a Jew, of Hamburg, but has for some time been a successful evangelist and pastor in America. Having a knowledge of several languages he will probably be able to get to work before long. What a contrast this all is to a few years ago, when Morocco had not a single missionary. We thank God and take courage.

The missionary probationers at Barking are working away satisfactorily at Arabic, under Mr. Marshall's able instruction, and will, we believe, by the time they leave for the mission field, have a very fair grounding in Arabic grammar. I have no doubt that many of the older workers, who have had to learn Arabic under very great difficulties, will almost envy them their opportunities. At the same time they are having lectures on Mohammedanism, and gaining information as to North Africa, the Mission and its character, and engaging in Christian work as far as time will permit.

The month of October was one of the best months we ever had for funds; but it had been preceded by a time of very great scarcity, so that most of the extra help was immediately absorbed. November and December were below the average, and with our widening work and increasing number of workers we need a larger income than in the past. We have great cause to be thankful for the way in which God has supplied us thus far this year, and though frequently sorely tried God has come to our help through His servants in the hour of our need, and we are counting upon Him to do so again and again in answer to prayer.

During my absence a good deal of extra work has devolved upon Mr. Float and others at Barking. I trust that our office helpers get a share of your sympathy and prayers.

Our Weekly Prayer Meeting in the city has been given up, but the one held here on Fridays, at 4 o'clock, is increasingly well attended. Those who are able to join us on that afternoon will not only have an opportunity of uniting in praise and prayer, but also of making the acquaintance of a number of those who are likely before long to be going out to the mission field. We are always glad to see any friends who can manage to be present. There is a convenient train from Fenchurch Street at eight minutes past three.—I remain

Yours faithfully in the service of Christ our Lord,
EDWARD H. GLENNY.

MY LATE VISIT TO NORTH AFRICA.

BY EDWARD H. GLENNY (*Hon. Sec.*)

DR. CHURCHER and I left London on Monday, November 12th. A few hours were spent in Paris and Marseilles, from whence we sailed on Wednesday, reaching Tunis on Friday, the 16th, just over four days from London.

The North Africa Mission has been working in the city of Tunis for several years, but only during the last three or four years have the workers known enough Arabic to accomplish much effective work. The Medical Mission is the most prominent feature in our efforts there. During Dr. Leach's

temporary absence, Dr. Churcher has kindly consented to take charge. The Medical Mission is situated near the Citadel, and is easy of access from various quarters, as, in addition to the narrow streets only wide enough for foot passengers, there is a very good and cheap service of trams going round the city. Our Mission House has considerable accommodation, which is necessary, for sometimes eighty or ninety persons are in attendance at once; beside waiting rooms, a dispensary and consulting room are required. In the upper rooms of the house, five missionary ladies are located, who, on Medical Mission days, busy themselves in the various departments of this work, and at other times find more than ample occupation in studying, visiting, and classes. They are also assisted in the Medical Mission work by the other Missionaries residing in the city. These premises cost £56 a year rent, and the drugs and other expenses bring the amount up to over £100. A part of this expense would be necessary under any circumstances for rent of premises for workers. We may, therefore, say that for £1 10s. a week all the expenses other than the support of workers can be met, and by this means thousands every year may receive bodily relief and hear the Gospel.

It was at this Medical Mission that the convert, Ahmed, was brought under the influence of the truth. I was greatly interested in hearing further particulars about him and seeing him. It seems that for about eleven years he has been troubled about his sins; he found that he could not conquer certain sinful habits that he had. He tried to gain strength over them by spending nights in prayer and other religious exercises, but only found himself as unable as ever to obtain the victory. He was in a comfortable position, his father being employed in the Bey's household, and having private means, was able to supply his son with more or less money. In addition to this, he occasionally took employment in the Treasury.

One day in a Café, he noticed someone writing notices about the Medical Mission. This led to his coming to see what was going on, and to get some medicine. Questions were asked about the Gospel, and were answered. What struck him most was the calm and gentle way in which rather insulting remarks were met by Miss Harding. The story of his conversion, baptism, and his subsequent imprisonment has been referred to in our pages in months gone by.

The difficulty with most of the converts is to know what to do with them after they are converted. On the one hand, if too much is done, there is the danger of tempting men to profess to be Christians for the sake of earthly gain; on the other hand, if nothing is done for them, they may be quite unable to get employment, and are strongly tempted to deny their faith in Christ in order to gain a living. Ahmed was anxious to be engaged in Christian work. Though apparently a thoroughly devout and sincere man, he is at present but a novice, and it did not seem desirable to encourage him to give up secular occupation at which he might earn a living, until he had given further evidence of his fitness for spiritual work, and engaged in it voluntarily and without being in any way paid for it. The only employment he, as a fairly educated man, could get, was in some way connected with Mohammedanism, so that he could not conscientiously take it. It has ultimately been decided to set him up in a little shop, and to give him certain work to do in transcribing portions of Scripture, etc., into the Tunisian style of writing, paying him for this scribe's work at a rate which, while sufficient for his bare support, would be considerably less than what he was obtaining before his conversion, and thus take away any ground for charging him with professing Christianity for what he made by it. He was content to dress in a plainer style than previously, so that

by his costume as well as by his employment he might be able to convince his fellow-countrymen of his perfect sincerity in professing Christianity. He seems to have made rapid progress in the knowledge of God's Word, and to be truly desirous of making it known to those around him. Of course he meets with much opposition, and has to be careful not to unduly expose himself to the bitter fanaticism of the Moslems. We would very heartily commend him to your prayers. If any friends would like to help with regard to him by paying for the transcribing work which he is doing, they would not only be finding him employment, but also enabling us to scatter the truth in such a form as would be specially acceptable to the Tunisians. There is first the cost of paying him, and secondly, the cost of lithographing the appropriate portions of Scripture which he transcribes.

Mr. Michell had just returned to Tunis when I was there after his long absence through ill-health. He and his wife are rejoicing at being back again at their much-loved work.

Miss Grissell and Miss Roberts have already in our pages given an account of their itinerating experiences. Miss Scott helps in the Medical and other work.

I was greatly cheered in meeting two Syrian Roman Catholics who had been educated in the Jesuit School at Beyrout who have come out very boldly for Christ. They seem to have been led to the Saviour mainly through the labours of Mr. Wasserzug, who is working in Tunis in connection with Miss Bernard. We had many happy meetings during the brief time I was in Tunis; two meetings were specially arranged at which I was able to give addresses to all the English-speaking Christians in the place, Mr. Flad, of the London Jews' Society, most kindly co-operating.

As Dr. Churcher had to wait for his diplomas before beginning Medical work, he was kind enough to accompany me to Tripoli with the double object of gaining further experience, and of taking counsel with Mr. Harding on the subject of drugs, etc. We were able to land at various places along the coast, but saddened and grieved to see many places where missionaries could so easily reside, but where up till now no one has been found to settle.

In Sfax we saw Mr. Bureau, formerly of our Mission, now acting as Pastor to the few French Protestants in southern Tunisia; and in Gabez we met some of the workers of the Central Soudan Mission, who are studying and labouring there till the way is opened for them to go further south.

I first visited Tripoli at the end of 1887, and work was begun there in 1889 by Mr. Michell and Mr. Harding. The latter has been there ever since, with the exception of two or three brief intervals. Mr. and Mrs. Venables and Mrs. Harding came out in March, 1891, and Mr. Reid in December, 1892, and now Miss North and Miss Holmes have been added to their number. Here, as in Tunis, the work mainly centres round the Medical Mission, which is under the care of Mr. Harding, assisted by Mr. Venables and other workers. I believe some 7,000 visits were paid to the dispensary by patients during the past year, representing probably about 5,000 different people to whom medicine was given and the Gospel proclaimed. As everywhere, the work is one requiring much patience and perseverance. There are no baptised converts in connection with our Mission here, but one man has for some years professed to be a Christian, and receives more or less regular instruction. He has not yet had the courage to make a thoroughly public profession; he reports that another man who professed to receive the Gospel some time since was so ill-treated because of his profession that he died of his injuries. Mr. Harding believes this account to be correct, but we have not absolute confirmation of it.

One of the difficulties in Tripoli is the restriction under which we are placed as to itinerating. The Turkish Govern-

ment will not sanction any Europeans going out into the country; their argument is that if they do, they might be ill-treated, robbed, or murdered, and, therefore, for their own sake, they wish to exercise a paternal care over them and prevent them from getting into trouble. I am not quite sure whether they see the other side of their argument—namely, that if their ability to protect Europeans is so limited that it is unsafe for them to travel, their Government must be far from what it should be, and some ambitious European power might say: "Since you are so little able to govern the country and afford protection, we think it is time it was handed over to someone else." Any missionaries attempting to visit beyond the oasis in which the city is situated are, when seen, compelled to return to town.

Cyrenica, or Barca as it is called, of which Benghazi is the principal town, is a district we have not yet been able even to explore, but I am informed by some one who has been there that the city is as large as Tripoli, and that there is a considerable population inland. Its commerce, however, is falling off, as the caravans from the Soudan are being diverted either to Egypt or to the south of Tunis.

It is hoped that more work may be done amongst the women before long, when the lady missionaries have a better grasp of the language, but it is necessary to proceed very cautiously, so as not to unduly excite opposition. The Central Soudan Mission, under Mr. Hermann Harris, has a station here, where several young men are studying Arabic and Hausa with a view of ultimately going on to the Soudan. They already do some work among the Hausa people, who live in the suburbs of the city.

The voyage from Tripoli to Malta occupies sixteen or seventeen hours. There I always get a cordial reception from Dr. Wisely, the Presbyterian Chaplain, and Mr. Laverack, the Wesleyan Chaplain. A good work is being done amongst the soldiers and sailors, but for the poor Maltese practically nothing is accomplished. The Maltese are more under the dominion of the Church of Rome than perhaps any people in the world. A third of the island is said to belong to the priests. The gospels of Matthew and John have been translated into Maltese, and also the Acts of the Apostles, but out of the 10,000 voters 6,000 are reported to be illiterate. There is immense need of evangelistic work amongst this priest-ridden people. The work, however, would be extremely difficult, and would require a great combination of ability, tact, and courage. Will you pray for the Maltese subjects of this realm who sit in the deepest Roman Catholic darkness?

From Malta to Alexandria is a little over 800 miles, and takes three or four days by steamboat. About two and a half years ago the Mission began work in Egypt, its aim being to reach those Fellaheen of the Nile delta whom the American Presbyterians and the Church Missionary Society missionaries did not seem likely to reach, at any rate for some long time to come. Mr. Summers and his wife, who had had some considerable experience in Morocco, went out, and with them a few other workers. Our present staff consists of Mr. and Mrs. Summers, Dr. Smith, Miss Watson, and Miss Van der Molen, Miss Rose Johnson having, we regret to say, had to return to England on account of her health having given way. The work here is much in need of reinforcements, and we hope, if God will, to be able to strengthen it during the next year. Commodious premises have been secured for the Medical Mission and residence of workers, and a considerable amount of Medical Mission work has been done, though it had to be suspended for a time through the weakness of the staff. It is now in operation once more.

Here I met a very interesting Moslem who professes to have received Christ. He is a man of the middle class in Govern-

ment employ. The story which he told me was about as follows:—His father was a Fellah in the Nile delta; he himself is now a man of about forty-three. Some sixteen years ago he became convinced that Mohammedanism was not the true religion, and became pretty much of a Rationalist. This, however, gave him no satisfaction, and he returned to Mohammedanism, though he often used to say to himself, "I am not really a Moslem." He has been a good deal mixed up in controversy, both Moslem and nominal Christian. Some few months ago he was informed that there was a learned man who could defeat Moslems in argument. "Wait till he meets me," said he, "then we shall see." He accordingly went to see Mr. Summers, with the idea of entering into discussion with him. The truths, however, that were put before him were perfectly simple, and "I felt," said he, "that my objections were all lies." Gradually the light broke in, and he says he was led to see that God forgave his sins for Jesus' sake. He has read through the New Testament with Mr. Summers, and appeared, so far as I could judge, to be a genuine man. He has not yet expressed any desire for baptism.

Concerning Moslem converts, one always rejoices with trembling, as so many seem to come just to the very point of confession and then go back. We would ask earnest prayers for this dear soul, that he may have increasing light, and that courage may be given him to take a firm stand for God.

In addition to the Medical Mission, Mr. Summers preaches in Arabic every Sunday evening, and though the congregation is small, it is a testimony for God and also a help to the workers themselves. Useful visiting work has been done by Mrs. Summers and Miss R. Johnson. Miss Watson and Miss Van der Molen, in addition to study and other work, have had classes of children to whom they have given religious instruction.

Through the kindness of a friend deeply interested in Egypt, we have now a nice boat upon the Nile. I accordingly went to Cairo to see it, accompanied by Mr. Summers and Dr. Smith. It is about sixty feet long, and has berths for six passengers. The villages of Egypt are largely to be found along the banks of the Nile and the canals; they are, I think, even more wretched and dirty than those in Morocco; it is necessary, therefore, not only to have means of travelling, but also a place to rest at night. I am afraid, however, that with our present staff we shall not be able to do much with it this season. When more workers are in the field I think it will be a most useful branch of our work.

An encouraging start has been made in Egypt, but one is almost overwhelmed with the vastness of the work that lies before us.

I was able to make some interesting enquiries about the condition of the country and also as to Arabia, but of this I must not write now.

DR. BAUMANN, of Benares, writes, "Yesterday, I had the happiness of baptizing a young Mohammedan, and his wife, of this city. He is an educated merchant who dealt in kinkas, or cloth interwoven with silver and gold threads. By embracing Christianity, however, he has become a beggar, as his father has disinherited him, and thrust him out of the house, with nothing on him except his clothes. But he has counted the cost, and is happy in the exchange he has made. He has been coming to me for the last eleven months secretly for instruction, and many have been the efforts to induce him to give up Christ, partly made through Moulvies, partly through the tears of his father, but grace enabled him to remain firm. By this baptism, a ripple has been caused on the stagnant waters of Benares."

Morocco.

THE HOSPITAL WARDS.

NOTES OF SOME OF THE IN-PATIENTS.

BY DR. C. L. TERRY.

GRIMKÉ BED.

THE first two to occupy this bed were those with gun-shot wounds. The one was a lad from the Angera country, who had a bullet put into him because he refused to be made to sin. He was a dull lad, who seemed unable to listen to the Gospel or to take in the most simple notions. But during his stay his father was also in the hospital to look after his son, and he was a bright, intelligent man.

The second man had a large piece shot away from his shoulder by one of the guns fired off during wedding festivities. For a time he did well, and seemed healing nicely; but one day, when some pain came on, his friends induced him to go out of the hospital to visit a saint's tomb. This is always the resort for any disease thought to be incurable. He went, but died in his own cottage of lockjaw, caused by the dirt and neglect of the wound.

The third case was an old friend, a woman who had been in before and got partially better. She was very bright and happy, and seemed quite a changed woman, as far as listening to and understanding the Gospel were concerned. I do not mean changed in heart, but changed into a ready listener. It is from cases like this that we have great hopes of converts in days to come, when the people get to know us better, and when we know the language and their modes of thought better. She left us cured, and with apparently an intelligent interest in a Gospel which gave a hope of salvation to women equally as to men.

Another case was that of a fine, tall, handsome woman of a very superior class, and evidently of a well-to-do family. Her daughter was with her, while her son and husband, who had brought her from a long distance, stayed in the town to get a daily report. She was suffering from an internal tumour, and as the husband sent a message that if I had any medicine I might try it, but must not use a knife, there was nothing to be done for her, and she went away in despair. However, the few days she was with us she listened in a way that made us wish we always had better-class women to preach to, instead of the poor, who, too much like the poor at home, are sodden with hard work and the struggle for existence.

The next in the bed was from the Sous country, many, many days' journey away. The Sous people are an interesting, independent mountain tribe, tending to be dark-skinned, many black entirely, and speaking a language different from Arabic called Shilhah. There is a grand, untouched field for some pioneer missionary in days to come amongst these. Oh that some of the scattered ones of the tribe may, in Tangier and Fez, learn the Gospel, and take it to their own people!

Another in the bed for a time was a lad from the coast, who knew Miss Caley and Miss Herdman when at Arzila. He got well, or nearly so, after a short stay, and then became a servant in a family near the hospital. He has since had to come into the hospital a second time, and is now the under-servant here. He knows the Gospel well in his head, and can help, by explanations, to make the meaning of an address more intelligible to fresh-comers. But though honest and straight, he has not shown any sign of conviction or conversion as yet. May our lives lead him to Christ!

DISPENSARY AND SCHOOL WORK IN TETUAN.

BY MISS A. G. HUBBARD.

Nov. 2nd.—Better numbers this morning, but mostly mountaineers—and so dense! Still mountaineers need the Gospel, and maybe take in more than they seem to. An old woman asked, quite mournfully, How was she to do right? She always had done wrong, and now couldn't help doing so. Even these know the need of something, if the old nature is to be overcome, although they know not what they need. In the afternoon first came the elder Moorish girls, and afterward L. had the Spanish women for sewing. The girls were attentive during our lesson, and then very attentive to their sewing; poor girls, many of them are in sad need of the clothes they are making, but still they make calico and print fly at a fearful rate.

3rd.—After several little knots of women had been attended

told them there was nothing about such things in the Bible. "The entrance of Thy words giveth light." She is admitting it slowly, but light does seem dawning in that mother's heart. I suppose she is the only woman in Tetuan who has a daughter really praying for her mother's conversion as A—— is praying for her.

5th.—The first patients this morning were a woman and her young brother-in-law, who announced, as soon as I spoke to him, that he was a "santo," but who, though he at first denied it, yet afterwards confessed that he did tell lies, and quarrel with other boys, and didn't like work, etc., etc., until we concluded together that whatever amount of holiness he might have inherited, he certainly had little enough of his own; but he was a nice boy in spite of his goodness.

The words of God have gone forth again for another day. A good many who have heard them we may never see again here. But the Word of God cannot return to Him void, and it will bring to him glory some way, some day, somehow!



INTERIOR OF THE MEDICAL MISSION, TRIPOLI (see page 23).

to, in came a host of men, and when D. had finished supplying them with medicines I began to read with them. Lest such a batch should get too much for me, I asked them first of all to be still while I had my turn, and until I finished they were still, but then they had their side among themselves. Yet they had first heard the truth, God's side of the matter, and that was all I was responsible for. Witness we must, but to convince is beyond our power. God the Holy Ghost must do that. One fokee was very anxious to have a Gospel, and he seemed a man far gone into sin from his own showing, but he promised to read the book; and may he find in it what he is before the pure God, and what that pure God has provided that he too may become clean.

Although it is a Catholic feast, yet all the children were at school, and A—— told us that in her house, for the first time in her memory, they burnt no candles last night to light the souls out of purgatory, as her mother said the Senorita had

7th.—Among the patients the "santo" boy came who was here on Monday. Before speaking to them, I caught part of his conversation with a man near by. He was telling him that these Christians say we (shereefs) may be holy before men, and sons of Adam may say we are "santos," but before God we are only sinners, like other folks. The boy really seemed to believe it too, and went on to relate some of his own wickednesses to prove how little of the saint there was in him.

13th.—This afternoon at school we hear we are losing one of our nicest families. Four girls we have in the school. The mother is taking all off to Tangier in search of bread, but I am afraid she may find more starving Spaniards there than here. Another of the elder girls is going to Spain to learn dress-making, and a relative of yet another has come, and wants to take her back to Tangier with her. This last one—Maria—is 16 or 17, and has only been outside Tetuan town walls once in her life, and that one day last summer, when she went

down to the river with us for the day ; so maybe it would do her good to see something of the world she lives in, if only she will let the Saviour she professes to be serving keep her from the evil of the world.

14th.—After a few odd women had gone (some odd in two ways), both rooms filled, and while Miss Bolton was talking to about a dozen women in the inner room, I had the men in the outer. At first it seemed as though no one would have any peace, for one woman would keep going backward and forward to her son about his bottle, for though he was a man, she did not seem to consider him capable of looking after it for himself. At last I settled her by bolting the door between the two rooms, and then there was quiet—my side of the door, anyway. What Miss Bolton did with the mother I don't know.

This afternoon, while Miss Banks had a full class of Moorish women, and Miss Bolton the Spanish girls, I went to look up one of mine. I found the woman the girl lives with very friendly, and being a sewing-mistress, she gave me some hints about cutting-out, and promised to give me a practical lesson if I will take my material, which I shall certainly do, for the Moors waste nothing in cutting-out ; what comes off here, goes on there. And as I have not quite reached that pitch of perfection, I shall be glad to learn anything that will save the stuff.

15th.—I had rather a small class of Moorish girls this morning, and Miss Banks a large one—mine were not up—yet eight o'clock does not seem very early. In the summer they used to be outside waiting by six o'clock, but the sun being their clock, now they only come in time. School to-day seemed very quiet, as we missed four of our most lively girls. This morning early they left for Ceuta, as the neighbours told them there was a little more chance of earning a living there than in Tangier, where at first they meant to go.

16th.—The patients came about as usual this morning, except that all but two were women. Twice over patients came so ill with fever that it was impossible to keep the attention of the others in the room to hear the gospel, for nothing could be done but express pity for the sufferer. One had come some hours' journey ; how she would get home I do not know. The largest number at class this afternoon that I have had since the summer ; the girls are coming back to the town now from the villages, and they were very quiet, too, during lesson time. They all have a craze for handkerchiefs for the head.

17th.—We began well this morning but did not keep it up ; all the patients came early. While Miss Bolton took some women in one room I had four men, three of them of rather the upper class, and as soon as I began to speak with them one said to another, "There, I told you we should have this," as though he had warned him against some evil. They listened quietly, maybe because they were too polite to interrupt, but it was very *condescending* the way they sat, and they would only acknowledge, "Yes, that is your way of thinking, we Moslems think differently," and I am afraid in their own hearts they would say, think better. But on their own heads be it, if having heard God's truth they turn from it and call it a lie !

Another disappointment about the boys' class. I waited two hours for them this afternoon, but no one came. Though two of the boys were under treatment here neither of them have been to the house since the class last Friday, so I am afraid once again they have been forbidden to come, for last week they were so full of what they would do this week. Someone certainly keeps a sharp lookout on Moorish lads lest we should get any influence over them.

21st.—The wet day seemed to bring out the people, and more came this morning in the wet than we have had for some time in the sunshine—maybe they like the change. In

the course of my visits to-day, I called on a patient of Miss Banks to see how he was getting on. The man was lying on a thin mattress, and that and the bowl which the fire was in seemed to be the only furniture in the room. His poor old mother seemed very anxious about him, and in spite of a firm belief that what is written will be, yet she was very anxious to know—did the tabeeba say he would get better? Moslems, like Christians, are apt to believe one thing and do another ; but a belief in a blind, hard fate must be awful, even though that fate is called the will of God. A woman we have known for some time came for medicine a few weeks ago, and I asked her how her baby was. She told me that suddenly it had "gone to God." She seemed quite bright about it, and as she had been fond of the child I wondered she was so cheerful, till reminded that a Mohammedan may not grieve for the dead—that is rebellion against God's will. How true that no man can come to the FATHER but by Christ! God as their Father these poor women knew nothing of.

Tunis.

NEW SURROUNDINGS.

BY MISS N. BAGSTER.

Dec. 7th, 1894.—First impressions of Tunis have so often been given that I will not try to add to the much that has been said. On landing at Tunis one feels at once in a foreign land—scenery, people, language, never let one forget that—and now, at the end of seven weeks, although feeling at home to a certain extent, some fresh object or custom is continually striking me. The greater part of my time is taken up in study. I am following the elementary Regular Arabic course, and also the course for colloquial four times a week. Besides this, I am taking a lesson in the regular Arabic with a private master, and am also giving one hour a week to reading with a native. This I find very helpful, as he is most anxious to help me on, and gives me many useful little phrases to learn. But one cannot study quite all day, so I have been very glad to go out with others who may be visiting.

One afternoon I went with Miss Turner to a house where we met with a very warm reception. At one time the women here would have asked the missionaries to read to them, but now they could think of nothing but the approaching marriage of one of the daughters. It is so sad, in going from house to house, to see the lack of interest directly one tries to speak of God's way of salvation. From this house we went on to another, where nearly all the occupants could speak a little French. This is very exceptional ; but we found the brother, who spoke French well, had taught his sisters. It was so nice to think he had taken the trouble to teach and they to learn. He has lately married an Arab girl, and she showed us over her rooms with great pride. They were very comfortable, and arranged in a curious half-European, half-Eastern style.

Another afternoon was spent in trying to teach a girl crochet, but the novelty of a new worker was too much, and I was well examined from tip to toe before any attention was to be given to crochet. It was then too late to do much, so the lesson was postponed for a few days. I have been again since, and am going once a week for a time until she gets fairly started in her work.

I find I have said nothing yet about Sidi Ahmed. It was such a joy to see him, and although I am unable to understand what he says, it is a great pleasure to watch his face, especially in the meetings when anyone is speaking. There is such an earnestness, too, in his prayers or the few words he speaks, that one cannot help feeling deeply interested in him. Yesterday, Dec. 7th,

our weekly prayer meeting was made a time of special thanksgiving, as it was the anniversary of the day when Sidi Ahmed came out fully into the light. We had a very happy little gathering, he telling of God's goodness to him, and Mr. Michell speaking a few words to him in Arabic. We had Arabic hymns and mostly Arabic prayers, that he might be able to understand everything.

On Tuesday, December 4th, we may say the Medical Mission re-opened, for although the doctor's diplomas had not arrived in Tunis, and it was not thought advisable to do much until they came, the news spread that the doctor was here, and seven men came up to see if they could see him. Of course, they were not sent away, and after speaking to them a little the doctor prescribed for them. Wednesday, more came, and now, the diplomas having arrived, we are able to carry on the work more in order—men two days a week, and women two days a week.

We commence early, meeting for brief united prayer at eight o'clock, and then, after a short address given by one or another, the patients go in to see the doctor one by one. One helper stays in the waiting-room to speak to the people, either individually or in little groups, while others dispense or help the doctor. So far the numbers have been small, but when it is generally known that the doctor is here we expect to be very busy. The usual difficulties of explaining how much medicine is to be taken and how often have, of course, to be overcome. One needs patience. The women especially do seem so stupid and dull.

After only seven weeks one is not qualified to give an opinion, there is so much to learn, but anyone can see that the need of these dear people is so great, if only they realized it themselves; but for the most part they are perfectly satisfied with their own religion and do not wish to change. We feel when out in a dark city like this more even than in England how entirely it must be the work of the Holy Spirit in the heart that will bring the desire for the truth. We are praying for great blessing on the Medical Mission; it is no little thing to get men and women coming regularly to hear the Gospel, although, of course, *their* first thought is the medicine. Our eyes are "unto the Lord," and we ask you dear friends at home to join your prayers with ours and ask the Lord to set His seal on this work. His shall be all the glory.

Algeria.

FIRST EXPERIENCES IN NORTH AFRICA.

BY MISS A. HAMMON.

MOSTAGANEM, Oct. 20th, 1894.—My first evening in North Africa. "In the Name of the Lord will we set up our banners." I have asked the Lord so many times not to take me to North Africa unless He would make me a great blessing there that I believe He is going to do it. Such a splendid Master can do good work, no matter how poor the tool may be.

27th.—This week has been chiefly spent in helping in Mrs. Liley's household, looking after baby (who has been very ill, but now daily improving), etc. I have also done a little Arabic with Mr. Liley each day, and attended several of M. Borel's French meetings. On Friday we were invited to an Arab fête held at the tomb of a marabout a few miles distant. We started at 6 a.m., and after driving 1½ hours, left the conveyance and followed a narrow track up a steep, rugged hill, which brought us to a temporary Arab encampment. Hundreds of Arabs were assembled, chiefly men; musical instruments were giving forth a loud, but most unmelodious noise; while peculiar screams, supposed to be cries of joy, arose from the boys, who were rushing about, evidently having a fine time.

After various games, the sacred flags from the tomb were displayed and alms collected for those in charge, as the Arabs consider it particularly meritorious to give on these occasions. Then came the most important part—the feast, in which we were invited to share; so, sitting with the rest of our party round a huge bowl of cous-cous and meat, I had my first lesson in eating with a huge wooden spoon and tearing the meat with my fingers. Seeing us preparing to make tea by means of a spirit lamp, the Arabs crowded around with eager curiosity, and while the kettle was boiling, Mr. Liley began talking to them. It was so interesting to watch the intent faces of these men as, under the shadow of the tomb of their dead saint, they heard for the first time of a living Saviour. How they listened! now and then asking questions, and seeming not to lose one word. Surely the Word of the Lord shall not return unto Him void!

Nov. 3rd.—Came to Tlemcen with my sister November 1st, and at Slélah met Mr. and Mrs. Brading, who were on their way to the same town, so there is quite a large missionary party here just now, and we are able to have some nice meetings together.

It seems advisable for several reasons that I should remain here for the next few months to study Arabic. There is no free government "cours" as at Algiers and Constantine, but the teacher is reported to be excellent and his fees are not high. Then there will be more opportunities here of visiting in the Arab houses, taking part in the classes, etc.

17th.—Went with Miss Gray to Sidi El Haloui, a little village just outside the town walls where she has a weekly class for boys. Buddera, the woman in whose house the class is held, gave us a hearty welcome. She has been suffering with her eyes, but, thanks to a little simple treatment from Miss Gray, is now much better. The news of our arrival soon spread, and the boys came trooping in till the little room was nearly full. They listened very attentively, and joined heartily in repeating and singing the hymns, though it was hard work to keep them up to time and tune. Buddera, too, was deeply interested, and, seated by Miss Gray's side, seemed to consider herself of vast importance. At present I can only understand a word here and there, but it was pleasant to watch the boys' bright faces. As a rule, these village boys behave much better than those in town.

Last Saturday the ill-feeling existing between the Jews and Arabs reached such a pitch that the former were assaulted in their houses. Two Jews were killed, and a large number more or less wounded. The screams, blows, etc., going on quite near to our house were dreadful. Now the town is quiet again, but the feeling against the Jews is as strong as ever.

ITINERATING ON THE FRONTIER OF MOROCCO.

BY MR. W. G. POPE.

ON Monday, November 20th, accompanied by Mr. A. Rankin, of Rothesay, and Mr. Brading, of Algiers, I started on a little tour in the western part of the province of Oran, of which the following is a little *resumé* of our adventures:—

Monday, at 5 a.m., safely ensconced on the top of a "diligence," we were bowling away for Marnia, a large military village not far from the frontier. At 11.30 a.m. we arrived at Marnia. It being the second day of the races, which are largely frequented by Arabs for many miles round, we found Marnia full of people, so that we were soon lost in the crowd.

At 2 p.m. we were on the race-course, with our pockets full of gospels and tracts. Here we separated, and mingled with different groups of Arabs, to whom we gave our message and our gospels. And thus we passed a good afternoon.

At 4 p.m. took place what is called the "Fantasie des Goums," which is a most interesting sight. Some hundreds of Arabs on their fine chargers, each man armed with a long Arab gun loaded with powder only, gathered in groups of from ten to twenty around their different *Kaids* (chiefs), who were easily distinguished by a brilliant scarlet burnous. From different quarters of the plain these groups of Arabs charged at lightning speed, side by side, flinging their guns into the air, and firing as they rode, then pulling up their steeds in an instant! It was a very exciting scene. One poor fellow was thrown—or rather, his horse fell, and then rolled on him. Being on the spot, and about the only Europeans left, we administered to the poor fellow according to the capacity of our meagre medical knowledge. Happily no bones were broken, and he soon came round to consciousness. Our greatest skill was needed in *prevention* rather than in cure, for the Arabs have a hundred and one remedies for curing a man, some curious and some barbarous. In the evening we visited different cafés, and thus terminated our day.

Tuesday.—Taking advantage of a proposed excursion to Oodjeda—twenty miles across the frontier into Morocco—under military escort, we started from Marnia at 8 a.m. in a private vehicle, and followed the beaten track across the plain. Whilst crossing the plain we saw a curious phenomenon—a *mist bow*, exceedingly like a rainbow in shape, but utterly devoid of colour. From a distance Oodjeda appears a tiny village in the middle of a group of olive trees, but upon nearing it we found it quite a large town. We drove to the Kasbah, where with other visitors we were received by the Kaid—a haughty, but otherwise nice old gentleman. We dined in his garden—drinking coffee, eating cous-cous, and meat boiled in rancid oil—after which we were free to visit the town. The fact that we spoke Arabic gave us great favour, so we turned in here and there at the different shops and cafés, telling our message and distributing our books. On the whole, we were very well received, and only about *two* refused to accept our books.

The Jews tell us that they live a life of terror here; immediately darkness comes on they have to enter their houses and barricade their doors. The few hours' stay here have gone all too quickly, and we have to hurry back over our twenty miles of plain to be home at Marnia before dark.

Wednesday.—This morning we started at 8 a.m. for Nedromah and Nemours, two important towns in the vicinity. After crossing a mountain 3,000 feet high, we descended to Nedromah, an almost entirely Arab town. Here we had some food at an Arab café, and after visiting a few shops, etc., including the mosque, we started for Nemours, where we arrived at 4 p.m. Being a small port, we half hoped to find some boat going to Beni-Saf, the next port nearer Oran, as from there we could reach Tlemcen in one day instead of two.

We were thankful to find a small Spanish sailing vessel leaving for Beni-Saf at 6 p.m. Having an hour to spare, Bros. Rankin and Brading set out to distribute tracts and books, and at 6 p.m. we weighed anchor and put to sea. After an hour the wind dropped and a calm set in.

After lying becalmed nearly thirty hours, a slight westerly breeze enabled us to make our desired haven, reaching Tlemcen at 6 p.m. on Friday. Pray for the seed sown, for these towns are rarely, if ever, visited by Gospel messengers.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), on either light enamel or mahogany wood stained, from A.H.G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

Tripoli.

FIRST WEEKS IN TRIPOLI.

BY MISS EDITH T. NORTH.

Tuesday, Oct. 30th, 1894.—It is just a week to-day since we arrived in Tripoli, and our hearts are full of praise and thanksgiving to our Father for His loving care over us and His great goodness to us each step of the way. Everything here seems so very strange, quite different from England. As we came through the city, I had no idea that we were passing through some of the principal streets and thoroughfares, but thought that we were going up a few back streets, and when told the contrary could scarcely believe it. They are all so narrow and the houses much alike.

We have very happy and profitable meetings in this house on Sundays and on Wednesday and Friday evenings. The Lord is indeed with us, and they are times of blessing.

Nov. 6th—Yesterday I went with Mrs. Venables to see an Arab wedding. The poor girl was ill with fever and quite unfit to go through all the proceedings. It had been put off a fortnight on account of her illness, and they were not willing it should be postponed any longer. The afternoon's proceedings, with all its noise and excitement, were quite enough to make her feel ill without the fever; no wonder she nearly fainted several times. This is the first day's ceremony (Monday), and it lasts till Saturday at sunset. I must say it was no pleasure to witness it. It made one feel too sad, yet it was helpful to come in contact with the people and learn some of their manners and customs.

13th—There is much reason for praising God when we see so many men (and numbers of women too) coming to the Medical Mission. They are generally quiet and attentive during the reading, and at least hear "The Truth." We need to be much in prayer that those who have thus heard may think upon and examine these things, and that the Holy Spirit may work in their hearts, "Not by might or by power, but by My Spirit, saith the Lord of Hosts"; and, indeed, one realizes this more fully out here. All human power or energy is vain without the Almighty power of God. But, praise the Lord, He does work *through* His servants, and so we are expecting that soon some may be gathered out from among this people to know and love Him. Our God is faithful and His Word sure; therefore we may expect some fruit from the seed already sown.

Dec. 10th.—My first impressions of Tripoli are somewhat altered by further acquaintance. One gets accustomed to the narrow and often dirty streets of the city; but when once outside the gates everything is different. It is pleasant to see so many palm trees with their abundant fruit, and olive trees, etc. I am now having some lessons in classical Arabic with Mr. Harding, leaving the colloquial for a little.

I am very thankful that the Lord has thus led me, step by step, to this place; and while unable to speak of Him, I pray that my daily life may be a continual witness before these people who so reject Him and His message. His "goodness and mercy" call forth much praise, and, although one of the least, may He use even me to spread His truth and extend His Kingdom.

SOME time since, an attempt was made to establish a Mohammedan Mission in the United States, the object being to secure proselytes to that faith. Mohammed Alexander Russell Webb, who announced himself as a Moslem Missionary, fixed his headquarters and publishing office in New York.

Contributions however have so rapidly decreased, that the whole affair has come to a speedy and disastrous end.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Miss S. M. DENISON.

My chief work still is study of the difficult Arabic language. Being able to speak a little makes one long for words, so as to be able to explain and teach. I am now having lessons from a fokee, a native reader, and find him very helpful, especially in training the ear, and as all his explanations of the meaning of words are given in Arabic (with the exception of an English word "aired" now and then), in trying to take in the meaning of one word I learn many more.

Ten days ago ended my first year in Morocco, and the two Sundays since I have attempted speaking and reading a little in one of the hospital wards, of course in a very simple way. The first day I found one of the patients in that ward was a reader, and this was a great help to me, as I lent him a New Testament; and as I read and turned the words into colloquial he explained the meaning to a lad who drew near to listen, so I knew that both of them understood. I told them of Christ's Death, Burial, Resurrection, Ascension, and Second Coming, and by means of the "wordless book" tried to tell them the meaning of it; they had seen the "wordless book" before, which was an advantage. These two learned to repeat "I am the Way and the Truth and the Life" in Arabic.

The next Sunday when I went to the ward my reader was sitting up in bed, so I handed him his Testament and opened mine at the ninth chapter of John, and read of the opening of the eyes of the blind. The patient in the next bed was asleep when I began, and quite covered, head and all; however, he soon awoke and jumped out of bed, and sat on the floor near to me and listened intently while the first man repeated to him what I said, and tried to teach him by heart the text which he himself had remembered perfectly since the previous week.

Hospital work is a wonderful help in reaching Mohammedans, who are so hard to reach in their own homes, and it is a great pleasure to see how the patients increasingly trust us. Some, when they first come in, are so morose and seem half afraid, but this soon passes off and they become very friendly; while, as for those who have been here before, they consider themselves old friends.

From Mr. A. V. LILEY (Mostaganem).

Monday, Nov. 5th.—Left early this morning by coach for the Dahra in company with Mons. and Madame Borel. On the way I was enabled to speak to the Arab coachman and two other Arabs about their souls, but they seemed to treat religion as a joke. In the evening we had a meeting in the temple, to which a number of the villagers came.

Saturday, 10th.—Spent some time with a well-educated Arab this morning. There seems to be more pleasure and profit in speaking to educated men than those who have received but little instruction. This latter class are generally more fanatical, and get angry when they cannot answer my questions.

Sunday, 11th.—Took the service at the temple in the morning. Before beginning the Spanish school at the Marine this afternoon, I visited as many as possible of the homes of the children. It was most encouraging to hear the parents talk of the pleasure it gave them for their children to come to the Sunday School. In consequence of my visits, we had a greater number of children there. In the evening two soldiers called to see me.

Monday, 12th.—Went to the mosque in the afternoon to teach the students, after which I spent some time in conversation with Jews. Their ignorance of their prophets is most astonishing, and yet they speak as though they were well versed in the Old Testament. I fear they know more of fiction and fables than of the Word of God.

Wednesday.—Spent a long time in conversation with a Jew,

who said he could not understand a man leaving the religion in which he was born and accepting another. "No one is born in a religion," I replied, "but born in sin; and what we have to do is to seek to get rid of it. I am a Christian because I find in Christ the only One who can save my soul." "All religions are good," said the Jew, "if we only followed their teachings." "Do you follow all the teachings of your religion?" I asked. "No," replied the Jew, "I cannot, as we have no temple and no sacrifice." "Then you are lost," I said, and straightway told him of his Messiah, of His Sacrificial death, and His willingness to save all who trust in Him.

Sunday, Dec. 2nd.—In the afternoon went to the Marine and had the shed crowded with Spanish children and their parents. As the children speak French, as also a good number of the elder people, I seek to do as much among them as time and strength permit; but if one could only speak their language what a work might be done among them.

Description of Illustrations.

INTERIOR OF A FUNDAK, TRIPOLI.

A FUNDAK, or Caravanserai, found in all Eastern lands, is, at all times, a useful institution, and a welcome sight to weary travellers, albeit the accommodation is far, very far, from what it ought to be, or even might be. These hostels consist generally of a large yard, surrounded by a strong wall. Along the sides of this yard are a few rooms, or rather, enclosed spaces, where some shelter can be had for the night; but as there is often nothing but the bare walls, the traveller must arrange his own mattress, if he is fortunate enough to have one with him, otherwise he must make himself comfortable on anything there is at hand. Native garments and mattresses are, however, always to be avoided, as they probably already contain occupants whose acquaintance it is not desirable to make.

The centre of the yard, as night draws on, will generally be filled with asses, mules, cattle, horses, camels, etc., brought in for security, and their combined noises, as may be imagined, are not conducive to sleep. The one in our picture is in the large city of Tripoli, and is frequented by country-people bringing in their produce for the market, as well as by the caravans which are frequently arriving from the far interior.

INTERIOR OF MEDICAL MISSION, TRIPOLI.

The view here given shows the interior of the large room in Mr. Harding's house in Tripoli, set apart for the reception of patients. It is Medical Mission morning, and the patients have assembled to hear an exposition from the pages of that Word that "is a discerner of the thoughts and intents of the heart." Mr. Harding is seated cross-legged on a table at one end, while the patients are accommodated on forms covered with matting, which are placed against the walls of the room. Their attention for the morning seems to be more occupied with the movements of the photographer than with the truth to which they have come to listen. Let us be constantly in prayer that the Word of the Lord may have free course and be glorified.

WHY, since, the Age to centuries has grown,
Is Jesus' Kingship not more widely known?
Why are the free full offers of His grace
Unheard by dying myriads of our race?
Why—since His heart the multitudes embraced—
Are Christians with their selfishness defaced?
Why are we satisfied to reach the ear
Of one in three with blessed Gospel cheer!

For the Young.

A LETTER FROM MISS K. JOHNSTON (TUNIS) TO THE MEMBERS OF HER FORMER BIBLE CLASSES.

DEAR FRIENDS,

I have just looked in the Concordance (which one of you gave me) for those words which are found in 2 Cor. i. 11, "Ye also helping together by prayer for us." I am so glad that I can help in the work at B— by prayer for you, and I am sure you pray for us out here. What a link prayer is!

Will you pray for Ayesha, the wife of the "old grumbler," as we call him? Poor woman! she came last Friday morning with a tale of woe, saying how dreadfully the old man had beaten her, and the neighbours came running in to see what was the matter. His other wife, who lives in the same house, is very unkind to her sometimes, too; and Fatima, the girl whom Ayesha has brought up from babyhood, although in the house, is not allowed to do anything for her while her father is in the way. When I went to see A. the other day I took her four eggs; two of these she was obliged to give up! She looks nearly starved. We told her we would always give her food, if she came, any time she liked.

On Tuesday, when visiting, the woman was cooking, and she put some before me and made me eat. She did not even give me a wooden spoon, so I was obliged to eat with my fingers.

Monday, 15th.—This afternoon I have been to see Salha. I prayed that I might have a better opportunity with her to-day than last time, when the two children were so naughty that I could not read or talk quietly at all. However, to-day they were much better, and I had a nice time with Salha. She has worked for one of the missionaries, so has often heard of Christ. I noticed directly I saw her that she had a black eye, but did not like just then to ask her about it. Presently her mother-in-law went away, and she told me her husband had beaten her, and pointed to several places on her face, and said she had been ill for five days. Poor little woman! she does not love her husband at all, and her life is miserable. Her mother-in-law had told her not to tell me about her ill-treatment, and when I said, "But if I had asked you just now, what would you have said?" she answered, "I should have said that I had had a fall." I asked her if she would come and see us if I said we could give her some work, and she said "Yes," so I hope she may be allowed to come. I long for her to have this joy and peace and love of Christ abiding in her sad heart.

Tuesday, 16th.—Just come in from visiting in a new house with Miss Harding, where the one-year-old baby-boy is ill. They seemed rather surprised when told he must not eat pomegranates or nuts.

Miss H. had a long talk with the young man and his wife. Of course, the usual questions and answers about our mothers and brothers and why we were not married had to be gone through, and then Miss H. had a good opportunity of telling why we had left home and friends, and how our Saviour keeps us from sin and helps us to conquer hour by hour. The man brought up the usual arguments, saying our book (the Bible) had been altered, and was not, therefore, true, and that Christ did not die. Miss H. asked him when the book was altered, and he was caught in the trap and said, "Before Mohammed's time." Then why did Mohammed say that they should be read? He seems very intelligent, and, on the whole, kind to his wife. He said he would go to-morrow to see Miss Harding, when she will read to him, as unfortunately he cannot read himself.

We have a dear Arab cripple girl about fourteen or fifteen staying with us who cannot walk at all, but she helps us a good deal with Arabic, as she is such a chatterbox. She has heard a good deal about Christ at Miss Roberts' class, and she remembers very well, but we are afraid she is pretty well satisfied with her own faith in Mohammed.

As our Sunday boys come very irregularly, we have invited them to come on Thursdays at 2 p.m. also, when we will teach them a little French as an inducement to come. I found them rather difficult to teach; only four came; the only French words they seemed to know were words by which they could insult one another, such as "cochon."

Yesterday, Sunday, they came much too early and plagued our next-door neighbour. They are very troublesome, and, although so few in number, are quite a business to keep in order. One of them, a boy about thirteen, is about as dark and dirty as you can imagine, and always thumping his next-door neighbours. Yesterday he told me he had no sin, but little Mohammed said, "But God can see right in your heart." They seem specially to understand when I talk of Satan coming and whispering temptation in our ear, for little Mookhtar said, "Yes, he comes and says steal, etc." They like very much to hear my zither harp, and it is hard to keep their hands off. Yesterday they knew fairly well, "Neither is there salvation in any other."

Tuesday, 13th.—Went this afternoon with Miss H. to see some well-off Arabs. The young master of the house greeted us warmly—he had been up to Miss H.'s latterly several times to read. Their nice carpeted room and comfortable appearance was such a contrast to some of the poor homes we visit. The young wife seemed very proud of her three-weeks-old little girl—the little mite seems to have small-pox. Presently in came an old lady, to whom our friend was so polite and so considerate, gave her his own chair and sat on the ground by her side, and altogether behaved in such a gallant way that I could scarcely believe my eyes. They seem a happy family—the old lady is his grandmother, and is nearly ninety, and has a very interesting history. She is of Turkish origin, and when about seven years old was stolen from her home and sold as a slave to our friend's grandfather, who was a former Bey's prime minister. He brought this girl and another one over here and eventually married her.

Sunday, 25th.—Six boys came to the class. S., the bigger, troublesome one, at once began his pranks, but he soon found that would not do. How you would have laughed at his costume—long European trousers and immense boots about five sizes too large for him, which he proceeded to take off when seated for the class. I was obliged to turn him out about half way through, he swearing that he would be good, etc., etc., but I knew him too well to believe him. Then he had forgotten his precious boots—another delay. At last he was safely outside the door, amusing himself by ringing our bell incessantly. I promised little Mohammed some medicine, as he seemed really poorly, so at the door the others said they were ill too, and seemed suddenly very urgently to need the doctor! How they enjoy their bread and coffee, and, as we cannot trust them with spoons, they use their fingers for the sugar at the bottom of the cups, and enjoy it immensely.

NEWMAN'S CONCORDANCE.—This Concordance is printed in large, clear type, and consequently the passages are more quickly and easily found. It contains 780 pages, and is bound in cloth boards. Although published at 15s., we are able to offer it for 7s. 6d. post free. The proceeds will be devoted to the North Africa Mission. Address the Secretary.

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.

It aims by the help of God to spread through the whole of North Africa, 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.

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.

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 DECEMBER 1st TO 31st, 1894.

SPECIAL AND GENERAL FUNDS.

1894.		General.		1894.		No. of		General.		1894.		No. of		Special.	
Dec.	Receipt.	£	s. d.	Receipt.	£	s. d.	Receipt.	£	s. d.	Receipt.	£	s. d.	Receipt.	£	s. d.
1...	9559	70	0 0	Brought forward	121	15 1	Brought forward	164	12 7	Brought forward	194	14 2			
1...	9560	2	0 0	17...	9599	1 5 0	31...	9635	0 10 0	28 ...	155	12 10 0			
1...	9561	0	5 0	17...	9600	1 0 0	31...	9636	3 0 0	28 ...	156	5 0 0			
1...	9562	1	13 5	17...	9601	0 5 0	31...	9637	2 15 0	31 ...	157	3 1 5			
5...	9563	1	1 0	17...	9602	0 10 0	31...	9638	5 0 0	31 Sunderland	0	14 0			
5...	9564	0	5 0	18...	9603	0 5 0	31...	9639	0 5 0	31 ...	159	12 0 6			
5...	9565	0	2 0	18 Sutton Aux.	0	12 0									
5...	9566	0	2 6	18 Sutton B. Class	0	10 0	Total, Dec....	£176	2 7	Total, Dec. ...	£228	0 1			
5 S. of Wk.	12	0	0 0	18... 9606	1	0 0	Total May }	£2,779	15 3	Total May }	£1,412	18 1			
6... 9568	0	5 0		19... 9607	1	0 0	to Nov. }	£2,955	17 10	to Nov. }	£1,640	18 2			
6... 9569	0	5 0		20... 9608	0	3 8									
7... 9570	0	6 0		21... 9609	0	10 0									
8... 9571	1	0 0		21... 9610	0	8 3									
8... 9572	3	0 0		21... 9611	0	2 0									
8... 9573	2	0 0		21... 9612	0	3 0									
10... 9574	1	0 0		21... 9613	3	3 0									
10... 9575	1	0 0		21 Tuckaway Table	0	10 6									
10... 9576	5	0 0		22... 9615	0	10 0									
10... 9577	1	12 0		22... 9616	1	3 0									
10... 9578	1	0 0		22... 9617	0	18 3									
10... 9579	0	5 0		22 M. E. B.	1	0 0									
11... 9580	0	2 6		22... 9619	1	0 0									
11... 9581	0	12 2		24 Bradford Y.M.C.A.	0	10 0									
11... 9582	0	12 3		24... 9621	5	0 0									
11... 9583	0	7 6		24... 9622	1	16 4									
11... 9584	5	0 0		26... 9623	0	15 0									
11... 9585	0	7 0		26... 9624	1	10 0									
12 Blackheath	2	3 0		26... 9625	0	10 0									
12... 9587	0	5 0		28... 9626	1	0 0									
12... 9588	1	1 0		28... 9627	0	5 0									
12... 9589	0	15 8		28... 9628	1	0 0									
12... 9590	0	1 0		28... 9629	7	10 0									
13... 9591	3	0 0		29... 9630	5	0 0									
13... 9592	0	12 0		29... 9631	0	10 0									
14... 9593	1	3 5		29... 9632	0	12 6									
14... 9594	0	3 6		29... 9633	0	10 0									
14... 9595	0	8 0		29... 9634	0	10 0									
15... 9596	0	10 6													
15... 9597	0	5 0													
15... 9598	0	3 8													
Carried forw.	£121	15 1		Carried forw.	£164	12 7		Carried forw.	£194	14 2					

TOTALS FOR 8 MONTHS.

General...£2,955 17 10

Special ... 1,640 18 2

Total...£4,596 16 0

SPECIAL FUNDS.

1894.	Receipt.	£	s. d.
Dec. 1 ...	135	2	16 0
1 ...	136	0	15 0
1 S.S. South Shields	1	0	0 0
1 ...	138	1	0 0
3 ...	139	10	0 0
3 ...	140	4	3 4
4 ...	141	5	0 0
4 ...	142	0	5 0
4 ...	143	0	10 0
6 ...	144	0	8 4
11 ...	145	30	0 0
11 ...	146	50	0 0
11 H. Barnett Y.W.C.A.	5	0	0 0
17 ...	148	1	0 0
17 ...	149	1	12 0
17 ...	150	1	0 0
18 ...	151	20	0 0
20 ...	152	7	0 0
Highbate 20 Chapel Y.W.C.A.	50	0	0 0
27 ...	154	3	4 6

DUBLIN AUXILIARY.

MR. S. S. MCCURRY, Hon. Sec.
9, Newtownsmith, Kingstown.

No. of Receipt.	£	s. d.
210 ...	0	2 3
211 ...	0	10 0
212 ...	0	10 0
213 ...	0	9 0
214 ...	0	7 6
215 ...	0	2 6
216 ...	3	3 0
217 ...	1	0 0
218 ...	0	7 6
219 ...	1	2 6
220 ...	1	0 0
221 ...	2	0 0
222 ...	0	2 6
223 ...	0	5 0
224 ...	0	2 6
225 ...	0	6 3
226 ...	0	10 0

See No. 159 ... £12 0 6
Amount previously acknowledged £103 13 11
Total...£115 14 5

BELFAST AUXILIARY.

MR. J. C. LEPPER, Hon. Sec.
41, Ann Street.

No. of Receipt.	£	s. d.
1 ...	2	2 0
2 ...	1	1 8
3 ...	0	1 0
4 ...	0	2 4½
5 ...	0	1 9
6 ...	0	4 6
7 ...	0	0 6½
8 ...	0	4 8
9 ...	0	1 8
10 ...	0	0 11½
11 ...	0	0 7
12 ...	0	3 6½
13 ...	0	3 2
14 ...	0	10 0
15 ...	0	5 0

£5 3 5

Acknowledged in Dec. N.A. Oct. 31st, Special Funds £2 2 0

See No. 157 ... £3 1 5

GIFTS IN KIND: December 13th (219), eight garments; 14th (220), dolls, fancy articles and garments; 14th (221), useful and fancy articles for sale of work.

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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.		REGENCY OF TUNIS.	
Miss J. JAY ..	Nov., 1885	Miss E. HERDMAN ..	Jan., 1885	Miss A. COX ..	Oct., 1892	Miss N. BAGSTER ..	Oct., 1894
Miss B. VINING ..	Apr., 1886	Miss I. L. REED ..	May, 1888	Mr. J. L. LOCHHEAD ..	Mar., 1892	Dr. T. G. CHURCHER ..	Oct., 1885
Miss S. JENNINGS ..	Mar., 1887	Miss M. MELLETT ..	Mar., 1892	Mrs. LOCHHEAD ..	Mar., 1892	*Mrs. CHURCHER ..	Oct., 1889
Miss M. C. LAMBDEN ..	May, 1888	ALGERIA.		Miss L. K. LOCHHEAD ..	Mar., 1892	DEPENDENCY OF TRIPOLI.	
Mr. C. MENSINK ..	Oct., 1888	Tlemcen.		Algiers.		Tripoli.	
Mrs. MENSINK ..	May, 1890	*Miss R. HODGES ..	Feb., 1889	<i>Kabyle Work.</i>		Mr. H. G. HARDING ..	Feb., 1889
Mrs. H. BOULTON ..	Nov., 1888	Miss A. GILL ..	Oct., 1889	Mr. E. CUENDET ..	Sep., 1884	Mrs. HARDING ..	May, 1892
Dr. C. L. TERRY ..	Nov., 1890	Miss L. GRAY ..	Feb., 1891	Mrs. CUENDET ..	" 1885	Mr. W. H. VENABLES ..	Mar., 1891
Mrs. TERRY ..	" "	Mr. W. G. POPE ..	Feb., 1891	Djemaa Sahridj.		Mrs. VENABLES ..	" "
Miss K. ALDRIDGE ..	Dec., 1891	Mrs. POPE ..	Dec., 1892	Miss J. COX ..	May, 1887	Mr. W. REID ..	Dec., 1892
Miss S. M. DENISON ..	Nov., 1893	Miss A. HAMMON ..	Oct., 1894	Miss K. SMITH ..	" "	Miss E. T. NORTH ..	Oct., 1894
Dr. G. R. S. BREEZE ..	Dec., 1894	Mascara.		Miss E. SMITH ..	Feb., 1891	Miss M. HOLMES ..	Dec., 1894
<i>Spanish Work—</i>		Mostaganem.		Miss A. WELCH ..	Dec., 1892	EGYPT & NORTH ARABIA	
Mr. N. H. PATRICK ..	Jan., 1889	Mr. F. CHEESEMAN ..	Jan., 1886	REGENCY OF TUNIS		Alexandria.	
Mrs. PATRICK ..	Sep., 1889	Cherchel.		Tunis.		Mr. W. SUMMERS ..	Apr., 1887
Miss F. R. BROWN ..	Oct., 1889	Mr. A. V. LILEY ..	July, 1885	Mr. G. B. MICHELL ..	June, 1887	Mrs. W. SUMMERS ..	May, 1890
Casablanca.		Mrs. LILEY ..	Apr., 1886	Mrs. MICHELL ..	Oct., 1888	*Miss R. JOHNSON ..	Oct., 1889
Dr. G. M. GRIEVE ..	Oct., 1890	Constantine.		Miss GRISSELL ..	Oct., 1888	Dr. H. SMITH ..	Nov., 1891
Mrs. GRIEVE ..	" "	*Miss L. READ ..	Apr., 1886	Miss A. A. HARDING ..	Oct., 1890	Miss A. WATSON ..	Apr., 1892
Mr. J. J. EDWARDS ..	Oct., 1888	*Miss H. D. DAY ..	" "	*Miss A. M. CASE ..	Oct., 1890	Miss VAN DER MOLEN ..	" "
Mrs. EDWARDS ..	Mar., 1892	Tetuan.		*Dr. C. S. LEACH ..	June, 1891	STUDYING ARABIC, ETC., IN ENGLAND.	
Tetuan.		Miss F. M. BANKS ..	May, 1888	*Mrs. LEACH ..	" "	Mr. C. T. HOOPER, Mr. D. J. COOPER, Mr. J. JOHNSON, Miss G. L. ADDINSELL, Miss J. DOWLING, Miss E. MILLS.	
Miss A. BOLTON ..	Apr., 1889	Miss A. G. HUBBARD ..	Oct., 1891	Miss K. JOHNSTON ..	Jan., 1892	MR. MILTON H. MARSHALL, Tutor.	
		Miss L. COLVILLE ..	Apr., 1886	Miss E. TURNER ..	Jan., 1892		
		Miss H. GRANGER ..	Oct., 1886	Miss B. ROBERTS ..	Mar., 1892		
				Miss M. SCOTT ..	" "		
				Miss L. A. LAMBERT ..	Dec., 1893		

* At present in England.

Mission Publications.

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

Contains frequent Articles bearing upon the Spiritual Condition of the Mohammedan Races and Tribes, and the best means of furthering Christian work amongst them. Also interesting extracts from the Missionaries' Diaries and Letters, showing the Progress of the Lord's work in Morocco, Algeria, Tunis, Tripoli, and Egypt.

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