

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 82.

JUNE, 1895.

PRICE ONE PENNY.



MONS. E. CUENDET, NORTH AFRICA MISSION.

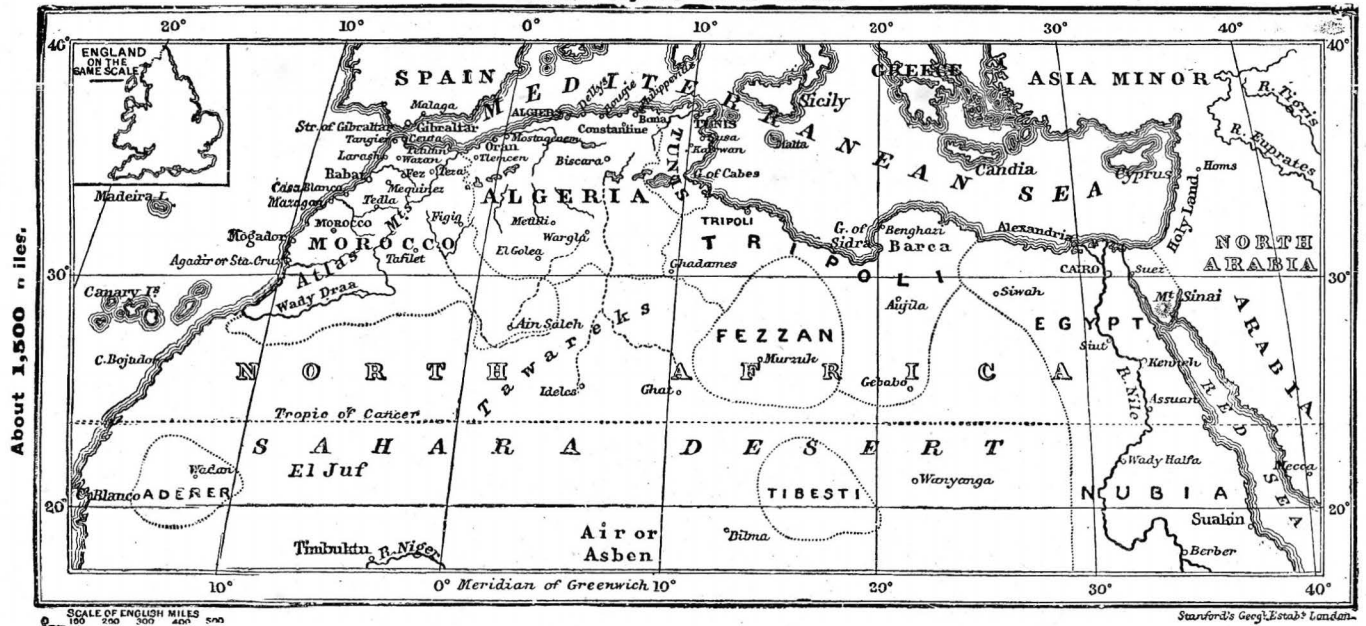
Contents.

	PAGE
Mohammed and Christ	65
Notes and Extracts	67
The Mohammedan Idea of God	68
Morocco—Doors of Entrance at Dar-al-Baida	69
The Hospital Wards	70
Among Moorish Women and Children ...	70
Description of Illustrations	71
Algeria—Work amongst the Little Ones at	
Djemaa Sahridj	72
Mr. and Mrs. Lochhead in Constantine ...	72
Hindrances to Work at Mostaganem ...	73
Tunis—Jottings from Tunis	74
Brief Extracts from Workers' Letters and	
Journals	74
Misunderstandings	75
For the Young... ..	77
Form of a Bequest	ii
List of Donations	iii
Council	iv
Location of Missionaries	iv
Mission Publications	iv

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

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

About 3,600 miles across.



NORTH AFRICA consists of—

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

No effort has, until recently, been made to 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.

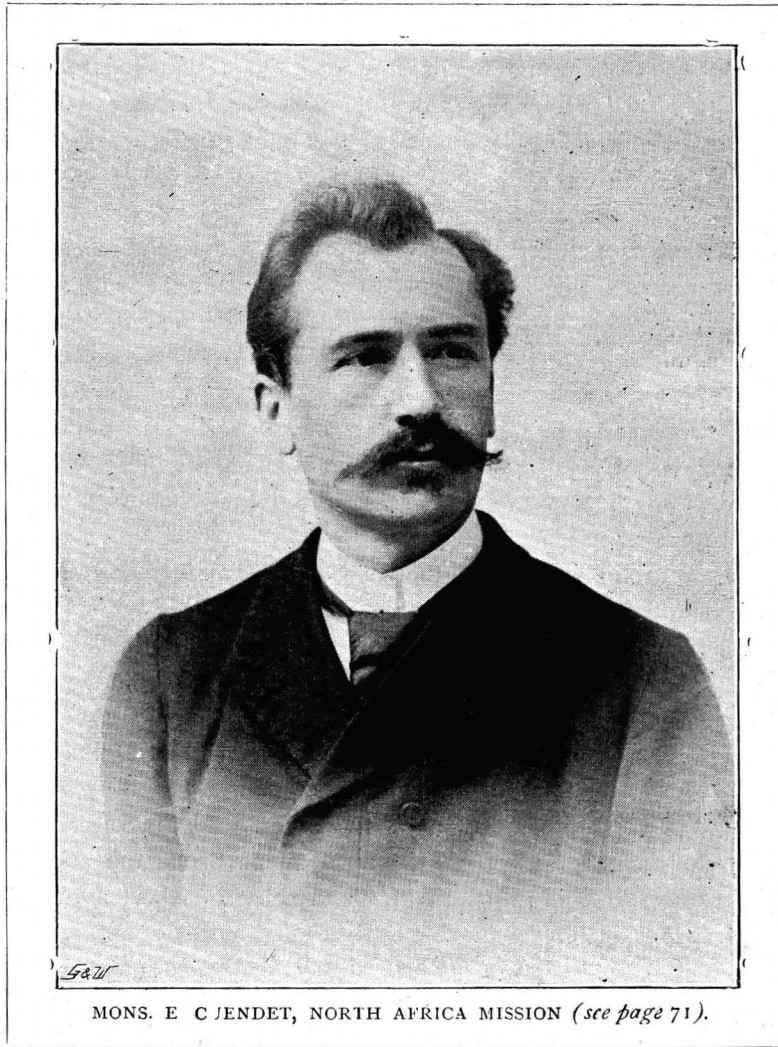
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the 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.



Mohammed and Christ.



HE two mighty forces now striving for the mastery in North Africa are Mohammedanism and Christianity. In Central and South Africa, where the natives are heathen, there are "Gods many and Lords many," but in Northern Africa the contest for supremacy is mainly between Mohammed and Christ. True, the former is in possession of Mansoul, but our Prince Emmanuel has many precious jewels amongst these enslaved millions of Islam, and will undoubtedly bring them out. "They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels." Not one shall be missing then. Mohammed and Christ, then, are the founders of two great religious systems—the one human, the other Divine; one "of the earth earthy," the other "the Lord from Heaven." Never were two systems more opposed to each other; never two leaders more diverse in character, in spirit, or in their teaching. Let us briefly consider one feature only which stands out prominently in the records of their respective lives.

Sir William Muir, in his "Life of Mahomet," brought out in the early part of 1894, has left us without the shadow of a doubt that this professed saint, this Prophet of Islam, who is to-day adored and witnessed to by two hundred millions of the human race, was in his latter days one of the most treacherous, cruel, and bloodthirsty monsters of which it is possible to conceive. We cannot here dwell upon details; suffice it to say that to gain his end he would exterminate whole tribes, sparing neither age nor sex. How many were murdered in cold blood? if not by the prophet himself, yet by some of his many adherents who were always ready to carry out his wishes, however barbarous, to gain his approval. Captives would be ordered out and despatched to gratify a whim, and deeds of cruelty were perpetrated, the recital of which is enough to curdle one's blood. Neither must it be forgotten that all this was done under the plea of a Divine Commission, hence he would frequently thank God in the public mosque, for the committal of murders and other atrocious deeds for which either he or his followers were responsible.

With what relief one turns from the records of such butchery and wrong-doing to the pages of the New Testament, where we have set before us the earthly life of Him who "came *not to destroy men's lives*, but to save them." And what a marvellous contrast there is in only this one direction! Into whose eye did the Lord Jesus ever bring a tear? Into whose pillow did he ever plant a thorn? He "did *no sin*, neither was guile found in His mouth." He was "holy, *harmless*, undefiled, and separate from sinners." He calls attention to Himself as a teacher of humility, crying, "Learn of Me, for I am meek and lowly in heart;" and the Apostle Paul, in writing to the Corinthians, beseeches men by "the meekness and gentleness of Christ." He not only taught the forgiveness of injuries "till seventy times seven," but Himself practised it in all His daily life down to the latest hour, when we find Him praying upon the Cross for His very murderers. And thus our Lord and Master was continually exemplifying the teachings of His own written Word.

Let us turn our thoughts again to Mohammed and to the book which he professed to write by command of the Angel Gabriel. The cruelty of the author of the Koran, to which we have already referred, could not but find its way into the pages he compiled; hence we get those three monster evils, Polygamy, Divorce, and Slavery, not only sanctioned, but enforced, as being pleasing to God and in accordance with the Divine law. The very mention of these names is suggestive of jealousies, heart-burnings, tears, and indescribable misery, for they have indeed proved "roots of bitterness" in every Mohammedan household for the last twelve hundred years, and must do "so long as the Koran is the standard of belief."

True, Mohammed inculcated the worship of God, prayer five times a day, absolute submission to the Divine will (which is the root idea of Islam), the protection of orphans, total abstinence, and other social virtues; but what of his deeds? Did they, like those of Christ, go hand in hand with his teaching? Alas! no. We have already mentioned that he claimed to have God's sanction for his abominable cruelties and murders, but, as one has said, this claim was not "limited to his deeds of blood. Revelations from heaven (so he asserted) removed his hesitation as to other transgressions of the Divine Law. There was always a vision conveniently at hand when justification to conscience or in the sight of his followers was desired. Thus did he, in the name of God, reverse the unchanging principles of right and wrong; for himself, his followers, and their countless successors he established an eternal divorce between religion and righteousness."

Let us look now at the condition of Christianity and Mohammedanism after the lapse of 1800 years in the one case and 1200 years in the other. We are all familiar with the statement of the inspired Word, "By their fruits ye shall know them." Here we have a Divine principle upon which we can thoroughly depend to form a judgment. What, then, we ask, have been the fruits brought forth by the teachings of God's Book? What fruit *does* it produce in the lives of His followers to-day? "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." Has it produced this purity in those who have believed its statements and carried out its precepts? Has it led men and women who by nature were sinful, "children of disobedience," "fulfilling the desires of the flesh and of the mind," to seek to walk "even as He walked?"

Happily, we need go no farther than the mission field to find a satisfactory reply. What do the Moslems themselves say of those who have gone out to these lands to carry the Gospel of God's Grace, and who are living in their midst? The testimonies on this point are very clear, all going to prove that it is the *lives* of His followers more than their words that have created the deepest impression; the life, also, of Jesus *manifested* in their mortal flesh.

What is it which more than anything else strikes these poor Moslem women as they come in contact with our Christian sisters? It is the carrying out of the Divine command, "Forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace;" it is that three or four sisters can live together in one house and *love each other*. They go to the homes of the missionaries and find a bright, happy Christian atmosphere, the God of peace reigning there; not only medicine to relieve their pains, or tender hands to bind up their wounds, but kindness, forbearance, patience, and a sisterly affection, making the home-life such a direct contrast to their own, which is often most fittingly described in the words of the Apostle, "Serving divers lusts and pleasures, living in malice and envy; hateful, and hating one another." This is confirmed by the testimony of our brother, Sidi Ahmed, of Tunis. The one thing he could not understand, when first he visited the Medical Mission for the purpose of discussion, was the Christ-like spirit with which all his objections and oppositions were met; he says in a letter received twelve months since, "I found at the Medical Mission Miss A. H. reading the Gospel and the people opposing her. She, fully confirmed in the faith, answering with kindness, calmness, and patience, not taking any opposition amiss, and manifesting a hidden mystery. I marvelled inwardly and said to myself, How can such an one be found in this world?" Said a Moslem at the close of the public discussion at Amritzar twelve months since: "A wonderful people are you Christians; had this been a discussion between Mohammedans, long ere now we should have been tearing each other's throats. You invite us to your house day after day, arrange for our comfort, and listen courteously to all we have to say against your faith. Wonderful!"

If this is the outcome of the reception of the truth of God—the fruit produced in the lives of men and women by the teachings of God's Word—shall we not do our utmost to make known these "wonderful words of life" far and wide throughout North Africa, through its busy cities, its populous towns, its multitudes of villages, carrying them and preaching them amongst the mountain tribes, the nomads upon the plains, everywhere, that these poor dupes of Satanic power, "led captive by the devil at his will," may receive the life eternal which Christ alone can give, be sanctified by His indwelling Spirit, and thus become possessors of a power that can set them free from the dominion of sin and raise them to "heavenly places in Christ Jesus"?

W. T. F.

Notes and Extracts.

ARRIVAL.—Miss Scott reached England from Tunis on March 28th, having been unexpectedly called home through the sudden death of her father. Miss Scott will be happy, as opportunity offers, to tell of the progress of the Lord's work in Tunisia.

DEPARTURE.—Dr. and Mrs. Churcher, with their family, left London on Monday, May 6th, for Susa, Tunisia; they will embark at Marseilles for their destination.

Dr. Churcher hopes to commence medical mission work in this important town, which has a population of from eight to ten thousand souls.

THE HON. SECRETARY, Mr. E. H. Glenny, accompanied by Miss Case, left England on Wednesday, May 8th, for Tunis. Mr. Glenny hopes to visit the mission stations in Algeria and some of those in Morocco before returning to England.

"THE MOHAMMEDAN IDEA OF GOD."—With this number Mr. Michell concludes his important article on the above subject. We shall hope shortly to re-publish it in booklet form.

MR. SUMMERS writes: "The attendance at the medical mission is still increasing, and the Gospel message is being listened to with respectful attention. Nearly every night I have some visitors coming, and an interest in Divine things is being sustained."

MISS GRISSELL is again itinerating in the neighbourhood of Sfax, on the east coast of Tunisia. She asks prayer that doors of entrance may be given her, and that hearts may likewise be opened to the story of God's love in Christ.

MOROCCO is in a sadly disturbed state from rebellious tribes in the interior; and even the coast towns are more or less affected by it. Mr. Hermann Rockstroh, a German subject, was attacked by the Dukalla Arabs on April 4th, while journeying from Saffi to Mazagan, and died of his wounds five days after.

"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 N.A.M.

ARZILA AND LARASH, on the Atlantic seaboard of Morocco, are still without witnesses for Christ. Some years since, Miss Herdman and Miss Caley met with much encouragement here, and their names are still remembered by some of the women, and even snatches of the Gospel songs they sung.

These towns could both be worked by one band of labourers, as they are but a few hours' distant from each other. "Who will consecrate their service this day unto the Lord?"

THE Directors of the Paris Missionary Society have frequently and earnestly pressed M. Coillard to return to Europe for a furlough. This veteran missionary, who has spent the greater part of his life on the Zambesi and its tributaries, has, however, declined to avail himself of their kind offer. To him Africa is "home," and the needs of Africa too real and deep to allow of his life-work being laid aside. He writes: "Your invitation did not cause me a moment's hesitation, so clearly did I see the path of duty. In a few days I shall complete my sixtieth year. . . . When I look on our small band and the needs of our work; when I think of all our losses and all our rebuffs; of the little we have done, and of all there is yet to do; of the immensity of our field of work, which we ourselves scarcely know as yet, I feel that to leave would have been a desertion, and I would willingly have answered the Committee in the words of the hero of Uganda, 'You call me back to Europe! Send us first ten workers, and then I will come to help you to find ten others.'"

IN our issue for February, at page 16, Mr. Glennly called attention to a new missionary effort in Morocco, undertaken by the World's Gospel Union, having its headquarters at Abilene Kansas. Mr. and Mrs. Nathan and family, accompanied by Mr. Hammer went out at the beginning of this year to Tangier. We extract the following regarding them from *The Gospel Message*:—

"The latest word from the Morocco missionaries is dated March 23rd: they were all at that time well and still rejoicing in the Lord. They write that while they are getting along very well with the language, and are now able to read and translate with fair success nearly four chapters of St. John's Gospel, and possess a limited vocabulary, they are not of course able to talk much with the people, but are endeavouring by little kindnesses and Christian conduct to show forth the power of the Gospel. One of their remittances failing to come to hand in time, they were practically without funds for about ten days, and lived, during that time, on bread and potatoes, and upon 'Every word which proceedeth from the mouth of the Lord.' This brought a hardship to the flesh, but was a blessing in drawing them nearer to God, and in driving them to prayer."

DR. HENRY SMITH, writing from Alexandria under date of May 4th, seems encouraged by the attendance at the Medical Mission during the past three months. He says: "The experiment of charging the people a very small fee (2½d.) for a month's attendance seems to have succeeded, for our numbers are steadily growing, and nearly all are those who really need medical aid. The subjoined table gives the attendances and receipts for the past three months:—

	NEW CASES.		ATTENDANCES.	
Feb. ..	31	..	..	71
Mar. ..	47	..	..	110
Apr. ..	68	..	..	186

"The address given by Mr. Summers before beginning the morning's work is generally listened to attentively, and on the days for women, Miss Van der Molen and Miss Watson remain with them until all are seen, conversing and making acquaintance with them.

"The only present result of this work is an increased number of visitors coming to see Mr. Summers in the evenings, and a general friendliness on the part of the people around us—cheering as far as it goes, but not satisfying."

TRIPOLI, BARBARY.—Mr. Wm. Reid and Miss Margaret Holmes were married at the British Consulate, Tripoli, on Tuesday, May 7th. They will occupy Mr. Harding's house during his absence in England.

We regret to add that Mr. and Mrs. Venables have lost their baby after a few days' illness. We commend them to the prayerful remembrance of our friends.

THE MOHAMMEDAN IDEA OF GOD.

ITS RESULTS—TOGETHER WITH SOME SUGGESTIONS ON THE PRESENTATION OF THE GOSPEL.

BY MR. GEO. B. MICHELL.

MR. MICHELL has sent us the following important postscript regarding the name of the Lord Jesus. We shall hope to publish this article in book form, in due course.

We read in Matt. i. 21, "Thou shalt call His name Jesus (Yasu'), for it is He that shall save His people from their sins." There is, therefore, a meaning in His name, Yasu'—i.e., "he saves," or "he shall save"—which is linked fundamentally to His work and His glory, for

When He hung upon the tree
They wrote this name above Him,
That all might see the reason we
For evermore must love Him!

It is very significant, and entirely characteristic of Islam, that in the Koran this beautiful name has been *reversed*. The weak consonants "waw" and "ya," being interchangeable, "Yasu" (ya, sin, waw, 'ain) has been turned by Mohammed into 'Isa ('ain, ya, sin, ya), which has no sort of meaning, and is not an Arabic word at all. For this reason, together with the utter perversion of the Gospel story in the Koran, the travesty of the character of the Lord Jesus there given, and the conception of Him as a mere thaumaturgus by the Muslims, I think it most inadvisable to use this name "Sidna 'Isa." The title "Sidna" does not infer at all the Lordship of Christ as we understand the word Lord as applied to Him. It is used of all so-called prophets, and even of the Bey! "Our Lord," as applied to God, is "Rabbuna." On the other hand, the name "Masih" (Christ) is known almost, if not quite, as well as "Sidna 'Isa." I prefer, therefore, to call Him "El Masih Yasu," and explain that "Yasu" is His correct name, signifying His saving office and power. This also supplies an opportunity to open up the Gospel message, though some care and tact is necessary in using the term "Rabbuna" (our Lord) of Him at first, as it is very apt to excite immediate opposition from Muslims. Still, it is quite a mistake to suppose that by making any concessions, or by gradually "easing them down" to accepting unwelcome expressions, any real headway is made in inducing Muslims to receive the two essential truths so hateful to them—viz., the Divinity of the Lord Jesus Christ, and His atoning death on the cross. Islam is radically and irreconcilably opposed to Christianity, and the most ignorant Muslim is well aware of the fact. It is not, therefore, even good worldly policy to smooth over these points of difference; for, whatever progress one may think one has made in leading them on, all is thrown to the winds by their quoting a verse or two from the Koran. It is not necessary to offend and shock a Muslim by *starting* a conversation with such expressions as "The Son of God," "The Crucified," etc.; but there must be no hesitation in declaring the whole truth. The Apostle Paul's example in 1 Cor. ii. 1-5 is still the best model for workers among the followers of Mohammed; and, though "the word of the cross is to them that are perishing, foolishness," there is no other name under heaven given among men whereby we must be saved, than that of Jesus. Let us be faithful then in dependence on His Spirit in preaching *Him, crucified*, raised, living, glorified, coming again—"the power of God unto salvation" (Rom i. 16).

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.

Morocco.

DOORS OF ENTRANCE AT DAR-AL-BAIDA.

BY MR. J. EDWARDS.

Monday, February 4th.—Interesting time with patients at dispensary this morning. One case was the result of two women fighting together, one biting the other. The bite has resulted in diseased bone all round the festering wound, with great pain.

Visited the village some two miles away this afternoon. I was asked into an empty hut, where a crowd of men, women, and children came about me. I drank tea here and had a long talk with those present, relating the story of the Prodigal Son, in vulgar Arabic, after which explained its significance. They all received this silently, and as if much impressed. One of those present, being a public teacher of the Koran, by a very subtle and ingenious little story turned to ridicule a part of St. John's Gospel, which I afterwards read to them, and in as polite language as possible we had a smart half-hour's conflict of words. It would fill sheets to relate all that took place, but at last I told him plainly that the words of the book would stand to judge him on the last day. The people who cannot read receive our words gladly, there seeming to be an answering spirit within when they hear God's word, telling them that it is true. Thank God for the number who heard about Christ and His work for lost men to-day. Arrived home at sunset.

5th.—This has been a pouring wet day, with now and again glimpses of the sun. No dispensary work to-day. Between the storms of rain and wind several came to see us, some for one thing and some for another. I notice that every day brings its opportunities for doing good, and to-day was no exception.

This afternoon came a young Moorish taleb (student), well-read and intelligent for his age, which, I should say, would be about twenty summers. He has already accomplished the pilgrimage to Mecca. He is well off, and has plenty of time on his hands: He is quiet in manner, and open to receive one's words. He reads regularly with our two Syrian friends, who are Christians, and under their influence has been brought far on the way to Christianity, so much so that his family in the town are beginning to suspect his orthodoxy. This work has been going on silently and imperceptibly for months. He was once a bigot, but now open to receive the truth, and is willing to judge, weigh, and balance it. Surely this is cause for thanksgiving.

6th.—Torrents of rain all day. Walls of bedroom streaming with water. Wind very boisterous. The objectionable Foki of the day before yesterday, with a friend of his, paid me a visit this afternoon in the midst of a drenching rain. Entertained him with tea, and before leaving he accepted a complete New Testament. This is God's work, not mine, for I felt very disappointed about this man. The Lord must have wrought upon his conscience.

20th.—There was a fair number of people at the dispensary to-day, and a most encouraging spirit of enquiry. I was able to show them how fruitless were the works of the flesh: that no salvation was possible without our Lord Christ. All present admitted the truth of my contention, and that the pilgrimage to Mecca left men, more often than not, worse breakers of God's laws than before they set out. The Moors have a saying which runs something like this—"Shun a man who has made the pilgrimage once, live not in the same street with one who has performed it twice, and reside not in the same country with him who has visited the Caaba thrice."

After my address, many questions were put to me on the most prominent points, mostly on the subject of manslaughter and murder—for lying, stealing, deceit, and adultery are such trifles that they entertain no thought of harm befalling them on the score of such offences. The standard of morality is desperately low here.

The justice of Christ's death, in our place, was denied by an intelligent Moorish woman the other day, whilst I was explaining to her the atoning work of our Lord on earth. I had said, "You see, it was this way, I was worthy of eternal death by reason of my sin. Christ, the sinless one, out of a willing heart and in love, came down from God and paid my ransom by His death on the Cross; and, on account of that sacrifice, the moment I accept that stupendous work by faith my name is written in the Book of Life." She at once said, "That is not just of God to punish an innocent one for the guilty. If I have sinned I must suffer for my sin." I explained the matter to her, but it gave me another thought to ponder over, when I heard such words from a Moorish woman, who is supposed to be too ignorant to think for herself.

I believe many of these people think more about the Lord Jesus Christ than thousands at home, and this is one of their thoughts concerning Him—viz., He was too good to undergo such ignominy and cruelty for us vile creatures. Poor things, they have yet to learn God's heart of love and compassion. If once they realise His love, they will better understand the great mystery of God in Christ reconciling the world unto Himself.

All the people accepted Gospels at the close except one, a wild-looking fellow from Nithakarah. Even the women present asked me for books to give to their children attending the schools. The Word shall run and be glorified.

I am beginning to observe that one's manner has a great deal to do with the way these people receive our words. A cold, condescending manner will blight the word of Life ere it has escaped the lips. Touch the right chord of their hearts; make yourself free and easy with them; let them feel that you are one with them. Let heart speak to heart, and one will soon find response from the most ignorant and taciturn. Praise God! it is not impossible for Him to save Mohammedans. True, there are many difficulties in the way. How can they be saved without preachers? and how can we preach except we have a good grip of their language? This is a most important point, for through the foolishness of preaching will the Moors be saved. For instance, see what a power the story-teller—the retailer of lying wonders about some noted saint—has over the crowded rings, to be seen in every *sūk* throughout Morocco! Yes, Satan has copied the divine plan of reaching men's minds and hearts. Let us not be less earnest than he.

21st.—Some days ago about fifty horsemen passed through Casablanca on their way to Fez, bearing forty salted heads of the revolted tribesmen around Morocco City. This being noised abroad has had a quieting effect upon the troublesome people around us.

23rd.—Several women came to see Mrs. Edwards to-day. One of them brought about a pint of new milk in a dirty iron pot, as a present for baby, I suppose; but baby was quietly sleeping, totally unconscious of dirty Arab woman or milk, whilst his mother was perforce resting upstairs, according to doctor's orders. Thus the task of entertaining some half-dozen dirty and inquisitive Arab women fell to my lot. They had evidently come to take stock, and would not be satisfied until I had shown them the inside of downstairs rooms, a thing, you must know, which is, according to Moorish etiquette, very improper for a gentleman to do. But then, you see, I'm a missionary, and, as such, have to catch whatever fish may come into my net. I sang and played to them, which they appeared

thoroughly to enjoy. After this entertained three men with black tea and sugar. Also earlier in the day I had had a nice talk with a man from the Tadla district, who had been recommended to visit Eshcol by a friend of his, whom he had met there, and to whom I had given a Gospel when in the south, which, praise God, the man is reading for himself. So that the day was full of busy activity.

26th.—Nothing striking to relate except that Hassan and El Tazeed are not keeping the Fast. Mohammed has not been strong enough to break away from the old custom. There is evidently more grace needed to effect a perfect deliverance.

Millions of locusts during the last few days have made their appearance. Judy, our dog, and the cats are thriving on them. I trust they may move on before laying their eggs, if not the vineyards will suffer terribly. The atmosphere is most depressing. Heavy rains and thunder towards evening, which lasted nearly all night.

March 1st.—No patients this morning; roads and streets knee-deep in mud. Clouds of locusts passing over the town and neighbouring gardens. Eshcol has escaped as by a miracle; not one to be seen on the premises, whilst a quarter of a mile away the ground is thickly covered with the ravenous creatures. Heavy rain fell again this afternoon and to-night is cold for us, so that we trust most of our unwelcome neighbours will lie dead by the morning. Millions were blown into the sea. What an awful scourge these locusts are!

THE HOSPITAL WARDS.

NOTES OF SOME OF THE IN-PATIENTS.

BY DR. C. L. TERRY (TANGIER).

BARNET Y.W.C.A. BED.

THE first of the nine occupants of this bed, at the beginning of May, 1893, was the old friend, the poor diseased donkey-boy, spoken of before in other beds, Abd-el-Kareem. Until at last the disease kills him, he will probably have to come to the Hospital every six months or so for treatment. He has a good memory, and knows the Gospel well. One day, when an address was being given on Philip and the baptism of the Eunuch, this boy astonished the speaker by his clear knowledge of what baptism was and means, and he voluntarily explained it to the others.

Another patient was a nice-looking, clean, well-dressed youth, who had fallen off a donkey and hurt his side seriously. He was connected with a rich Moor who married a European wife, and was in the employment of this wife. He did not give any sign that he was interested in the Gospel, but he was grateful for the treatment given him, and doubtless heard more than he liked to admit. The fear of one another is the greatest—at least one of the greatest—outward hindrance to the accepting the Gospel of Jesus amongst the Mohammedans.

The patient following this, was of a very different stamp. He was a huge man; dirty, gaunt, and grisley. He came from Al Kasar, a city two days' journey off, where he worked for a butcher. He was in great pain, and could not speak plainly, for a dreadful disease had eaten away the roof of his mouth, until there was a great gap going up towards the nose, through the thickness of the upper jaw. He improved wonderfully under treatment, and was able to talk more intelligibly, and was free from pain, and able to listen. Day by day his interest increased, and he seemed to take in something of the message of salvation. This man, when he went home, was put into prison—not that he was necessarily guilty in any way, for often the most innocent are put into prison without any charge

against them—and there his illness once more broke out, and he returned for a second course of treatment. Though sorry that folks should be ill, or not thoroughly cured, we are always glad to see patients a second time, for often they listen so much more interestedly during their second visit.

Another patient in this bed, was a poor woman named Zohara—*i.e.*, the shining, beautiful one. She was such a superior woman; so clean, and grateful and respectable in every way. She had been long ill with bad disease in a collar bone, and large abscesses on her side. But, though ill, she listened eagerly and attentively and gratefully. Before she went away, uncured, she seemed as though she were very nearly "in the Kingdom." Would that we could say she was really in, for she died a few days after she left. Her husband was also a patient, and had an operation for cataract performed, and their little boy and girl were also with us for a time. The old man will come in again, probably, for his other eye to be cut, and we trust that the children too, may be, from time to time, under influence and teaching. If the poor mother could see her children now, what would she not give to be able to come and tell them of the realities of eternity, and the hollowness of the religion of the False Prophet. God help us to warn all we can. Will supporters of this bed pray for the little ones?

AMONG MOORISH WOMEN AND CHILDREN.

BY MISS JAY.

March 1st.—Large school; children good and happy. I greatly need more material, print, calico, etc., for their sewing class. Although I brought back a large supply when I returned from England, kindly given me by dear friends there, yet all is gone now, and I have to buy it here as I need it, at great expense. Several Moorish mothers came in this morning to see the school; they hinder the work, as they always have so much to say, yet I am glad to have them come to see all that is going on, and always give them a warm welcome.

At one o'clock the women began to come to their class, and at two we commenced (as I had promised them it should be earlier in Ramadan). Spoke to them of the flood and the ark, and then of Christ as our ark. They were very silent, and that means much with a room full of Moorish women. Feeling some hearts were touched, I invited any who wished to hear more of Jesus to come to me on Sunday afternoon; there would be no tea, no sewing, nothing at all except to hear of Christ and His salvation.

Sunday, 3rd.—Twelve of the women came this afternoon to hear more of Jesus. Miss Vining kindly came to speak to them, and we had a very happy afternoon; they seemed anxious to understand the truth as she was to explain it to them.

Saturday, 9th.—Have had a very busy week, with many visitors. On Tuesday a man passing the gate, stopped to ask why so many children were going in; I went out to explain things to him and found him an intelligent taleb from Oran. He had never seen the New Testament, and was delighted when I brought one to him and told him he might keep it. He commenced it at once, and read nearly all the fifth of Matthew, and went away still reading his book.

Two of the women called on Thursday, to ask if they might bring friends to the class to hear about Jesus, and on Friday there were forty women here. They began coming soon after ten, and one reproached me for not at once beginning to teach them of Jesus; she said she had paid a girl to take care of her children so that she might be free to listen, and had come for the whole day. As, however, I had the children here, I could not of course speak to the women until they had left. Miss

Vining again came down to help me, and spoke beautifully to a most attentive audience. At the close, I again invited any who wished to come on Sunday and hear more.

Sunday, 10th.—One of the worst storms ever known in Tangier—thunder, lightning, hail, torrents of rain, and a perfect hurricane of wind. Great damage was done at the port and in other parts of the town. Almost all the small boats were wrecked. The Spanish frigate *Reina Regenta*, which left Tangier on the 9th after landing the Moorish Minister, was lost in this storm, with all on board. I hardly thought any women would come in such a storm, but *fourteen* came; some from long distances, and all drenched through. The soaked haiks had to be left in the hall, and even their other clothing was very wet. While the storm raged without, we had two happy hours speaking of Him “who loved us and gave Himself for us.”

Description of Illustrations.

MONS. E. CUENDET.

ON our front page we have given a portrait of our esteemed brother M. Cuendet, of Algiers, who has been labouring amongst the Kabyles of Eastern Algeria since September, 1884. Since removing to Algiers, at the close of 1892, he has been much occupied with translation work, and in this department has done splendid service. The Gospels of Matthew, Mark, and Luke have been printed through the kindness of the British and Foreign Bible Society, and are now in circulation. The Gospel of John was previously in print. In his work he has been assisted by Mr. Hocart, of the French Wesleyan Mission.

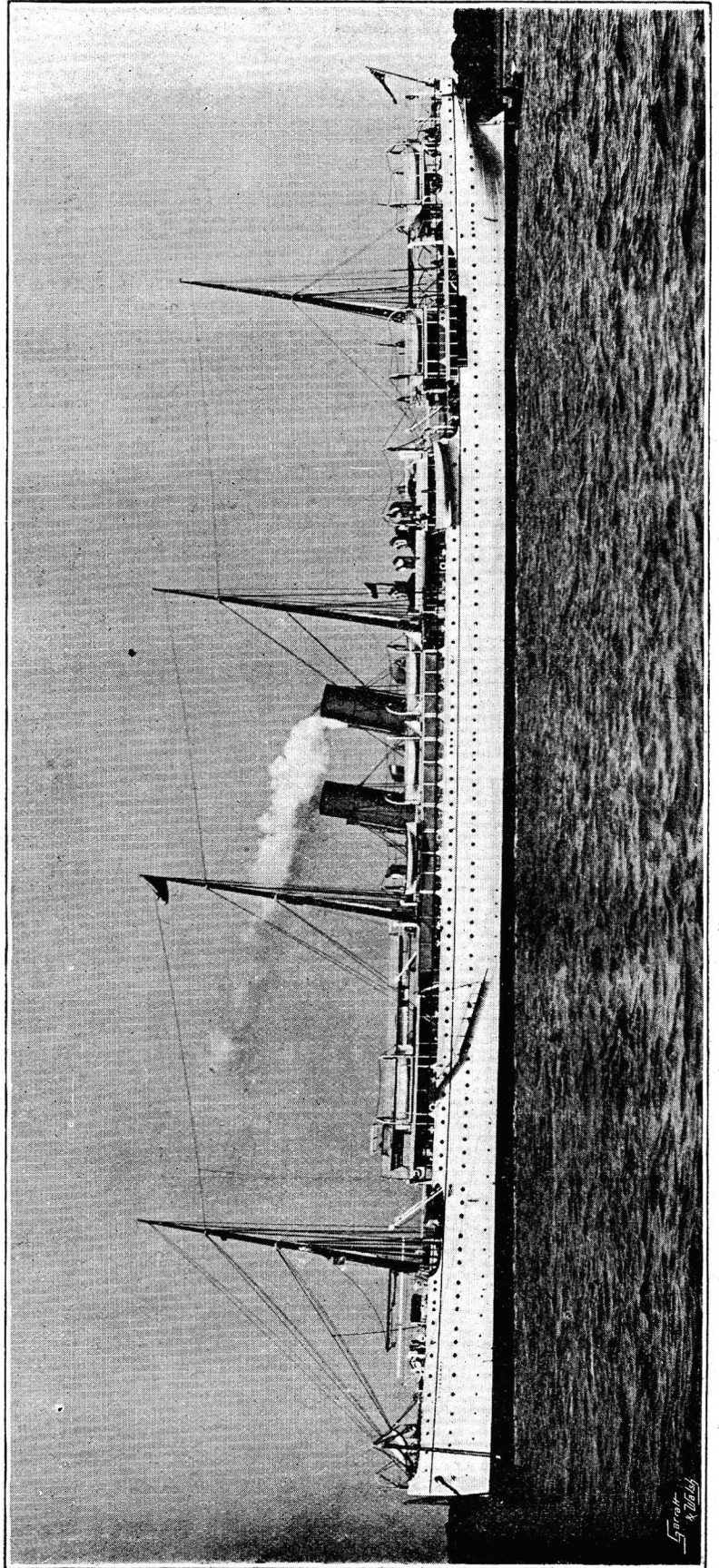
M. Cuendet is now engaged upon the Epistle to the Romans. Our brother is not strong, and would be thankful to be upheld by the prayers of the Lord's people.

THE PENINSULAR AND ORIENTAL STEAMSHIP COMPANY'S NEW MAIL STEAMER *CALEDONIA*.

As so many of our fellow-workers travel to and fro to their respective fields of labour by the well-known P. and O. Co.'s steamships, we thought an illustration of the last addition to their fleet would be interesting to our readers. The Company now possess forty-nine of these fine vessels, while several more are in process of building.

The *Caledonia* was built by Messrs. Caird and Co., of Greenock. She is 480 ft. in length, 54 ft. in breadth, and 37 ft. 9 in. in depth, and, notwithstanding her great size (7,550 tons), her lines give her a well-proportioned and graceful appearance. Every improvement has been introduced for the comfort of the 490 passengers which she accommodates. Her engines indicate 11,000 horsepower, and at the official trial trip on the Clyde she steamed nineteen knots—or twenty-two mile per hour. It is expected she will take the London mails—*via* the Suez Canal—to Bombay in eleven or twelve days.

It is interesting to note that this vessel is nearly fifteen times greater in tonnage than the *Iberia*, which was the first steamer of this line to carry the mails to India in 1837.



THE PENINSULAR AND ORIENTAL COMPANY'S ROYAL MAIL STEAMSHIP *CALEDONIA*.

Garrett & Co. Ltd.

Algeria.

WORK AMONGST THE LITTLE ONES AT DJEMAA SAHRIDJ.

BY MISS A. WELCH.

April, 1895.—The winter is fast passing away, and I feel you will be interested to hear a little of the Master's work in this special corner of His vineyard.

We have very much to be thankful for, very much to cheer us on, but great things still to be desired—"there remaineth yet *very* much land to be possessed." Our work among the little girls has been steadily increasing; we have now some twenty-five or thirty under our influence. They attend their classes twice a week very regularly, the average attendance being twenty. Miss E. Smith has taught the elder ones, who are now fairly grounded in early Old Testament history and the life and works of Christ. The little ones fall to my share, they have learnt some verses and hymns by heart, and will join the elder girls when a little prepared for deeper teaching.

To-morrow, two girls, of whom we have great hope, are coming to stay with us; we feel, if they are with us continually, we may have a better opportunity of drawing them to the Saviour. This work needs much grace and patience; and for it we need your sympathy and prayers. Our boys' class from a distant village has also been encouraging. All through the rainy season, when for any but bare feet the mountain paths were impassable, the children came Sunday after Sunday to us; these lads are also being taught after the same method as the girls. I wish I could write of some who have professed a desire to accept the offer of salvation, but not yet. We are ploughing, ever ploughing; the work is wearisome, and our hearts sometimes almost fail us; but we fall back ever and again on His promise: "My Word shall *not* return unto Me void," and seek to faithfully scatter that Word.

Then in the villages, *Efk. üd doua!* (Give me medicine) meets us on every hand, and for our simple remedies and knowledge of nursing there is an ever-ready demand.

We are thankful for any means that give an entrance into the homes of these poor ignorant women, and I think I never enter these villages without offering an unspoken prayer to God, "Oh, let Thy Light and Thy Truth reach them, and make the way that more of Thy servants may come."

Monday.—The children are with us, and with perfect faith in their teachers they slept peacefully through the night on a mat on the floor in our bedroom, the first time either girl had ever slept, save in her own hut, and with her own people. We have great hope Yeamina has taken our Saviour for her own; it was so good to hear her very quietly say last night: "I love Him; I believe He is my Saviour truly; I believe it *not* with my mouth alone, but in my heart." When spoken to alone, she gave as her reason for not believing in Mohammed the fact that "his followers still lie, still thieve, and still sin," so she added, "As he cannot save us from our sins here, I don't think he can save us from hell."

Pray for our little Yeamina. She has just said good-bye to us with tears in her eyes—gone to spend her days in minding the sheep. But we believe that the little shepherdess recognizes that the Good Shepherd is watching over her with greater care than she over her flock, and will not let her be missing in that day when He makes up His "special treasure." Pray for us, too, that our lives lived before these people may prove that *our* Saviour is able to keep *His* children from sin.

MR. AND MRS. LOCHHEAD IN CONSTANTINE.

EXTRACTS FROM THEIR JOURNALS.

March 14th, 1895.—Had an interesting conversation with an intelligent old Arab to-day. We spoke for a long time together, and I left a copy of Luke's Gospel with him, which he seemed very pleased to have. I promised him a New Testament.

15th.—To-day called at the shop of my old Arab friend whom I met yesterday, and gave him the promised New Testament. There were three other better-class Arabs with him. He had evidently been telling them what I had said the previous day, and they asked me where I lived, as they all wished to come and see me. I gladly gave them my address, and arranged at what time they would come. They said Sunday evening first—*i.e.*, the day after to-morrow.

18th.—Last night, at nine o'clock, the four Arabs arrived. They came evidently with the intention of plying us with questions. One of them, who was the chief spokesman, had a book in Arabic, which he said had been partly written by a "Christian" who had turned Moslem, and partly by a Jew who had also embraced the Moslem faith. These individuals cite passages from the Old and New Testaments which they try to make out refer to the coming of Mohammed. They also quote passages which they think contradict some of the beliefs held by Christians. We answered all the questions asked by the Arabs, and had such a splendid opportunity of making known *the* truth of God to them. The conversation continued from nine o'clock until half-past twelve.

19th.—Three of the Arabs who came on Sunday evening, and with whom we had the long discussion, came back last night and remained with us until midnight. They had further questions which they wished us to answer, and we really felt that God helped us specially in this. It afforded us also another opportunity of making known Christ to them, and of urging them to avail themselves of the great salvation.

One of the number—a very proud man—seemed to feel that he had got the worst of the conversation, and as a last resource he asked me to do some miracle, such as to put my hand in the fire to see whether it would burn or not. I endeavoured to explain that these were not the kind of miracles that God generally does by His servants now; but that He does far more wonderful things than that. I then told him how that God sends us with this divine message of salvation, and that, through simply making known this, He changes proud Moslems into humble followers of Christ. We mentioned to him the case of Sidi Ahmed at Tunis (about whom, however, he had previously heard), and assured him that shortly he would see many more in North Africa leaving their old faith and following the Lord Jesus, and, we added, "You may be among the number." We parted on good terms, and I gave them a copy of "The Balance of Truth" to read, which they promised to do. We felt so thankful to God for having sent these men, as we had such good opportunities of explaining the way of salvation.

April 5th.—In visiting to-day, spent a considerable time in a café, the master of which is a Hadj. I had spoken to him some time ago, but he seemed very disinclined to converse at all on religious subjects. To-day, however, he was quite changed. Of his own accord he began to tell me some of the Mohammedan beliefs about the Lord Jesus. After he had finished, I asked to be allowed to tell what we believe. I then endeavoured to preach unto him Jesus. About a dozen other Arabs were sitting in the café beside us, and I took care to speak loud, so that all might hear. Very few objections were

made, and I believe that most, if not all, heard the simple story for the first time. We bless God with all our hearts for giving us opportunities of making known His truth, and feel confident that He will give times of blessing. Every worker, I think, feels how much reason we have to pray that the people may learn what it is to have a "sense of sin."

HINDRANCES TO WORK AT MOSTAGANEM.

FROM THE JOURNAL OF MR. A. V. LILEY.

Monday, Feb. 18th.—I rode some eight miles out into the country, on my bicycle, to visit a camp. The Kaid of the camp I have known for some time, and have often had long conversations with him, but he stoutly withstands the truth. This afternoon, I found him suffering much from fever, etc. I gave him some medicine, for which he was very glad, and took the opportunity of again speaking to him about his soul, but alas! with the same apparent result. On the road, I was enabled to speak with a group of Arabs on their way back to their tents. One of them could read, and accepted a New Testament.

20th.—Went by request to see the "commissaire" this morning, who informed me that when I have the Sunday class for the children I must form a "bureau"—i.e., three men to be present who will be responsible for order. This is necessary to gather some fifty or sixty children together to teach them the Gospel!!!

22nd.—Had a nice time in visiting among the Jews this afternoon, and gave away five New Testaments in Hebrew. I much like talking to the Jews here, but alas! they are very ignorant of their religion, and are moreover so full of fables which they learn from the rabbis.

Sunday, 24th.—The cannon boomed at sunset to-day, informing the people that Ramadan commences from this evening. Alas! poor people, they are going to afflict their bodies for a month by fasting, expecting that that will expiate their sins, give them peace of soul, and purity of heart. Oh, that the Holy Spirit would work in the hearts of these people and show them their sinfulness. Little work can be done among the Arabs for the next month. The feasting at night and fasting during the day make them too tired to listen to the Gospel.

27th.—I had an Arab visitor from the Chiliff this morning. I had met him some days previously, on his way to his tent, while I was out on my bicycle. A New Testament had been given him, and this morning he came wanting to know more of our religion. For upwards of an hour he was a most interested listener. I spoke of the uselessness of fasting while one remained steeped in sin, and fasted with such pride. "God looks for purity at heart," I said, "and this can only be obtained through the blood of Jesus Christ." The old man readily acknowledged the hypocrisy of the Arabs, saying how they would lie, steal, cheat, and all under the guise of religion. May the Holy Spirit work in the heart of this man, and show him his need of being born again. In the afternoon visited at the Marine.

Thursday, 28th.—This afternoon rode to Mazagan, on my bicycle. Visited several houses, and gave a New Testament to the "imam." I left him reading it on the steps of the mosque. Whatever may be our future with regard to our residence in this country, we can rejoice in the fact that the Word of God has been placed in the hands of the people, and the great day when all secrets will be revealed will show the result of this work.

Sunday, March 3rd.—Had the shed crowded with Spanish children this afternoon. Two Jews came and stood at the door listening for some time. I knew they had come to spy us out. In the evening, a good number of the older people

came to the meeting, at which Mon. Gomez spoke very solemnly. It appears the two Jews again came and stood listening at the door.

Monday 4th.—As anticipated, after seeing the two Jews at the meetings yesterday, was called to see the "commissaire de police" this morning. He said I had not formed the "bureau" at the meeting yesterday evening. I said the bureau had been formed, two of us were sitting at the table, and the third man was at the door to keep order. The "commissaire," seeing he had been misinformed, then said the meeting was illegal, as the names of the three men who formed the "bureau" had not been previously given in at his office. He sent for the poor man to whom the shed belongs, in which we hold the meetings, and so frightened him by threats that it would be unwise to continue the meetings. The authorities are evidently determined that these meetings shall not be held; hoping thus, no doubt, to silence the local press.

Saturday 9th.—Rode through the "Vallée des Jardins," on my bicycle; stopped at one café, where I found some Arabs gambling. I asked them how they could reconcile gambling and fasting. "Having nothing to do, we must amuse ourselves," said they. At that moment, an Arab came in in great anger, saying another Arab had allowed his sheep to stray into his vines, and they had eaten all the young shoots. When he went to complain to the owner of the sheep, he insulted him. "Is that Arab fasting?" I asked? "Of course he is," replied the other. This led me to explain how God looked for a practical religion, and not theory. That the heart needed cleansing by the blood of Jesus Christ. The Arabs listened very attentively and the café-keeper accepted a New Testament. Called at a farm where the family were formerly Romanists. I had a nice talk with the mother, who is evidently a sincere Christian; she was converted through reading the Scriptures.

Sunday 17th.—Visited at the Marine and was very much encouraged to find the great desire that exists among the people to know the truth. I could name three different women who, having heard the Gospel, are now reading the Scriptures to their neighbours during their spare time. One of the women reads both French and Spanish very well, so I have provided her with a New Testament in each of these languages.

Wednesday 20th.—During the cold weather, I find a bicycle far more convenient and less costly than a horse, for visiting the villages and meeting the Arabs on the road. One inconvenience is that one cannot reach the camps on the mountains. On the way, to-day, I was enabled to spend some time with a group of Arabs who were on the side of the road, trying to pass the time as best they could. They were only too glad to converse with a stranger. After speaking to them about the fast, I tried to show them the uselessness of afflicting the body while there was no repentance for sin in the heart. Men fasted, but did not hold sin in abhorrence. What works, prayers, fastings, etc., could not do, the blood of Jesus Christ had done. The Arabs then tried to excuse themselves. "Doubtless, it is all true what you say, as you have studied God's book, but we are ignorant, and do what we have been taught by our parents, and follow what the talibs say." Yes, that is it, the old story; blind leaders of the blind.

Sunday 24th.—While visiting at the Marine, a Spanish woman spoke of the interest manifested by her husband in reading the Bible. Going into the bedroom, she brought out the open Bible with her husband's spectacles lying on it. "There, see," said she, "he has been reading the Bible, and has only just gone out." Though we are unable for the present to have public meetings at the Marine, the Word of God "is not bound," and surely this must bring forth fruit.

Tunis.

JOTTINGS FROM TUNIS.

BY MISS N. BAGSTER.

April 17th, 1895.—This week we have been able to re-open the Medical Mission, as Dr. Leach has returned to Tunis. For the two or three weeks it was closed there were continual rings at our bell, Arabs coming to enquire when the Doctor was coming back. When at last we were able to say that the Doctor was here, and the Medical Mission would commence on Tuesday, we were very glad, for it is so sad to have to send poor sufferers away, unable to do anything for them. The first day we thought a few would come, but as it was not generally known, we should not have been very surprised if the numbers had been small. However, before six o'clock we heard women's voices, and by 6.30, when we came down to breakfast, there were twenty-two women waiting.

To-day was "men's day," and at 5 o'clock we were obliged to open the door, as the men knocked so continuously, we were afraid of annoying neighbours. While upstairs this morning studying, I heard one of the men singing in the court, and after a little I became aware that he was trying to sing the hymn that had been sung at the little address given before the doctor sees anyone. The Arabs are very unmusical, and it was hard to recognise the tune as a whole, but one line he seemed to know, and over and over again he sang the words in Arabic—"He redeemed me." The next line he was not quite sure of, so he called our boy, Amur, and asked him about it. Ultimately the poor man went away, knowing two short lines of a hymn: "He redeemed me With His precious blood." How it led us to pray that the words may cause him to think, and that he might really be able to sing them from his heart; the tune not being quite right would not matter. This man is very intelligent, but interrupts terribly; he will not listen quietly to what is said.

I often think how our English people would laugh at the singing out here. At a women's meeting Mrs. Michell has at her house, we sing a verse of a hymn over and over again, and little by little the women join in, but it sounds so dreadful, just a dismal wail, which they carry on long after we have finished. The women learn texts too, and after going over them very carefully for many weeks, Mrs. Michell was rewarded by hearing one or two say some of them without a mistake. Since this class opened about six months ago, five texts have been learned—quite a feat for the poor women. You will see by this we require much patience and perseverance. It is no use expecting the people to learn quickly; they cannot do it (the women especially).

I do not often go visiting alone, but when I do the conversation is very one-sided. The women cannot understand why I do not speak Arabic, and try to console me by telling me "it is very easy." At one house they told me to come again soon, and come early and stay the whole day, and they would teach me Arabic. If it could be learned in such an easy way, how gladly I would go! Still, I like to go to the houses and learn what I can. The people are very good in telling you what things are called, and stare in amazement when one proceeds to write anything down. Anyone who can read and write a little Arabic, and cannot talk, is a curiosity. All the women crowd round to look, take the book and the pencil, and think it still more odd that you cannot speak.

Still continue to pray for us that we may be helped in our work here, and although we cannot yet tell of large numbers converted that we may not get discouraged. We long for the time when the people shall really thirst to know the truth. Oh!

that the Lord would put forth His Power, that this year we may see others brought to know their need of a Saviour; yea, and to be able to sing from the heart:

"He redeemed me
With His precious blood."

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Mr. HARDING (Tripoli).

THE Medical Work goes on as usual; numbers naturally decreased during Ramadan, but now we have quite as many as we can manage. I have been doing little but what arises out of the Medical Work, which has seemed to keep me fairly well occupied.

Shoush (who professed conversion three or four years since) goes on steadily. I did not see much of him during Ramadan, but he has been here several times since, and shows a healthy desire for instruction. He is very dull and ignorant, but when he really gets hold of an idea, he holds it with corresponding tenacity. He had never rightly apprehended the doctrine of the Trinity till a few days ago, when the light suddenly broke in on his mind, and he was so overwhelmed with the discovery that he would hear nothing else. I had been patiently talking to him about it for years, and he had learnt all about it in a vague way, but evidently he never till now apprehended it.

The greatest difficulty with a man like Shoush, however, is not for me to make him understand my thought, but for him to express his thoughts to me. It is a strange thing that, with the most wonderful language in the world at their disposal, the natives here should have so little command of it, numbers of them can scarcely describe the pain they *feel*, still less express a thought in their minds. Shoush is an Imaum, and among his own people passes for learned; yet I, a foreigner and no great scholar in Arabic, have far greater command of language than he. I think the grace of God is opening his heart; I am doing my best to lead him to broader views as to his fellow-men, and he seems to have a real desire for their salvation.

Just now he is in a poor way as regards his temporal needs. He is dependent on what his land produces, and that again depends upon his own labour, and he is getting on in years; last year he gained nothing, this year he lost not only his profit, but all his capital, so he is indeed badly off.

From Miss A. HAMMON (Tlemcen).

At last Ramadan is over, and we are heartily glad, for although we have had no share in the fast, there seems to have been something oppressive in the very atmosphere. The Arabs have worn an apathetic expression, and visiting has been difficult, as the women, having been engaged in cooking a great part of the night, are tired and listless, and though always polite, show plainly that they do not care to be disturbed by visitors.

Happily, the children's classes have been well attended all through the month, so many coming to the girl's class on Tuesday that we have all three been kept quite busy in superintending the work, etc. These girls all have such bright faces and are really intelligent, one cannot help loving them. Of course, my conversations with them so far are limited, but we manage to understand each other, and as the latest arrival from England I am an object of great interest. Since the fête began we have been perfectly inundated with plates of cakes brought by these girls, which are very sweet, but far too oily to be really enjoyable.

It was a pretty sight, on Friday last, as the natives, in bright holiday costume, wended their way to the tomb of their favourite saint, Sidi Bou Medine, situated about a mile from

the town. Each sect, with banners of brilliant hues, marched in procession, singing Arab songs to most unmusical accompaniments. The great mosque was crowded to overflowing, and as one watched the thousands of worshippers in their graceful robes, bowing and prostrating themselves in unison, it was easy to understand that European visitors are often most favourably impressed with the Mohammedan worship. But those who look below the surface soon find the rottenness and corruption of Islamism.

We had not long to wait before seeing a much sadder sight. In the rear of the procession came a company of "Assouas," men professedly given over to the power of Satan. They moved in circles with clasped hands, crying "Ullah! Ullah!" swaying and contorting themselves at each mention of the name of God. Their leader, generally known as "the camel," was a man of most repulsive appearance, wearing round his neck rosaries of snail-shells. He darted in and out of the circles uttering horrible shrieks, repeatedly throwing himself on the ground and rolling in the dust, while another would stand on him, thinking to turn out his own spirit, and thus make room for the demon. The well-educated Arabs allow that such things ought not to be, but among all classes there prevails *perfect satisfaction with themselves*. Like our fellow-missionaries at other stations, we feel our great need of united prayer for an outpouring of the Holy Spirit to bring *conviction of sin* to the hearts of the people, and show them their need of a Saviour.

From Mr. W. REID (Tripoli).

Mar. 6th—About twelve patients to-day. They paid good attention to the reading and address of Mr. Harding. A Jerban gave specially good attention during the address, and afterwards I had a little talk with him, as also with a number of others, especially two who came in rather late.

9th.—About eighteen patients to-day. Enjoyed Mr. Harding's address very much indeed, and I trust it went home to some hearts. Had brief talks with some men afterwards, but had not much encouragement among them. One old man, who has been pretty often lately, seemed to give earnest heed to the message.

23rd—About a dozen patients to-day. Had a good time speaking to them. Mr. Harding had taken the "Parable of the Prodigal Son," and after his address I sought to enforce its lessons practically. A Negro appeared much interested and somewhat impressed as I told him personally of the way back to God. I feel increasingly the utter helplessness of ourselves to impress these people and lead them to repentance. May the Holy Spirit use our efforts.

From Miss E. K. LOCHHEAD (Constantine).

To-day we paid a visit to a poor Arab who lives several miles out in the country. He has been coming to our house to have his foot dressed for fully two months. We praise God that the means used has been blessed and now the sore is almost healed. The *gratitude* of this dear man is really touching. Feeling a special interest in him, we arranged to go and see his family. Not knowing exactly where he lived, our friend met us on the road and escorted us to his *house*, or rather, I should say, a poor tumble-down tent. The roof was of such a material that the rain would have rather free access.

Arrived at this strange little dwelling, we received such a warm welcome from the wife and family that we soon forgot our surroundings. I think the friends at home would have been amused could they have taken a peep at us—squatting on the floor, a *huge* dish of "cous-cous" before us, and each with a wooden spoon partaking of this native food. Our host ate with us while the others all *stared*.

After we had finished our repast my brother told them "The Old, Old Story," and certainly he had a most attentive little

audience (several women had come in from the adjoining tents). To some it must have been the *first* time they ever heard of a Saviour who could save from the penalty and power of sin, and they really listened *well*. They also seemed greatly to enjoy the hymns we sang. Afterwards Mrs. Lochhead and I had a talk with the women alone. We told them how happy we were on account of what Jesus had done for us, that we had the pardon of our sins and were sure of going to heaven. To this the poor women only replied, "We can see heaven in your faces." Would to God our faces did always reflect something of the image of our Saviour, that those dear people might be drawn to Him.

When we came away I felt an intense yearning fill my heart that from some of those little "hovels" on that hillside some jewels might be won for the Saviour's crown. And why not? With God nothing shall be impossible. "According to your faith be it unto you."

MISUNDERSTANDINGS.

"My judgment is just."—CHRIST.

"We know in part."—PAUL.

PERHAPS, if there is anything of which a man is likely to be proud, it is his power of judgment; yet of all things it is this that he is most liable to mistake. At best, it can only be approximately correct. Actions are always likely to be misconstrued, since the underlying motive may be altogether unknown to the observer.

Much of the trouble existing among men lies in the misconception of motives. It is so natural to judge a certain course of action from one's own standpoint, and this becomes a fruitful source of misunderstanding. Human nature *seems* much the same, and the kinship of the race is sufficiently marked, yet there is really as wide a diversity in characteristics as in features. Consequently, no one can absolutely gauge the mind of another by his own, nor measure their lives by any rule he has set up.

"How shall we measure another,
We who can never know
From the juttings above the surface
The depth of the vein below?"

The apparently deliberate act of wrong-doing *may* have been performed with quite a different purpose in view. The seeming neglect *may* have behind it the tenderest sympathy when understood. The repellent demeanour may be only the involuntary mask of a nervous or sensitive spirit, instead of the proud manifestation of self-sufficiency. So many hearts are grieving because they have lost faith in those whom they trusted, when the entire trouble is probably based on misunderstanding of motive. It is not to be expected that we shall all see "eye to eye" until that time when the light of eternity will show everything in its true colour.

"Let brotherly love continue."

A CHRISTIAN preacher in India, having lately discovered a cobra nearly paralyzed by a flood in which it had been caught, asked leave to kill it, but the people would not consent. The *Bombay Guardian* suggests that the cobra will do well to guard itself against possible dangers in the future from intrusive Christians by taking out a government licence to poison people. In that case the interests of the revenue will secure it not only against being attacked, but even against being spoken of disparagingly.

BACK NUMBERS.—We are thankful to our friends for sending us copies of NORTH AFRICA for January, 1892. We still need one or two more, however, if our friends can oblige us.

For the Young.

"Come, for all things are now ready."

DEAR CHILDREN,—No doubt these words are quite familiar to you all. You have certainly heard them many a time, and you know that they occur in the parable of the great supper. You know that this was the message the servants had to take to "them that were bidden." And is it not still the message that our Lord wants to be carried to all mankind? Let us see if we might not, by a little allegorical story, make clear to ourselves that anyone who has been washed in the blood of the Lamb is called, and has the privilege thus to serve our loving Saviour.

A bright summer day, a poorly dressed little girl was sitting alone by the wayside. Suddenly a group of happy children came along the road. They were all dressed in garments white and pure, and as they went on their way they were joyously talking one to another about something that seemed to interest them greatly. And what was the subject of their conversation? It seemed to be about a great and mighty King, who was going to give a great feast. These children, having been invited, were rejoicing in the fact that some day before long they would be summoned to the Royal Palace. A young girl of the company having noticed the desolate child by the wayside, was moved with compassion as she observed her weary looks. She therefore stopped to speak to her saying, "Dear friend, why are you sitting here so alone? Would you not like to come with us? We are on our way to our beloved King, who is going to give a great feast for all His people. I know He would be glad to see you too, because he has made a proclamation all over the country that 'Whosoever will, may come.'"

Great was the surprise of the child as she heard this, and she could hardly believe it to be true. However, as her interest was greatly awakened, she asked, "Would He really receive even me? But how could I appear before Him in my rags, and I have no means to provide nice white garments like yours?"

"Don't let this trouble you," answered her friend, "that can be arranged, I will tell you that it is not very long since I found myself in the same position as you are now, but then I heard about the generous invitation of the King; and, although it seemed too good to be true, I began to enquire about the matter, asking what preparations I would have to make. I was told that I had nothing whatever to do but to present myself just as I was before the King, humbly asking Him to give me new garments and whatever else would be needful. I was told that the King had spared nothing to provide for all his guests, and that His dearly beloved only Son, being perfectly of one mind with his Father, had to this same end sacrificed all that belonged to Him, and now He offers freely to all whatever they need. From Him anyone may now buy 'without money and without price.' Thus informed, I went to find Him and to present my request, and not only was this granted, but, far beyond my expectation, He filled my very need with rich supply of His bounties. Indeed my cup was full to overflowing. After He had thus satisfied me, He said: 'And now, my child, would you not render me a little service? Would you not take the message of my free invitation to others, who have not yet heard it or who have not fully understood it; or even if you should find those, who in times past, came to me for new garments, but now, having spotted them badly, stand in doubt whether they dare return another time, tell them that I love them still, tell them to return without delay. Say to all: "Come, for all things are now ready."

Tell them that "him that cometh unto me I will in no wise cast out." Let thy feet be swift, my child, for the time will not be long before the feast will take place." These are the very words of our King; and now, dearie, said the little messenger, you can understand why, with such confidence, I can ask you to come with us.

Doubting no longer, the child by the wayside arose and went straight to the King, and every word told her by her friend proved true, and now she, in her turn, is on her way to carry the message to others, testifying to the love of the King and His beloved Son.

Here ends our little story. You dear English children, who have been brought up in such a privileged country will, no doubt, understand the meaning of this without any further explanation, but let us remember that there is many a one who, like that little girl by the wayside, has never heard the message of the love of our Saviour, and let each one of us see if there be not some one around us to whom we might endeavour to make known His love by words and actions, and also see what we can do to help, that the good news may be spread in all countries, both far and near, for

Thousands and thousands who wander and fall,
Never heard of that heavenly home.

We should like them to know there was room for them all,
And that Jesus had bid them to come.

Is there not something, therefore, that each one of us can do for those in Dark North Africa, so far from God by wicked works?

THE late Dr. A. J. Gordon's church in Boston gave last year twice as much money for missions as it expended upon itself for all other causes. On January 1st, 1895, he wrote his last annual letter to his church, in which the following passage occurs: "Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost."

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.

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.

MISS BREEZE is applying herself diligently to the study of the language, but finds the opportunities for medical work amongst the women continually increasing. An attack of influenza has somewhat hindered her.

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.

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.

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.

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

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.

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 APRIL 1st TO 30th, 1895.
GENERAL AND SPECIAL FUNDS.**

General.			General.			General.			Special.		
1895.	No. of Receipt.	£ s. d.	1895.	No. of Receipt.	£ s. d.	1895.	No. of Receipt.	£ s. d.	1895.	No. of Receipt.	£ s. d.
April 1...	9927	2 1 0	Brought forward	40	11 4	Brought forward	76	1 9			
1 Peckham	0	5 0	13... 9957	0	5 0	15 ... 283	5	0 0			
1... 9929	0	10 0	15... 9958	0	5 0	15 ... 284	5	0 0			
1... 9930	1	0 0	15 Tunbridge Wells	0	10 0	15 ... 285	5	0 0			
1... 9931	2	0 0	16 Y.W.C.A., Preston	3	3 7	15 ... 286	1	10 0			
1... 9932	0	5 0	16... 9961	1	0 0	15 Brcomfield	0	16 6			
2... 9933	5	0 0	16... 9962	2	2 0	16 Wokk Party W. Brighton	3	0 0			
2... 9934	0	1 6	17... 9963	2	0 0	18 ... 289	1	10 0			
2... 9935	1	2 6	17... 9964	0	10 0	18 Tangier	1	10 0			
2 Y.P.S.C.E., Montreal	3	9 10	17... 9965	0	10 0	18 ... 291	3	1 3			
2... 9937	0	12 4	17 Edinburgh Auxiliary	0	10 0	20 Dalston	3	12 6			
2 Miss. Aux., Bangor	5	0 0	18... 9967	0	10 0	22 ... 293	0	2 6			
4... 9939	0	5 0	18... 9968	0	2 6	24 ... 294	16	0 0			
4... 9940	0	2 0	18... 9969	0	12 0	30 ... 295	12	14 6			
4... 9941	0	1 0	18... 9970	1	12 6	30 ... 296	30	0 0			
4... 9942	1	1 0	19 .. 9971	2	2 0	30 ... 297	2	0 0			
5... 9943	0	5 0	19... 9972	2	2 0	30 B. Class, Gibraltar	0	4 0			
5... 9944	1	10 0	20 S.S., Barking	1	7 8	30 ... 299	0	8 0			
6... 9945	5	5 0	22... 9974	0	5 0						
6 St. George's Cross, Glasgow	2	0 0	22... 9975	0	5 0						
6 S.S., Sydenham	0	6 0	22 Norwood	1	10 7						
8... 9948	1	0 0	24... 9977	0	15 0						
8... 9949	3	12 0	24... 9978	0	5 0						
8... 9950	0	3 6	24... 9979	10	0 0						
9... 9951	0	8 0	25... 9980	1	0 0						
9... 9952	0	8 6	25... 9981	0	5 0						
9... 9953	0	10 0	25... 9982	1	0 0						
10... 9954	0	7 6	25... 9983	10	3 2						
10 Bap. Chap., Luton	1	1 0	For painting Lessons, A.H.G.	0	10 0						
13... 9955	0	18 8	26... 9985	25	0 0						
Carried forw.	£40	11 4	Carried forw.	£110	14 4	Carried forw.	£76	1 9			

DETAILS OF DUBLIN AUXILIARY. (Conation No. 295.)

Mr. S. E. McCURRY, Hon. Sec., 9, Newtownsmith, Kingstown.

No. of Receipt.	£	s.	d.
73 ...	0	1	6
74 ...	0	2	6
75 ...	0	5	0
76 ...	10	0	0
77 ...	1	5	6
78 ...	1	0	0
£12 14 6			

Amount previously acknowledged £149 19 3

Total... £162 13 9

DETAILS OF EDINBURGH AUXILIARY.

DR. A. J. COPPLESTONE, Hon. Sec., Lochrin House. For "Lochrin Bed," T. M. Hospital.

No. of Receipt.	£	s.	d.
1 ...	1	0	0
2 ...	0	10	0
4 ...	1	0	0
5 ...	0	5	0
6 ...	1	0	0
7 ...	1	0	0
8 ...	0	10	0
9 ...	0	10	0
10 ...	0	5	0
11 ...	0	5	0
6 5 0			

Amount received, see don. no. 284. 5 0 0

Balance in hand 1 5 0

For General Fund No. 3 (see don. no. 9966) ... 10s.

GIFTS IN KIND: April 5th (227), one hundred copies of "Etudes Critiques sur le Judaisme le Christianisme et l' Islamisme Compares"; (228) copy of Cruden's Concordance; 9th (229) Moorish curios for Sale of Work; 22nd (230), empty medicine bottles and two garments; 24th (231), drugs for the Medical Mission, Tangier; 26th (232), one hundred copies of St. Mark's Gospel, and one hundred copies of St. Luke's Gospel in Kabyle.

Council.

J. H. BRIDGFORD, Tunbridge Wells.
ALGERNON C. P. COOTE, Powis Square, W.
W. SOLTAU ECCLES, Upper Norwood, S.E.

EDWARD H. GLENNY, Barking.
GENERAL AND MRS. F. T. HAIG, Redhill, Surrey.
R. C. MORGAN, 12, Paternoster Buildings, E.C.

JAMES STEPHENS, Highgate Road, N.W.
THEODORE WALKER, Leicester.

Office of the Mission—19, 21 AND 29, LINTON ROAD, BARKING.

Hon. Treasurer, W. SOLTAU ECCLES, 102, Church Road, Norwood, S.E.

Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking.

Hon. Physician, C. Y. BISS, Esq., M.A., M.D., F.R.C.P., 135, Harley Street, Cavendish Square, W.

Assistant Secretary WILLIAM T. FLOAT.

Bankers, LONDON AND COUNTY BANKING COMPANY, 21, Lombard Street, E.C.

Hon. Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO., 1, Finsbury Circus, E.C.

REV. WILLIAM ARTHUR, Cannes.
MR. AND MRS. H. GRATTAN GUINNESS, Bow, E.
DONALD MATHESON, Esq., 46, Harcourt Terrace, S.W.
J. E. MATHIESON, Esq., 47, Phillimore Gardens, Kensington.

Referees.

GEO. PEARSE, Fso., Algiers.
REV. MARK GUY PEARSE, 11, Bedford Street, London, W.C.
LORD POLWARTH, St. Boswell's, N.B.
W. HIND-SMITH, Esq., Exeter Hall, Strand, W.C.

Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Fez.		ALGERIA.		REGENCY OF TUNIS.	
Miss J. JAY ..	Nov., 1885	Miss E. HERDMAN ..	Jan., 1885	Miss A. COX ..	Oct., 1892	Susa.	
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 E. K. LOCHHEAD ..	Mar., 1892	DEPENDENCY OF TRIPOLI.	
Mr. C. MENSINK ..	Oct., 1888	Tlemcen		Algiers.			
Mrs. MENSINK ..	May, 1890	*Miss R. HODGES ..		Kabyle Work.			
Mrs. H. BOULTON ..	Nov., 1888	.. Feb., 1889		Mr. E. CUENDET ..			
Dr. C. L. TERRY ..	Nov., 1890	Miss A. GILL ..		.. Sep., 1884			
Mrs. TERRY ..	..	.. Oct., 1889		Mrs. CUENDET ..			
Miss K. ALDRIDGE ..	Dec., 1891	Miss L. GRAY ..		.. .. 1885			
Miss S. M. DENISON ..	Nov., 1893	.. Feb., 1891		Djemaa Sahridj.			
Dr. G. R. S. BREEZE ..	Dec., 1894	Mr. W. G. POPE ..		Miss J. COX ..			
Spanish Work—		.. Feb., 1891		.. May, 1887			
Mr. N. H. PATRICK ..	Jan., 1889	Mrs. POPE ..		Miss K. SMITH ..			
Mrs. PATRICK ..	Sep., 1889	.. Dec., 1892		Miss E. SMITH ..			
Miss F. R. BROWN ..	Oct., 1889	Miss A. HAMMON ..		.. Feb., 1891			
Casablanca.		.. Oct., 1891		Miss A. WELCH ..			
Dr. G. M. GRIEVE ..	Oct., 1890	.. Dec., 1891		.. Dec., 1892			
Mrs. GRIEVE ..	..	.. Dec., 1892		REGENCY OF TUNIS			
Mr. J. J. EDWARDS ..	Oct., 1888	.. Dec., 1892		Tunis.			
Mrs. EDWARDS ..	Mar., 1892	.. Dec., 1892		Mr. G. B. MICHELL ..			
Tetuan.		.. Dec., 1892		.. June, 1887			
Miss F. M. BANKS ..	May, 1888	.. Dec., 1892		Mrs. MICHELL ..			
Miss A. BOLTON ..	Apr., 1889	.. Dec., 1892		.. Oct., 1888			
Miss A. G. HUBBARD ..	Oct., 1891	.. Dec., 1892		Miss GRISSELL ..			
Constantine.		.. Dec., 1892		.. Oct., 1888			
.. Dec., 1892		.. Dec., 1892		Miss A. A. HARDING ..			
.. Dec., 1892		.. Dec., 1892		.. Oct., 1890			
.. Dec., 1892		.. Dec., 1892		Miss A. M. CASE ..			
.. Dec., 1892		.. Dec., 1892		.. Oct., 1890			
.. Dec., 1892		.. Dec., 1892		Dr. C. S. LEACH ..			
.. Dec., 1892		.. Dec., 1892		.. June, 1891			
.. Dec., 1892		.. Dec., 1892		Mrs. LEACH ..			
.. Dec., 1892		.. Dec., 1892		.. ..		
.. Dec., 1892		.. Dec., 1892		Miss K. JOHNSTON ..			
.. Dec., 1892		.. Dec., 1892		.. Jan., 1892			
.. Dec., 1892		.. Dec., 1892		Miss E. TURNER ..			
.. Dec., 1892		.. Dec., 1892		.. Jan., 1892			
.. Dec., 1892		.. Dec., 1892		Miss B. ROBERTS ..			
.. Dec., 1892		.. Dec., 1892		.. Mar., 1892			
.. Dec., 1892		.. Dec., 1892		Miss M. SCOTT ..			
.. Dec., 1892		.. Dec., 1892		.. ..		
.. Dec., 1892		.. Dec., 1892		Miss L. A. LAMBERT ..			
.. Dec., 1892		.. Dec., 1892		.. Dec., 1893			
.. Dec., 1892		.. Dec., 1892		Miss N. BAGSTER ..			
.. Dec., 1892		.. Dec., 1892		.. Oct., 1894			

* 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.

Illustrated by Woodcuts and Photo-prints. Price 1s. per month, 7s. 6d. per annum, post free.

The Annual Volume for 1894.

Strongly bound in paper boards, Price 1s. 6d.; cloth, 2s. 6d., post free, with large Coloured Map of North Africa.

The Large Coloured Map of North Africa, 11 ins. by 27 ins., can be had separately, showing the Stations of the N. A. Mission marked in Red. Price 6d., post free.

NEW COLOURED MAP of NORTH AFRICA.

9 by 15, shewing the Northern half of the Continent, with the Missions stations marked in red. Price 6d., post free.

The same Map mounted on stiff cardboard, and varnished, with eyelets, price 1s.

Just published.

"Open Doors for the Gospel in Egypt."

By Mrs. F. T. HAIG. Price 6d. per doz.

North Africa Mission.

A Small Booklet containing a Brief Sketch of the Origin and Development of the Mission, suitable for enclosing in letters. Price 6d. per doz.