

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

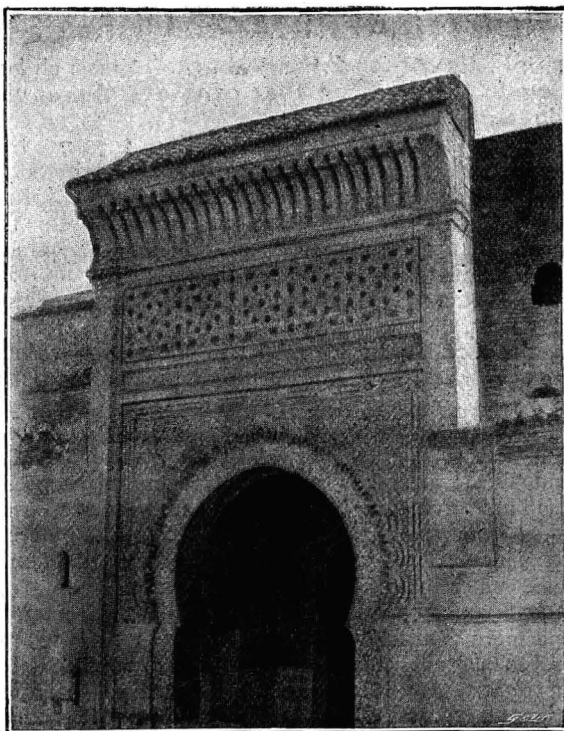
NORTH AFRICA MISSION,

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

No. 84.

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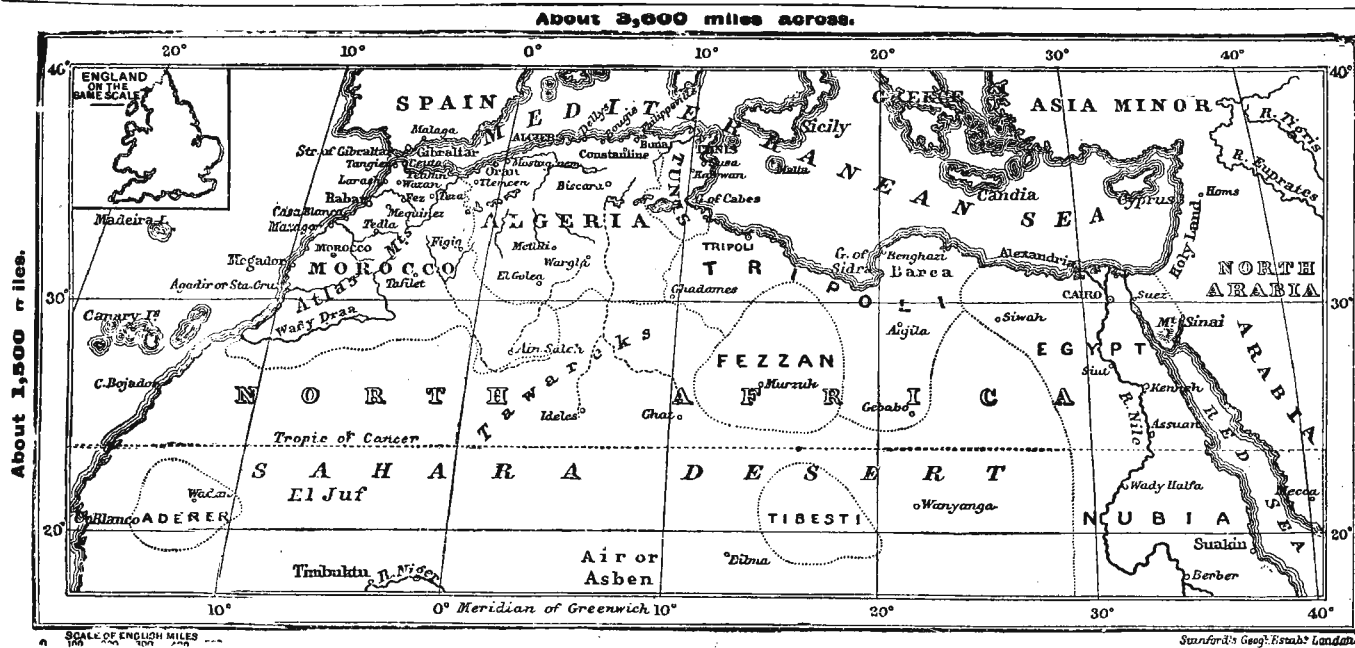
ENTRANCE GATEWAY TO MOSQUE OF BOU-MEDIN, TLEMEN.

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NORTH AFRICA consists of—

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

No effort has, until recently, been made to 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.

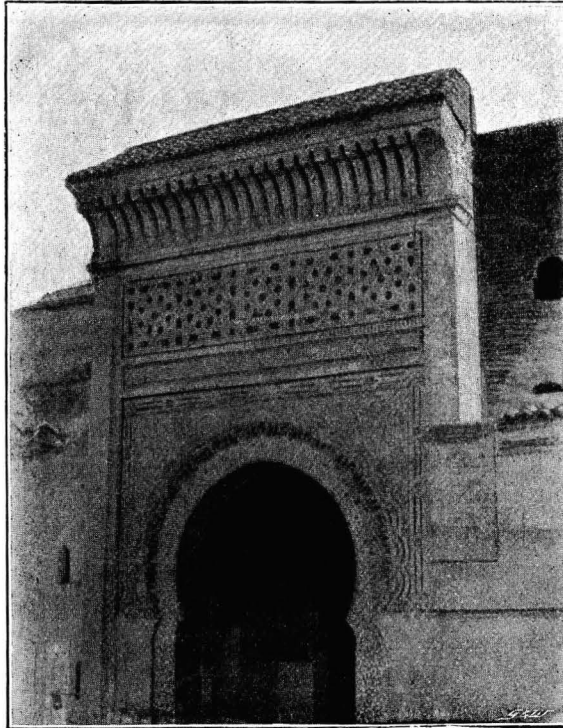
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the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



ENTRANCE GATEWAY TO MOSQUE OF BOU-MEDIN,
TLEMCEM (see page 96).

The Missionary Psalm.

*"God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon earth,
Thy saving health among all nations."*—Psalm lxxvii. 1, 2.



WELL-KNOWN American writer and preacher, commenting upon this Psalm, passes hastily over the first verse, under the plea that it breathes the spirit of the Old Testament dispensation; that it is "all personal and does not reach beyond ourselves." We cannot, however, fully endorse this. That it is "all personal" we admit, but we look upon this verse as a most necessary part of the grand subject the Psalmist has under consideration. Instead, therefore, of viewing it as the expressions of a selfish heart, we are thankful for the thrice-repeated "us" of this first stanza.

When the Church of God moves out for the evangelization of a lost world, she is going upon no holiday jaunt; deep, earnest preparation is necessary. Before the first Missionary party set forth from Antioch (Acts xiii.) there was much fasting and prayer. They doubtless felt the need of an endowment of power, of getting into closer touch with God, if they were going to overturn the hoary superstitions that clustered around the worship of the heathen deities. And it is so to-day; the powers of evil are strongly entrenched in the human heart, and come not out but by prayer and fasting. Those who go forth, therefore, especially to Mohammedan lands, are entering upon a stern warfare, and every power of mind and body, of heart and soul must be thrown into the contest. The language of this first verse,

therefore, is peculiarly applicable to such—"God be merciful unto us, and bless us; and cause His face to shine upon us."

These three petitions are arranged in a Divine order. First, Mercy. And you will notice it is not the petition of an individual, it is not *me* but *us*, although what is true of the whole is equally true of each individual part. It is the cry of the Church as she realizes her unworthiness to engage in such a high and holy calling; and also as she recalls her past unfaithfulness to the perishing millions of the world, the centuries that have been wasted, and the generations that have passed into eternity without a glimmer of that "great light" which God has so graciously given to "lighten the Gentiles, and to be the glory of His people Israel."

And have *we* not need to join in the petition that ascends to God's throne, "Be merciful"? The Apostle Paul exclaimed, as he reviewed his great privileges in the light of a dying world, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise" (Romans i. 14), and if he realised his indebtedness, how much more should we "upon whom the ends of the ages are come" (1 Cor. x. 11). We have fuller light, the completed word of God, appliances for reproducing it by thousands, means of locomotion unknown in those days, and each additional privilege only adds to our responsibility. Have we yet fully realised what these responsibilities entail upon each one of us, have we individually fulfilled our indebtedness? if not, let us confess our failure, and "let us come boldly to the throne of grace that we may obtain mercy" for past neglect.

Secondly, the plea of the Psalmist is "Bless us." The prayer of Jabez, "Oh! that Thou wouldest bless *me* indeed," is here enlarged into the prayer of the Church, "Bless *us*," for the Lord's people must first be blessed before they can be a blessing to others. On what plea is the blessing claimed? On that of His mercy. When on account of past unfaithfulness there is no other ground upon which we can claim blessing from God, we can always do so on the ground of His mercy; for "the mercy of the Lord is from everlasting to everlasting upon them that fear Him." But let us not forget that God's blessing to His people is always linked with obedience. It was when Israel, in the days of Haggai, ceased caring for their own comfort, their ceiled houses and their gardens of figs and pomegranates, and obeyed the voice of His servant, taking up the building of the Lord's house with a single eye and united heart, that the word of the Lord came to them through His servant: "From this day will I bless you." The same truth is taught us in Malachi's prophecy which closes the Old Testament Scriptures, that when all the tithes are brought into the storehouse, then the Lord opens the windows of heaven and pours out a blessing. The petition, therefore, "bless us," is not one that simply craves from God the bestowal of good, but has in it this thought, "Put our souls right with Thyself, kindle afresh within us the desire for Thine honour and glory, renew the broken strings, retune the slackened chords, revive us again, that Thy people may rejoice in Thee."

The third petition rises higher in the scale, "Cause His face to shine upon us." The Church has seen and confessed her past failure and unfaithfulness, and claimed the mercy of God; has sought that true restoration and blessing which God alone can give, the emptying and cleansing of the earthen vessel; and now pleads for that further preparation for her work which alone will enable her to move forth into the dark places of the earth with that holy courage which is so essential for successful service, "Cause His face to shine upon us." This expression is frequently repeated in the Psalms, and always refers to the enjoyment of God's favour; and "in His favour is life." Here, again, obedience is an essential element; for God's favour—the light of his countenance—can only be bestowed upon us when we are delighting ourselves in the Lord, walking in His ways, cleaving fast to His word, and seeking daily by His Spirit to be "filled up into all the fulness of God."

But these blessings, when obtained, bring with them responsibility. Revived life must have an outlet; it is the Divine intention that it should. The Dead Sea, that is always receiving the inflow from the Jordan, but gives out no live-giving streams, is given over to salt; and so blessings that stagnate frequently turn into curses. Blessing to ourselves, therefore, should be but the prelude of blessing to others. God operates upon the world through the instrumentality of His redeemed people, and every blessing given to us, whether collectively or individually, is given to be communicated. "For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater," so the blessing of God upon our own spiritual life is to issue in blessing to those among whom our lot is cast, be it in the well-ploughed fields at home, or in the more needy fields abroad.

This was evidently the thought before the mind of the inspired writer when he penned these words; the blessings were not for the Church alone, but for the wide world, "That Thy way may be known upon earth, Thy saving health among all nations." Every nation and tribe, whatever may be their characteristics or forms of religious belief, be they heathen or Mohammedan, have a way of their own—a way of approach to their God, a way by which, as they think, the offended deity may be appeased, and blessings secured or sins forgiven; but all these multitudinous ways, concocted by the great deceiver, are only as the windings of a maze where men are led to and fro to their own destruction.

"Thy way" *i.e.*, Thy will, Thy word, Thy works; God's will is revealed in His word, and therefore His word is the way in which He works and in which we should walk. We think the reference here, however, is more especially to Christ, the living Word. The word that was "made flesh and dwelt among us." He Himself is God's way, "I am the way . . . no man cometh unto the Father, but by me." The next beautiful expression, "Thy saving health," may be read "Thy Salvation," and so this is a prayer that the knowledge of the Lord Jesus and His salvation may be spread among all the nations. We are not responsible for saving them, but we are responsible for making God's salvation known. This is the great business to which the Church is called. And yet after eighteen centuries we may safely say that more than one half of the population of the globe practically know nothing of "His way" or "His saving health."

We cannot pray this prayer, unless we are ourselves *doing our utmost* to bring about its accomplishment. Effort without prayer is presumption, prayer without effort is a mockery. On one occasion Mr. Hudson Taylor was giving out the last verse of Heber's beautiful hymn,

Waft, waft ye winds His story,
And you, ye waters roll,

when he stopped and remarked, "It is easy to sing these words, but singing will not accomplish it; the winds cannot waft the story, the rolling waters cannot carry it, it can only be accomplished through the lips of devoted men and women, and the consecrated gifts of His Church." Let us ask ourselves then, what are *we* individually doing to bring about the fulfilment of this petition? and if we are not doing anything, or so limiting our efforts that we are only doing what we feel we absolutely must, how can we be in sympathy with the loving heart of God, who gave His Son for a world's redemption, or with the Divine sufferer Himself, whose "tears and agonies and blood" were spent for nothing less than "the sins also of the whole world," or with the marvellous operations of the Holy Spirit of God, who is "sent forth into all the earth?" and if we are not in sympathy with "the mind of Christ"—with these eternal purposes of God, who "will have all men to be saved and to come to the knowledge of the truth," ought we not to humble ourselves, to take up the first petition of this Psalm, and cry "God be merciful unto us," and ask Him in the name of Christ, and by the indwelling of His Spirit, to put our hearts in tune with His own great heart of love?

W. T. F.

Notes and Extracts.

ARRIVALS.—The Hon. Sec. reached home on Saturday, June 29th, per P. and O. Steamer *Victoria*, accompanied by Mrs. Boulton and Miss Vining from Tangier; Miss Banks and Miss Bolton from Tetuan, Morocco; and Miss Reed and Miss Greathead from Fez.

MR. AND MRS. EDWARDS landed at Dover on Thursday, July 11th, from the German s.s. *Thekla Bohlen*. Mrs. Edwards has been suffering from a severe attack of malarial fever, and it was found to be necessary for her to return home for a time.

ANNUAL MEETINGS.—It has been arranged that our Annual Farewell Meetings shall (D.V.) be held on Tuesday, October 8th, in the Lower Exeter Hall. Further particulars will be given in due course, but will our friends kindly make a note of the date, so as to keep it open?

MR. W. G. POPE, of Tlemcen, Algeria, successfully passed the "Brevet d'Arabe," a French Government examination in Arabic, on June 20th last.

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.

The publication of our monthly record, NORTH AFRICA, is a necessary expense, in order to keep before the mind of Christian friends the work we are attempting to do for the Lord in that part of the world. We should, however, like to greatly increase the list of subscribers, if this were possible, in order to reduce the expense

as much as possible: to accomplish this there is nothing like personal effort.

We are aware that some of our friends do already take an active interest in promoting its circulation, but we are persuaded that much more might be done in the way of introducing it amongst others. No Christian home, in these days, can afford to be without its missionary literature. We will gladly send back-numbers to any who will undertake to judiciously distribute them.

OUTFITS AND PASSAGES.—We would repeat the notice we gave in our last issue, that in view of the contemplated departure of several missionary probationers who have been spending the past twelve months in the study of Arabic at Barking, we shall shortly be needing a considerable sum for the outfits and passages of these fellow-workers, should any feel disposed to send their offerings for this special purpose.

EGYPT.—The American Presbyterian Mission in the valley of the Nile has been doing a good work through the past year. These brethren have now a hundred and sixty stations amongst the villages and towns of Upper Egypt. 14,000 copies and portions of the Word of God have been sold in twelve months. The training college at Assiout has enrolled during the year 340 scholars. From this college teachers go out into various parts of the land. There is a theological seminary at Cairo for training a native ministry, and 121 schools in various places, beside a large Medical Mission at Assiout, presided over by a most worthy Christian physician, Dr. Henry.

ALEXANDRIA MEDICAL MISSION.—The following statistics show the increased attendance at the dispensary during the month of May, as compared with the figures given in our last number:—

Men present at the Medical Mission Services ..	100
Women " " " " " " ..	262
Native visitors, exclusive of patients, all of whom have been personally dealt with about their souls	43
	405

THE ARABIAN MISSION, in connection with which the Rev. S. W. Zwemer and others are working, has been transferred to the management and care of the Reformed Church in America. Lately there were only three missionaries in the field. Two of these have been constantly occupied in making extended tours in various parts of Arabia, telling the message of the Gospel and distributing the Word of God and other books.

A medical work begun with much promise was suddenly cut short through an attack of fever which prostrated the Medical Missionary, and he has since had to return to America. Another medical man has, however, taken his place.

DR. JESSUP, of Beyrout, writing in the "Student Volunteer," on the subject of what constitutes a call to Foreign Mission work, says—"We do not want intractable men. Such men are not needed abroad. The work needs tractable, courteous men, willing to take advice and to *work with others*. One self-opinionated, arbitrary, wilful man will bring disaster upon a mission. Intractable men make trouble enough at home, yet in a Christian land they soon

find their level, under the tide of public opinion. But in a little organized self-governing body in a distant corner of the earth, such men work great mischief.

"Dr. Anderson, of the American Board, told me in 1857 that a young man once came to the Mission House in Boston as a candidate for the foreign mission field. Dr. Anderson invited him to spend the night with him in Roxbury, and as they were walking together the young man suddenly said, 'I prefer to walk on the right side.' Dr. Anderson said to him, 'May I ask you why you walk on the right side? Are you deaf in one ear?' 'No,' said the young man, 'but I prefer to walk on the right side, and I *always will* walk on the right side.' That young man was *not* sent abroad. It was evident that a man who was bent on having his own way without giving reasons would be likely to make mischief, and *his* right side would be pretty sure to be the wrong side."

COUNT VON GOTZEN, a junior officer in the German Army, and a man of considerable wealth, has just completed a journey across Equatorial Africa at his own expense. The journey has occupied over a year, and has been fruitful in discovery. While passing with his followers (numbering about 500) across the region lying between Lakes Tanganyika and the Albert Edward Nyanza, he discovered Lake Kivu, at an elevation of 5,000 feet, surrounded by lofty mountains. The lake, which is larger than the Albert Edward, has an outlet at its southern end, from which its waters pass by leaps and bounds down a succession of cataracts into Lake Tanganyika.

REV. C. W. FLAD, of Tunis, a missionary of the London Jews Society, proposes to translate the Gospel according to St. Luke and the Acts of the Apostles into Arabic Jargon, because so few North African Jews understand Hebrew.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

July 16th, 1895.

DEAR FELLOW-HELPERS,

My last letter to you was dated April 18th. During the greater part of May and June I was absent in the Mission field, where pressure of work prevented my writing.

I have visited the city of Tunis, the Mission stations in Algeria, beside Tangier and Casablanca in Morocco. Dr. and Mrs. Churcher, with whom I travelled from Marseilles to Tunis, have settled in Susa, about 80 or 90 miles to the south of the city of Tunis. They have found what seems to be a suitable house for their own residence and the Medical Mission which they hope to begin there. Dr. Leach had resumed his work in Tunis, but has since been obliged to give up again on account of inflammation of the eyes; we trust, however, with rest and attention he may resume before long. Having visited this station last winter, I did not remain there any length of time.

In some respects Algeria presents greater difficulties to the missionary than the other of the divisions of North Africa. It has the advantages of French government, good roads and railways, and of a certain amount of civilisation; but European influence is accompanied by European vices, which add to the difficulty of evangelising the people. Then there is the jealousy of the French with regard to English Protestant Missionaries, and, in fact, everything that is English, to increasingly hamper the workers. In some cases the natives are afraid to come to the Mission stations; this has, at one time or another, been the case in all

the stations. So severely has this influence been felt in some parts that it has been wondered whether it would not be better to concentrate our efforts on those parts where there was greater freedom. The threatened interpellation of the French Chamber with regard to the work of Protestant Missions in Algeria has not yet taken place, though there have been reports from time to time that it was about to come on. We should be most thankful for a thorough and public investigation of our work, as we are not aware of doing anything that is disloyal to the French. So far as we can understand, the objection is not mainly, if at all, on the ground of the religious character of the work, but rather because it is conducted by a Society from England. The newspapers even insinuated that the French Protestant pastors are disloyal, and receive English gold. Yet, notwithstanding all difficulties and obstacles, the missionaries toil on, and in some places have considerable encouragement in their work.

In Constantine a good number hear the truth and show much interest in it, many homes are open to visitation, and the Word of God is scattered abroad. The work here is carried on in Arabic, though some of those who come under the influence of the workers are Kabyles.

In the Province of Oran the hopeful work carried on by Mr. Liley in Mostaganem has been very greatly hindered through the false reports spread by the newspapers as to the work being political, and nearly all the classes and meetings have for a time, at any rate, been given up. In Tlemcen also, the influence of newspaper articles has retarded the work, though not to the same extent as in Mostaganem.

The work amongst the Kabyles in Algiers and Kabylia is full of hope, as will be seen by a perusal of Mr. Cuendet's notes on page 84 of our July number. Everywhere amongst the Kabyles there seems a disposition to listen to the truth, with comparatively weak attempts to defend the doctrines of Mohammedanism. We should very much like to strengthen this work by sending several brethren to labour amongst them, but with the present misunderstandings on the part of the French, it is difficult to see how this could be done. We would specially ask your prayers for the work and workers in Algeria; that the encouraging work amongst the Kabyles may be still further blessed of God, and that the few converts may grow in the knowledge and grace of our Lord Jesus Christ; that the mistaken ideas on the part of the French with regard to our work may be removed, so that the Gospel may have free course; that the work amongst the Arabic speaking people may be developed, and that the Scriptures that have been widely circulated throughout Algeria may be read with blessing by the people.

In Morocco ever since the death of the late Sultan Muli Hassan about a year ago, things have been very disturbed. This has not affected the work in Tangier much, but in the interior things have been very unsettled, and around our station at Casablanca, it has been impossible to travel much, and even residence outside the city walls has not been unattended with danger. The country sadly needs a strong and righteous government, but at present there does not appear to be much prospect of this. The Berbers in this country, as in Algeria, seem to be the most hopeful section of the population. Amongst them and others a considerable number of portions of God's Word have been circulated, and there is good reason to believe that some have received the truth, though it is not expedient under existing circumstances to give particulars.

When I arrived in Tangier, work was being vigorously carried on among the Spaniards by Mr. Patrick and his helpers, Miss Brown and Mr. and Mrs. Barnard, though the attendance was beginning to flag a little as the result of the summer weather and the long hours of labour common among the Spaniards. They know of no eight hours' movement, but toil on from early

morning till seven or eight in the evening, with but a brief break at mid-day, and this is continued on Sundays as well as on week-days. The meetings, therefore, must be late at night, and those who come often have to do so before getting their meal. It is very encouraging to hear of the numbers, both of adults and children, who come under the sound of the Gospel. It is most desirable that larger premises should be obtained to accommodate those who come to hear the Word of God, and, with this object in view, a piece of ground has been purchased which is more suitable, and in a good situation. It is now proposed to erect a building that will be suitable for meetings for children and adults to go on simultaneously, the children's room being used for a school at other times, and the hall for adults for English services on Sunday mornings. Such a building to hold 300 adults and about 300 children would probably cost, with furniture, not less than £1,200. If it had been possible to rent such a place, or even one less commodious, we should have preferred it; but as this seems impracticable, we are praying that God may send us necessary funds for building.

Miss Breeze, our lady doctor, I found seeing the native women who came to the Medical Mission House in the City, and also visiting them in their homes. Miss Jennings, Miss Vining, and Mrs. Boulton were also assisting in this work. A promise of money has been made towards a Women's Hospital, and steps are being taken to secure a more suitable place for the work, in which a few in-patients could be received, but before the work can be developed much we shall need a stronger staff of helpers, as those now assisting Miss Breeze are a good deal occupied in other departments. The Tulloch Memorial Hospital is still continuing its most useful work amongst both in- and out-patients, but confining its operations to men. Dr. Terry's hands are kept very full, and Miss Aldridge, who is responsible for the nursing, has been fully occupied, though assisted by Miss Denison. Mr. Mensink frequently gives the address in Arabic to the patients, and Miss Lambden assists in speaking personally to them while they wait, besides attending nightly at the Refuge in the town and speaking to those who gather there. Miss Jay, as our pages from time to time record, is occupied with a school for little Moorish girls, and also has meetings for women. Thus the Gospel is being made known to the Moslems in Tangier and neighbourhood.

The need is felt of following up the patients in the villages from which they come and to which they return. Those who have been healed through God's blessing on the doctor's skill generally give a hearty welcome to those who have treated them so kindly, and through them the village is thrown open for making known the Gospel. This work will have its difficulties, as those who have to do it will require to live a good deal in tents which someone has said "are comfortable if it is not hot, or cold, or wet, or windy," in other words they seldom are comfortable. If we could only get little huts that could be kept clean here and there in different villages, it might be possible to go from one to the other and do without tents, but the native government would, we fear, object to this plan.

In Tetuan, Miss Banks and Miss Bolton have both been seriously ill, and, it having been thought advisable for them to return to England, only Miss Hubbard and Miss Bolton's sister were left, and they will probably go over to Tangier, before long, for change and rest. It is a great trial to workers to have to leave the work on which their hearts are set, but it seems unavoidable. We would ask prayer that the seed which has been sown, and in some cases among the Spaniards, at any rate, has sprung up, may grow still further under the Lord's fostering care.

Notwithstanding the unsettled state of the country, the work in Fez continues to be very encouraging, but here, also, it has been necessary for two workers to return to England—Miss

Reed on account of the illness of a near relative, and Miss Greatehead, one of Miss Herdman's helpers, for change—after four or five years in the country.

Arriving in Casablanca, I found Dr. Grieve busy in the dispensary—where Mr. Edwards generally addresses the patients. The attendance this year has been small on account of the very disturbed state of the country and the heavy rains that fell. The troublesome tribes have now, to some extent, been quieted by the soldiers sent from Fez, but the soldiers themselves are not very much better than those they have come to keep in order, the only advantage is, that in case of misbehaviour it is more easy to deal with them through the authorities. It was reported, a little while before my visit, that a village that had been giving trouble was surrounded by the troops, and all the men, women, and children to the number of about sixty were killed. One can hardly imagine that the state of the country could be much worse than it has been, and it is hoped that things will gradually settle down into a more peaceful condition, though there does not seem very much at present to warrant such a hope. Dr. Grieve's house is about five minutes outside the city walls, and Mr. Edwards twenty to twenty-five minutes from the gates. In living outside there are certain advantages, but also certain disadvantages. It is hoped that it will be possible to open a dispensary within the town, where sick town people will be able to attend in the wet weather with less inconvenience. Dr. Grieve feels the great importance of having a small hospital, where a few cases, which need nursing and continued care as well as medicine, could be received. Mr. Edwards has felt sufficiently encouraged with regard to the young man who has been with him for some time to baptise him and also a Jew.

In Casablanca also an experiment is being tried as to Industrial Mission work, and Mr. Armour, a Scotch gardener, has for more than a year been making experiments in cultivating vegetables, fruit, etc. The circumstances under which the trial has been made have not been particularly favourable. First, there has been the disturbed state of the country last year, which led them to go inside the city for a time; secondly, the swarms of locusts which have come this year. Fortunately Mr. Armour has managed to keep the locusts outside the ground he is now cultivating, and he was hopeful of having a good crop of grapes in the vineyard. The natives who work in the garden are mainly Berbers from the extreme south of Morocco; they are industrious men, and willing to listen to the Gospel. They are gathered together in the evening after their work is done and listen to the expositions given by Mr. Edwards. Mr. Armour is of opinion that if he had a little more ground, the work would immediately pay all expenses except, perhaps, the cost of his own support, and in a few years it would do this also, and probably be a source of profit. All industrial enterprises are more or less precarious in their nature, but, as there are Spaniards who are succeeding in this direction, it does not seem unreasonable that Mr. Armour, with his experience as a Scotch gardener, might succeed also. Land can be hired at a reasonable rent adjoining the small piece now held, and with £200 or £300 as capital, he thinks it might be made to answer. The expenses of this work have been kept distinct from the funds of the Mission. If any friends feel disposed to assist in putting this experiment to a practical test, we shall be very pleased to hear from them or to receive their assistance. The advantages of it from a Missionary point of view would be—first, that it would bring a number of men under the regular preaching of the word, and even if they do not receive the truth, they would be the means of communicating it to others; secondly, it would present true Christianity in a practical light. Ordinary Missionaries are mainly occupied with spiritual or mental work; an Industrial Mission shows the people what

Christianity is as applied to the ordinary vocations of life. Thirdly, it is to be hoped that it might eventually be a source of income, and help to support those who give their time to work that is more spiritual. Having been engaged in business, I am well aware that it is possible that it might not be a financial success. It would be very easy to write of it as though it could not be otherwise than successful, but there are many difficulties that have to be contended against in a new undertaking, so that it is always necessary to allow a very wide margin indeed for losses. The main way in which such an undertaking is likely to be successful is the growth of vegetables, etc., at such a season of the year as they could not be produced in England, and the shipping of them at a time when prices would be good. It might also be possible at certain times of the year, when produce in Morocco is scarce, to import with profit. Since I left Casablanca they have had a very hot spell of weather, and Mr. Armour, Mrs. Grieve, and Mrs. Edwards have been ill in consequence; Mrs. Edwards so ill that it has been thought necessary for her to come home for change; we are thankful to say Mr. Armour is better, but Mrs. Edwards still continues very ill.

Of the work elsewhere I will not write this month.

For the past two or three months funds have been coming in very slowly, only an average of about £60 per week, instead of £160. I am thankful to say, however, that the last week has been more encouraging, and over £200 has come in. We hope, also, by selling some shares that were given us some months ago, which we were requested then to keep, and are now permitted to sell, to be able to realise £700 more. This will meet our most pressing needs, but we are still looking to the Lord for fuller and larger supplies for our growing work. He has never failed us and never will.

We greatly regret that Mr. Coote, who for some years has been a member of our Council, has felt it necessary to resign on account of pressure of other business.

The Missionary probationers studying Arabic here are about to disperse for rest, change and farewell meetings, so as to be ready to go forth to the Mission Field in October. Funds for their passage and outfits, etc., will be needed to the amount of £200 or more. Miss Dowling, who had hoped to go out in the Autumn, has been compelled to abandon the work on account of failing health, but others are offering. We should be specially thankful if God would raise up a number of men fitted for the difficult work of labouring in a trying climate amongst Mohammedans. It may be well to mention here a fact which does not seem to be generally understood, that, while the climate of North Africa is in many respects agreeable, it is decidedly trying, and it is necessary that those going forth as Missionaries should be strong and vigorous. We shall be glad if our friends can arrange meetings at which some of the workers who are at home from the field may give accounts of the work in which they have been engaged.

Yours faithfully in the Lord's service,

EDWARD H. GLENNY.

THE Rev. J. B. Donaldson says: "We are accustomed to talk of *giving* to the Lord's work; this is a great mistake, the giving is from the other party. The silver and gold are the Lord's; we only dig it up. The cattle upon a thousand hills are His; we only herd them. The wheat does not germinate by our power, the sun does not shine at our bidding, the rains do not fall at our word, the soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. 'He giveth thee the power to get wealth.' Let us not talk of *giving*, let us *pay* God His due."

THE OTTOMAN EMPIRE.

As the question of Turkish reforms in connection with the Armenian atrocities is again to the front, we think the following extract from Dr. Pierson's "Crisis of Missions" will be read with interest:—

The Ottoman Empire, before the treaty of Berlin, comprised large tracts of contiguous territory in Europe, Asia, and Africa. The possessions of the Sultan were divided into "mediate," or those whose pashas are appointed directly by the Sublime Porte, and "immediate," or those whose governors are selected by themselves, but approved by the Sultan, and paying tribute to him as the higher sovereign.

Dr. Kolb, twenty-five years ago, estimated the adherents of various religious faiths in European and Asiatic Turkey at somewhat over 31,500,000, of whom over one-half were Mussulmans, about one-third Greeks and Armenians, about one-fiftieth Roman Catholics, and the remainder Maronites, Nestorians, Jews, Syrians, etc. In no country, perhaps, beside do we find so great a variety of races and religions.

The predominant influence is, however, Mohammedan, as also is the State religion. Previous to 1856, a Mohammedan of Turkish birth who became a Jew or a Christian rendered himself liable to the death-penalty, as Mohammedanism is universally intolerant. But in that year a *hatti-sherif*, or *hatti-humayum*, as it is called, was secured, by which decree the Sultan abolished this penalty, and conceded to all persons within his dominions the right to embrace any religion.

* * * * *

The only perfect security must be found in the abolition of the persecuting policy of the Moslem powers. When the Armenians were approached early in this century by Missionary effort, the Sultan Mahmoud II. encouraged outrages on the native Protestants; and not until his army was defeated on the plains of Nezib and his own death followed did the exiles dare to return.

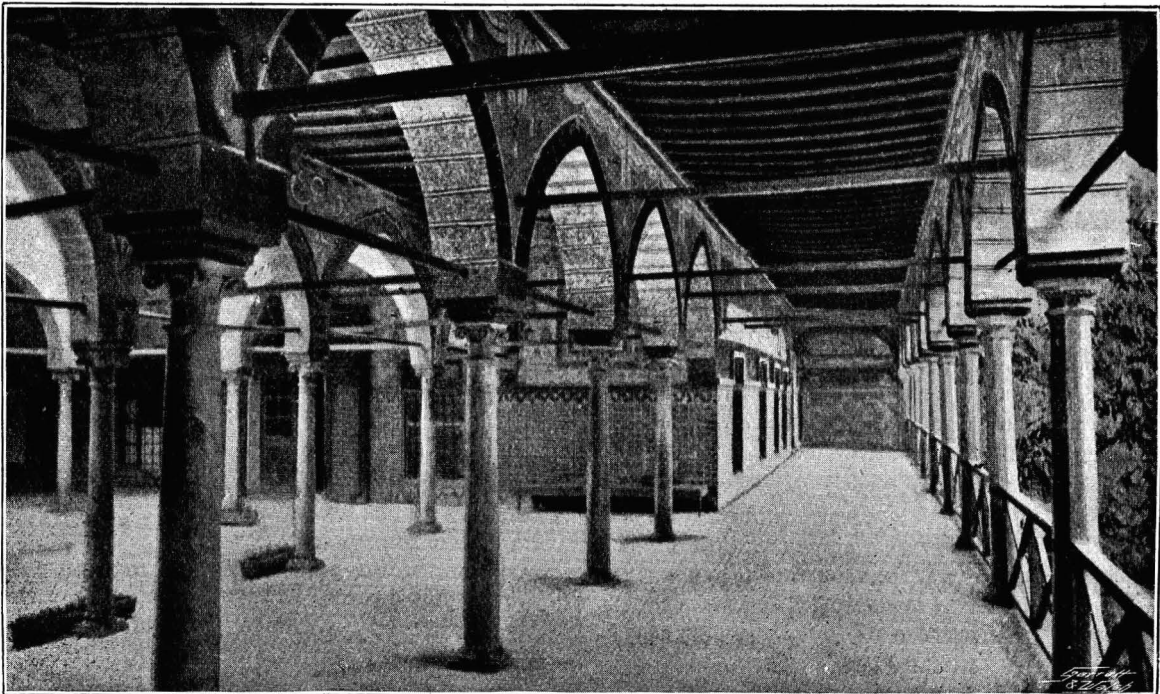
In 1843, an Armenian who had embraced, and then renounced, Mohammedanism, was executed at Constantinople; this led the Christian Governments of Europe to demand from the Sultan a pledge that no such insult to the Christian religion should be repeated. Four years later, the English ambassador secured imperial action, constituting the native Protestants a community, separate and independent; and in 1856 the *hatti-sherif*, with the signature of the Sultan, formally announced the era of toleration.

Whatever may be said as to the enforcement of this imperial decree in those pashalics that are under the Sultan's immediate sway, it has been little more than a dead letter in more remote districts where bigoted Mussulmans have had control. Still we must not forget that it was the first grand step toward the establishment of religious freedom and the encouragement of Christian missions among thirty or forty millions of people.

Turkey—though by the treaty of Berlin her territory in Asia and Europe is reduced—still sways over one million square miles and over twenty millions of people; and by six articles in that treaty the subjects of the Turkish Government are assured of civil and religious liberty. In 1878, Asiatic Turkey came under a British protectorate, and a "defensive alliance" was formed between the two nations, by which Britain pledged her help "by force of arms" when necessary, and the Sultan pledged himself to certain reforms, mainly having in view the protection of native Christians and Christian missionaries. As a matter of fact, however, a follower of "The Prophet" espouses the Christian faith only at peril of persecution, and practically it is not the Moslem population that is reached by Mission effort in those lands; but mostly the adherents of the Greek, Armenian, and Nestorian Churches.

* * * * *

There is no doubt that, notwithstanding all the hostility of the Mohammedan power to evangelical religion, and the antagonism of Oriental churches that have a name to live but are practically dead, the gradual transformation of the whole



INTERIOR OF THE GRAND MOSQUE, ALGIERS (see page 96).

community justifies the concentration of large missionary forces in the Ottoman Empire.

The influence of enlightened Christian governments is permeating this whole dominion over which is unfurled the green flag of the Prophet. The Turkish courts have been a farce, scarcely equalled in history. The Code Napoléon displaces the Moslem code in moulding the administration of law. The principles of political economy are coming to be recognised and adopted as the basis of government.

Education is making progress. The sluggish intellect of the Turk is awaking, and now is the time to take possession of its aroused faculties. For years the one chief source of reading matter to that people was the Christian Mission Press; by that the Word of God has been spread through the empire, and over a thousand different books and newspapers beside. There is a nominal censorship to which books and tracts are subject, and which just now there is an effort making to render more strict.

Description of Illustrations.

ENTRANCE GATEWAY TO MOSQUE OF BOU-MEDIN, TLEMCCEN.

At a little more than a mile from Tlemccen toward the south-east, and on the slope of a hill which shelters it from the sirocco, lies a rather mean-looking Arab village, only discernible at a distance by its minaret. This is the village of El Eubbad, more commonly called Bou-Medin, which was the home of religion and science long years ago when Tlemccen was inhabited by warriors and statesmen. Its monuments have been much better preserved than those in many other places.

After passing through the village, the visitor sees before him a Moorish porch of painted woodwork; passing under it he has on his right hand the archway of the Medressa, or college, and a few yards farther on, the Koubba, or tomb, of Bou-Medin himself, the patron saint of Tlemccen. Right in front of this tomb is the entrance arch to the mosque, a view of which we have given on our front page. The exterior of this arch is ornamented in the highest style, and is considered a beautiful specimen of Moorish art. The mosque itself is worthy of a visit. The columns, twelve in number, are square, and all the arches are horse-shoe shaped, with either rounding tops or very slightly pointed. The upper part of the walls and arches are covered with the choicest and most highly finished arabesques.

THE GRAND MOSQUE, ALGIERS.

The Grand Mosque in the Rue de la Marine, is said to have been founded in the 11th century. An inscription on the mimbar or pulpit, in Cufic characters, proves the fact of the building having existed in A.D. 1018, while a marble slab in one of the walls records that the minaret was built by Abon Tachfin, king of Tlemccen, in 1324. The interior consists of a square, whitewashed hall, divided into naves by columns, united by semicircular Moorish arches. These columns are wrapped round to a height of five or six feet with matting, which is likewise spread over the floor. At one end is the mihrab, a niche in the wall, which serves to indicate the direction in which Mecca lies. The general appearance is bare, the only decoration being the suspended lamps, and the mimbar, or pulpit, for the Imam. One part of the mosque serves as a court of justice, where ordinary cases are heard by the Cadi.

Morocco.

THE HOSPITAL WARDS.

NOTES OF SOME OF THE IN-PATIENTS.

THE KNOTT MILL BEDS.

In the two beds thus named, and which are supported by the employees of this Mill, have been eighteen patients during the year, nine in each. The history of nearly all would be interesting if they could be well and descriptively written. But it is difficult for us to say about any of them that their names have been written in "the Lamb's Book of Life." This is what we are praying may happen in the case of every patient. In God's time we feel sure we shall, in some cases, have that prayer answered. But till then patient, prayerful seed-sowing must go on.

Some of the cases may be mentioned shortly.

The first was a little girl, named *Aiweesha*; she lived at a village about two hours' walk from Tangier, and when first brought she was a dreadfully hideous sight to look at, but she did not like being left in the hospital alone, and so she ran away home one day. Her mother brought her back soon after, but as we refused to take her again she was brought in every week, and soon got quite well.

The next patient was also a girl, one that had been in twice before, and Miss Vining says she listened to the Gospel stories very attentively.

The third was the son of a chief man in a village situated on a hill near to Tangier, where we were camping out last Autumn. He was a nice lad, who could read well, and who seemed in no way to object to reading the Testament. We saw him several times when out at the village, where he teaches in the village school; and, by the questions he asked about those whom he had seen in the hospital, it was evident that even the short stay had made a considerable impression on him.

Another occupant was a very strange man from Fez. There he had been for a time a patient of Dr. Churcher. He had come all the way from Fez to Tangier on purpose to enter the Hospital, and during the whole of his stay, used the expression, "God prolong your life," after every two or three words he spoke. Thus, he would say, "Good morning, God prolong your age. The pain, God prolong your age, is rather worse, God prolong your age, in my knees, God prolong your age. It was in my back yesterday, God prolong your life, but that is better to-day, God prolong your age." I began to think that if, every time the pious prayer escaped his lips, God heard and added years to my life, that I should have a good long life before me still.

Another patient had, on a former visit, had a present of a "wordless book," and not only was this brought back, but the explanation of each page remembered perfectly.

The old man in the Bath bed, nearly blind, who had been sent by his friends and fellow-sufferers as a test case, brought his boy with him, who was affected with some bad ulcers on his legs. When this boy was spoken to one day, as he lay in a Knott Mill bed, he had been just before looking at the pictures of a scrap-book, and so when asked if he could read, he said no, he had never learned to read, but he could read books like the one he had been looking at—*i.e.*, the pictures.

At another time there was in this bed a man who came from the Riff Country. Nearly all these men wear their hair quite long, with a long plait at the side of the head. The reason of this is that they expect Mohammed will send the angel

Gabriel at the Judgment Day to catch them up to Heaven, and that it will be better for him to have this lock to catch hold of. He had left his own country because the people were so wild. He said, "there is no governor there, except the gun." He had caught a very bad eye disease, and as he was nearly blind with one eye, he was frightened lest he should become blind altogether. After a long stay he went out quite cured and very grateful, but I fear only impressed, and not converted at all.

Another patient was a coal-black negro, from the Soudan. He had been stolen from his parents when quite a baby, and had been sold from master to master, and at one time had been taught acrobatic tricks. He was a huge man, perhaps six feet, six inches. One cannot help being fond of these black Soudanese and Sahara people; they are very gentle and very respectful, and grateful, and seem to have a receptiveness for the Gospel good news, that makes one long to go right off to the South to preach among them.

Another patient who occupied one of the beds for more than six months was a short, worn-out looking little man, who came in with a very painful internal disease. He was operated upon, and got a little better, but then it was found that he was also suffering from a bad form of kidney disease, and from this we feared he would die. In fact, he seemed to be out of his mind, and raved every night like a madman, and all hope of life was given up. But gradually he improved, and from being a mere wizened skeleton, he got quite strong and fat. And one day he very much astonished every one by giving advice as to where some calico could be bought cheapest in the town. He also one day spoke about Jesus Christ in a way that much astonished me, as we thought his brain had been too far gone to attend to the Gospel message. Who can say which of these *unlikely* ones in our eyes may not be really trusting Christ?

A VISIT TO TETUAN.

BY MR. C. MENSINK.

TANGIER, *May 6th*.—I have lately been over to Tetuan in company with our American brethren and fellow-labourers in Morocco, Messrs. Nathan and Hammer. For a long time I have been hoping to re-visit the place of my former labours, having now a better command of the language, so that I might the more plainly put before the people the way of life.

We realized that the Lord went before us, and we had a really good time. We had many opportunities of speaking about the way of salvation, and made a point of setting forth the whole counsel of God, viz.—Ruin by the Fall; God's wrath against all ungodliness and unrighteousness of men; and Redemption through Christ—and were, on the whole, well listened to.

During our journey, while resting under a large olive tree, a few officers of the Sultan's army passed by. We invited them to sit down and rest. To this they agreed, and an interesting conversation followed. One of the servants asked me for a cigar; I told him I was a believer, and could neither smoke nor use strong drink; that interested them so much that they wanted to know all about us, and it gave me just the opening I needed to present to them the Gospel of Christ, during which I quoted to them 1 Tim. ii. 5, "There is *one God and one Mediator* between God and men, the man Christ Jesus," a text that leaves no place for Mohammed.

In Tetuan we had several interesting talks with Moors whom I formerly knew, and to others. I also had a long conversation with a shereef, who is quite an important personage in his way; he is undoubtedly a very intelligent Moor and a good reader. He gave me three doctrinal points, which were, as he

said, generally believed amongst the Mohammedans—viz.

1. Unpardonable sin.
2. Pardonable sin.
3. Sin of which God keeps no account.

The first is unbelief in Mohammed as the prophet of God; the second is sin which men commit against their fellow-men, and for which they have to suffer in this life by the law, such as stealing, killing, etc.; the third are daily sins, such as lying, drinking, and all kinds of immorality—such is Islam. I was much encouraged by the testimony of a Moor who stated before several others that he believed in the Bible as the Word of God. He said the Koran stated that we were nothing until we had believed the Old and New Testaments. He went on to say, "I have taken that direction to heart, and now I believe and know that it is the Word of God." Pray for this young man that he may grow in grace and knowledge.

While I was preaching in the market-place a Moor put me through a little examination, but it gave me a good opportunity of showing him his need of a Saviour, and that Salvation is not obtained by good works, but by faith in Christ.

NOTES OF THE LORD'S WORK IN CASABLANCA.

FROM THE JOURNAL OF MR. J. EDWARDS.

Saturday, May 4th.—Very encouraging people present this morning at the dispensary. I spoke out of a full heart about the preciousness of being saved from sin and eternal death. How much divine grace we need to do this day after day with these poor souls! Hearing, they seem to understand not. Abd Allah, who left us a few days ago, has been informing people about our evening service and prayers, and how that those who are now with us have become Christians. El Hasan was stopped by some towns-people the other evening and threatened with prison and stripes. He answered, "What am I to do? He speaks good words and true, and I cannot but follow these." So, dear friends, our work, though individual work mostly, begins to tell its tale. All under our teaching repeatedly tell me that they know nothing but God and Our Lord Jesus.

Monday, 6th.—A good congregation this morning. I spoke freely. A Jewish woman present interrupted me, and said: "These people are not listening to you. As they pass out of the door they will cast away your words and think nothing further about them." I asked her if she had understood my conversation, to which she replied, "Yes." I then said, "All here present who have really understood my message and depart rejecting it will be held responsible for that act on the last day, because it is the Word of God that I have declared unto you."

Friday, 24th.—Dispensary in the morning; prayer meeting in the afternoon at Dr. Grieve's; Arabic service in the evening.

Saturday, 25th.—The Jew, who desired baptism some twelve months since, came up to see me, by appointment, to-day. I read with him the 10th of Hebrews and the 6th of Romans. He has read the Gospel and Epistles through, and also the English Church Prayer-book in Hebrew. Again, lately, he has requested me to baptise him, professing his faith in Jesus as the Son of God, and the Messiah—the One Sacrifice for the world's sin, and especially for those who believe. He fully believes in the indwelling Spirit of God as the believer's peculiar inheritance, and the only real evidence of his acceptance by God. He looks upon baptism by water as being the sign of his break from the old life and his initiation into the new Life of Christ—an open profession to the world that he has become a follower of the Lord Jesus Christ. He is a very

intelligent man, understanding that the sacrifices and ritual under the old law of Moses were but types and shadows of the great Sacrifice of Christ—the Messiah, King of Israel—on Calvary.

I feel that it would be wrong of me to defer this man's hope any longer, and I am purposing to baptise him in the sea along with El Yazeed (who has now been waiting some eighteen months) as soon as a convenient time can be appointed. I have arranged with him to give me lessons in Hebrew, twice a week, feeling that I can be of greater service to the Lord if I can read that language. A Hebrew grammar and lexicon would be very acceptable at this time.

27th.—Attended dispensary this morning, and afterwards visited the camp of Moular El Ameen, who has arrived here with his forces from Rabat this morning. I was very kindly received by an Arab, seemingly well-to-do, who introduced me to his comrades. I stayed some time in conversation with these people and drank the customary green tea, after which the Arab gentleman returned with me on horseback to our house and received a complete N.T. The camp will be here some ten days.

Tuesday, 28th.—Attended dispensary this morning, and afterwards again visited the camp, where I made some new friends, drank coffee, and conversed, afterwards leaving a Gospel. Several asked me for medicines, but having none with me I could only direct them to come to me on Thursday. Arrived home mid-day, after which our friend, the Jew, henceforth known in my diary as Jacob, gave me my first lesson in Hebrew. I had also further straight talk about his approaching baptism, and he seems really alive to the meaning and the consequences of his voluntary act.

Friday, 31st.—Few present at the dispensary this morning, but two bright and intelligent young men from Moular Bushieb. These listened well, and appeared to acquiesce in my statements. A taleb from Tadla received a Gospel. Studied and read till luncheon. Two men visited me from the camp, and remained in conversation with me till three o'clock. One of them was a well-read man; I asked him if he had read the Gospel which I gave him the other day, to which he replied, "Yes; but they say in the camp that it is unlawful for me to do so." To this I replied, "No, it is not unlawful for you to read the Gospel, seeing that the Koran bears witness to Jesus Christ and the Gospel." I then read him the passages from the Koran, which he knew well, bearing on Christ's divinity, death, and resurrection, and where it says that the Gospel was given to Christ and the Law to Moses. He made answer and said, "Yes; I told them that it was quite lawful to read the Gospel."

Tunis.

AN INTERESTING VISIT.

EXTRACT FROM THE JOURNAL OF MISS LAMBERT.

June 1st.—This week has been a remarkable one, and has caused much thanksgiving to God, for at last the door not only of Sidi Ahmed's house, but also that of his father has been opened to receive us. As so often happens, events come about by most unexpected means, and a whole fortification of obstacles breaks down and crumbles to the dust when He but touches the structure. The means He used in this case to unlock those doors was just a dead baby. Used of Him, that exemplification of all that is helpless and powerless may yet be the means of unlocking hearts that will open to let in love and life and liberty.

On Monday morning Sidi A. came hastily to fetch Miss Harding. As it was feared, his sister's baby was dead. She immediately went, and sending here for restoratives Miss Turner soon joined her. Everything was done to restore the little one, but without success. Miss H. then did what she could for the mother; and shortly after, to the surprise of all, in walked A.'s father. Miss H. had previously made enquiries about him, fearing to cause a scene should he see her who had been the instrument in his son's conversion, but she was told he had gone to La Marsa, and would not be back for some time. So that it was a great surprise to her to see him walk in, and more so when he courteously saluted her, and sitting down on the same bench beside her entered into conversation.

Meanwhile Ahmed was pale and trembling with excitement, and when she rose to go he followed her to the door, exclaiming "Oh, how wonderful is the power of God."

Miss Harding has continued her visits, taking medicines to the family, though not before she had obtained permission from A.'s brother-in-law to do so.

Then came a rumour that Miss H. was invited to his father's house on Saturday. That really seemed too good to be true, but it appeared his father's wife, who has always been very kind to Ahmed, expressed a great wish to see Miss H., and so it came about. She did not see the father, but had a nice time with his wife.

During these visits to Ahmed's home she has been able to speak to his sister of the Gospel, and it was remarkable how nicely she listened. Evidently A.'s life has been bearing witness to its truth. She said once to Miss Harding, when she referred to this, that of course now he had come to years of discretion, inferring that this would account for the change in his life; but when Miss Harding disclaimed, she smiled in a way that showed she had only said it as an excuse for what was too evident. Apart from the joy we feel at this unexpected turn of affairs, we feel so thankful at seeing the effect of the influence which Ahmed has exercised during the past year—the reality of a life "hid with Christ in God."

Tripoli.

WITH THE PATIENTS AT MEDICAL MISSION, TRIPOLI.

BY MR. W. REID.

June 1st.—To-day, had the privilege of giving the address, and took as my subject the "Prodigal Son." Was enabled to speak with some fluency and expound the passage, as I believe, to the understanding of the very ignorant people present. One has to speak in the simplest manner to get them to comprehend, in even a small measure. After the address, had good, personal talks with many of the patients.

10th.—Had much personal talk with patients to-day, but how immoveable they are! Satan has armed them with deceit at every joint. Surely, Islam is one of his masterpieces: one mass of lies and perverted truth. In the afternoon, called on Jerban, he came and sat with me at the door of his shop and the conversation soon turned to the great subject which is always on our hearts, when I took the opportunity of telling him of his need of a Saviour. I soon had a crowd, and talked on in the hearing of all till they began to be displeased, and seemed to be meditating mischief, when I immediately and quietly left them. At the next corner I sat down with some Jews and had a long talk with them about the Messiah. They were surprised, somewhat, when I told them that the

Messiah they were looking for was one evolved out of their own imagination and desires; not the Messiah of the Old Testament.

14th.—This morning I sat down with a man whom I know in front of the Pasha's Mosque, and soon had a number of people standing in front of me curious to know what I was saying. Numbers came and stopped a few minutes and then passed on. One young man stayed the whole time that I sat there, listening attentively, and when I thought it was time to move away on account of the notice that I was attracting, and went to a shop opposite, he came after me and I again spoke to him personally.

22nd.—Gave the address at Medical Mission to-day. Subject, John i. Had good talks with men afterwards. Some opposed very bitterly, and got angry; one man especially, throwing down his ticket and going without any medicine after having waited three hours.

29th.—Fair attendance at mission again. Preached on the second coming and judgment. Had talks with various patients till 12 o'clock; there was some opposition. Some poor people, however, who professed to be ignorant and like the cattle, seemed to take in the message of God's love.

Egypt.

DAILY LIFE AT THE MISSION HOUSE, ALEXANDRIA.

BY MR. W. SUMMERS.

May 2nd. To-day, heard of the death of an old sheikh—one of the doctor's patients. He had heard the Gospel only once, and that when in great suffering. The painful thought which strikes one is, "How many in this land pass away without ever hearing of Jesu's love once?" Oh for more labourers to be thrust forth!

9th.—Evening, had a call from an old friend who brought other two friends with him. This friend is a student in the principal Moslem School here, and is a sincere follower of the prophet. We have had frequent serious talks together. To-night he brought a small pamphlet written against Christianity. On examining it I found it full of misrepresentations and misstatements of the cardinal doctrines of Christianity. We discussed the objections for some time, and then I pressed him to accept Christ at once, and all these difficulties would vanish with the coming in of the light of His presence. He left at 12.30 a.m.

Monday, 13th.—At women's service had twenty present. After the service lunched with Capt. C. on board his ship lying in the harbour. Later on went to see —, as he had not been to see me for a long time. He gave as an excuse for his absence the misconduct of his son. In the evening, however, he called. We had a long conference together on the Christian life, and finished up by a restatement of the doctrine of the Trinity, which is still a stumbling block to him. He left me at 2 a.m.

19th.—In the evening had a visit from two effendies, who stayed for about an hour and a half. One is a merchant in the town, and is a typical "civilised" Egyptian. He has lost faith in Islam, and consequently in all revealed religion. He is a simple sheikh. On putting before him how complete a salvation Christ has wrought for us, and how satisfying was His companionship, he broke in by saying, "Oh, all these are high spiritual things which I don't understand; which you cannot confirm by conclusive evidence!" He is a young man whom to look upon is to love, and yet he is in this sad spiritual chaos; and, what is still worse, there are hundreds

like him in the same condition of mind throughout the land of Egypt. Who will hasten to join us in order to save these poor erring ones? When these two friends left, I went to make a few visits in town. During my absence, other two men came, with whom Ayoob had a long talk. On my return, I found him elated over his success in discussion. May the Lord make him a polished shaft in His service!

21st.—This afternoon three men came in. One was a sheikh, who professes to read fortunes and write charms. I put the truth before him, and then gave him a straight talk about the unlawfulness of his calling. He did get angry, but promised to think over what I said. Another man came in, asking me to lend him the Bible. His sick brother had read the Acts of the Apostles, and was anxious to know more about these things. This I gladly did.

In the evening I had another visit from one of the men who had heard me speaking to the charm-writing sheikh. He opened his heart to me, and told of his past evil life. So obnoxious had he become to the neighbourhood that they had filed a petition asking that he be compelled to leave the district. I pointed him to the Saviour who saves from the power of sin, and taught him some necessary truth. He left at ten o'clock. At 10.30 M— called. He has come to me frequently of late. We read, and talked, and discussed till 12.15, when he went away.

Wednesday, 22nd.—Received lesson from Arabic teacher. Afternoon and evening read and studied Arabic. During the evening —, a native Christian, came in for a short talk. The poor, sin-bound fellow of whom I wrote yesterday did not come as he had promised. I do trust Satan has not had the victory over him.

Thursday, 23rd.—At women's service this morning there were thirty-two present, besides a lot of children. They were inclined to be noisy. Took parable of ten virgins as subject, and the lessons I drew from it they seemed to understand.

For two and a half hours in the evening I taught Ayoob, helping to clear up some of his difficulties. It seems he has been so energetic in teaching others that they have tried to overpower him, and shake his faith by their many objections to evangelical truth. As the days go by I see more and more proofs of his sincerity and earnestness.

24th.—In the afternoon we found that one of our neighbours who holds a somewhat important position in the town, had sent a woman into the school as a spy, in order to find out what the girls were taught. We learnt also that he had sent for several girls and closely questioned them. On hearing this, Dr. Smith and I thought it well to call and see him, in order to invite him to visit the school, and all the other work. We found he was not within, so left a message for him. In the evening this personage came, accompanied by a friend—one of the professors in the Government Preparatory School. He began by abusing us, our religion, and our country, and sought to set forth how wrong it was for us to interfere with what might be regarded as the State religion of Egypt. He gave expression to a number of remarks which I need not repeat here. We replied that all our works merited the highest praise; we endeavoured to tell the people of the ONLY way of salvation, which is through our Lord Jesus Christ, and also generally to improve their morals and their physical condition.

He then took up the question of our school, and declared his intention to close it if possible, and that one of the means he would use is to open another girls' school close to us, and bring European ladies to teach in it. We congratulated him on having decided upon such a praiseworthy project, and offered him our assistance in the matter if he cared to accept it. Among the many wild and untrue things he gave expression to, he said that what made our teaching so obnoxious was that it was so unscriptural, and as an instance he cited the

doctrine of Christ's Divinity. I refused to enter into a discussion on the subject, but said I would give him one conclusive passage. I then read to him Peter's words, "Thou art the Christ, the Son of the Living God." On this being read he was much taken aback, and asked that it be re-read. Then he said, "If this be true, I shall be a Christian at once." I read it again, adding a few explanatory words. He had now finished his mission, and began to cavil about the meaning of the words, "Son of God." After a little further talk, during which I put the quest of salvation before him, he left to dine with a number of guests whom he had invited. I have no doubt but that we formed the theme of a lively conversation while they discussed their wine and viands. After this we had our usual weekly prayer meeting, and the events of the day helped to give unusual fervency to our petitions. After prayer meeting I had an enquirer with me for a long time, and later on another who has been coming frequently of late. We read the latter half of Romans, and had conversation upon it. We broke up at 12.30 a.m.

Monday, 27th.—At women's service had an audience of thirty-seven women, besides over a dozen children. They listened attentively to lessons drawn from the parable of the man who had not on a wedding garment.

Friday, 31st.—At men's service ten were present. During the course of my exposition of St. John's Gospel there came in the question of our Lord's Divinity. There were some intelligent men present, and they listened without comment. Later on, when speaking with them, I found they were much impressed with the Scriptural statement of this truth. Several of the men expressed their strong desire to be further taught in these things, and promised to visit me.

Afternoon.—Had another visit from the charm-writing sheikh. After a long talk I gave him a book to read, which establishes the authority of the Bible from Koranic sources.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Miss S. M. Denison (Tangier.)

June, 6th, 1895.—Two days ago was the great feast-day of the Mohammedan year, when every householder slaughters a lamb in memory of Abraham offering up his son Ishmael. It begins in the early morning by the people gathering at the "m'sala," or *prayer-place*, near the market-square. As many as can, enter the building, and others line the road between it and the large mosque in the town, about a quarter of a mile off. None but Moslems are allowed to enter the m'sala, and on some of our people trying to get a view of the interior, an order came to the door-keeper to shut the door. Here the Fokees read the Koran, and pray and preach. Last year we heard a very remarkable thing, viz., that the Fokee who preached at this service, and who was a Fez man, preached about the Lord Jesus, telling the people they must believe in Him, and (as one who was present told Miss Aldridge) preaching about Him "just as is done here in the Hospital." We were most interested to hear this, and know not but that the Fokee may be a real believer, who uses his opportunity of preaching Christ. It was reported that he was to preach again this year, but we have not heard whether he actually did.

14th.—We have heard that the Fez Fokee did preach again this year, and of the Lord Jesus too, telling the people He is soon coming again, and to forsake their evil ways and be prepared; he also said the whole world was corrupt, and that there was not a just judge in the land; and this in face of the Kadi (judge) of Tangier.

From Miss WATSON (Alexandria).

Our fellow-workers in Alexandria have been meeting with a little opposition in regard to their school. Their late landlord, an influential man, has induced the Bey to open a Moslem school, and attempts have been made to prevent the children from attending the Mission School. Miss Watson says:—

Our children tell us that they have been offered clothes and money to induce them to leave us and attend the new school. The Bey is asking for the names of their parents. The children were told they must not come to us, as we wanted to make Christians of them; they must go to the Bey's school and learn about their own religion. Up to the present date, however, our class is just as well attended. We have on an average thirty every day. On Sunday the numbers vary.

In looking over the past two and a half years we cannot but rejoice at seeing the increasing confidence they have in us. This was very manifest during the recent feast (the beginning of this month). The children, who before fled at the sight of us, and if we attempted to speak to them ran off screaming, now came upstairs into our house without any hesitation. We did not close the school during the three days of their feast, although few came, and even they did not wish to sew or learn. We were very pleased to see them come trooping in in their new and bright-coloured robes, so we chatted and taught them a new hymn or two. We certainly see that more interest is taken in the Gospel by some of them. At first we could not turn our backs but we lost something—a thimble, cotton, part of the garment that was being cut out, or even the work belonging to another child—but now we can leave the room and find everything on the table as we left it! We take this as a great encouragement. They also know that what we say we mean. They will quickly explain to a new-comer that we "are people of one word only"; also that they must tell the truth, because we hate lies. We only wish we could report the conversion of some, which is our only aim and object.

WORKERS' UNION for North Africa. This Union has already rendered considerable assistance to the missionaries on the field; more helpers are, however, needed. Those desiring further information should apply to the Hon. General Secretary, Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells.

"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.

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.

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.

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.

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

1895.		General.		1895.		General.		1895.		Special.		DETAILS OF		
No. of	Receipt.	£	s. d.	No. of	Receipt.	£	s. d.	No. of	Receipt.	£	s. d.	DUBLIN AUXILIARY.		
June 1.....	44	0	10	0	Brought forward	66	11	10	June 26.....	359	6	5	0	(Donation No., 366.)
1.....	45	0	10	0	June 14.....	72	1	0	27.....	360	12	10	0	MR. S. S. McCURRY, Hon. Sec.,
1.....	46	0	5	0	14.....	73	0	5	0	Y.W.C.A.,				9, Newtownsmith, Kingstown.
4.....	47	0	2	6	15.....	74	0	4	11	27 Colchester	1	19	1	No. of
4.....	48	5	0	0	15.....	75	1	1	0	Y.W.C.A.,	0	14	4	Receipt.
4.....	49	1	10	0	15.....	76	5	0	0	Broomfield				£
5.....	50	10	0	0	17.....	77	10	0	0	Y.W.C.A.,	1	5	6	s.
5.....	51	1	0	0	18.....	78	0	10	0	27 Buckhurst	1	5	6	d.
5.....	52	1	6	6	19.....	79	0	10	0	Hill				89.....
6.....	53	0	10	0	Talbot					Y.W.C.A.,	2	15	0	0
7.....	54	1	0	0	19 Tabernacle	4	4	0		Green				90.....
8 Bible Class		0	3	0	19 Edinburgh	1	10	0		28.....	365	14	15	6
Eastbourne					Auxiliary					29.....	366	4	12	3
8.....	56	1	0	0	20 "First-	1	0	0		29.....	367	15	1	0
8.....	57	0	5	0	fruits"					Total, June...	£103	7	5	Amount pre-
8.....	58	0	10	0	20.....	83	0	10	6	" May ...	£215	19	10	viously ac-
10.....	59	20	0	0	20.....	84	1	2	8	Total ...	£319	7	3	knowledged
Clanmarina					21.....	85	4	0	0	Total ...	£12	2	9	£
10 Wkg. Party, 4		0	0	0	22 Home of	0	14	0	0					s. d.
Torquay					Industry									£7
10 S. S.,		0	10	0	24.....	87	2	0	0					10
Dagenham					24 Sidcup	0	10	6						6
11.....	62	0	5	0	24.....	89	1	0	0					9
11.....	63	0	5	0	24 S.S. Barking	0	18	0						2
11.....	64	0	5	0	25.....	91	1	0	0					9
11.....	65	10	10	0	25.....	92	7	10	0					9
11.....	66	0	10	0	25.....	93	7	7	0					9
12.....	67	0	1	0	25.....	94	0	9	2					9
13.....	68	0	1	0	25.....	95	13	10	0					9
13.....	69	2	2	0	26.....	96	0	7	6					9
13.....	70	0	10	10	27.....	97	0	15	0					9
S. S.,					27.....	98	0	8	6					9
13 Shepherds 4		0	0	0	28.....	99	0	5	0					9
Bush					29... 100	2	0	0						9
Carried forwd.	£66	11	10	Carried forwd.	£136	4	7	Carried forwd.	£43	8	11			

GIFTS IN KIND.—June 7th (236), gold necklet; 13th (237), eleven volumes for missionaries; 26th (238), hamper of bottles.

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

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