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NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

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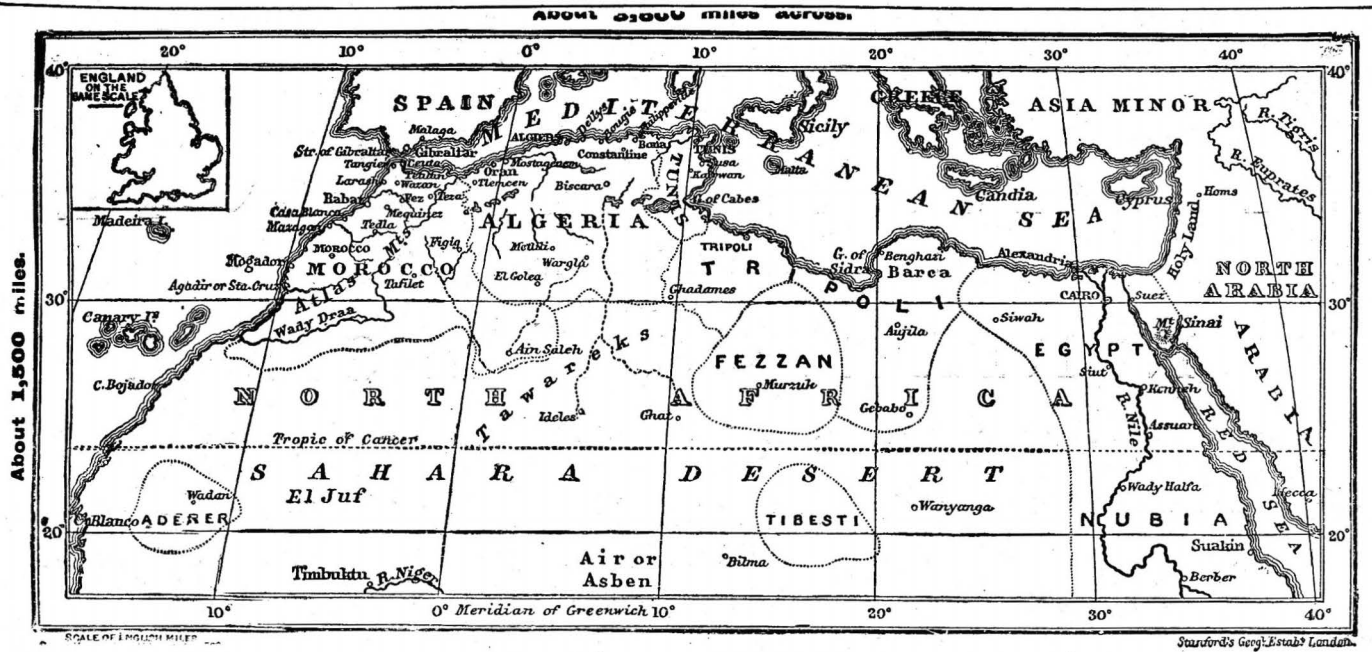
THE KASBA, TANGIER.

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



NORTH AFRICA consists of—

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

No effort has, until recently, been made to evangelize this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing, amongst these followers of the False Prophet.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

MOROCCO can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz, a youth of about sixteen years of age.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1892 it had substantial mission premises, with hospital in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country.

ALGERIA (fifty-five hours' journey from London) is the most advanced in civilization of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than fifteen hundred miles of railway.

The North Africa Mission has seven stations and twenty-two brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Thirteen workers of this Mission are stationed in the capital, some of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them? A Medical Mission is now carried on in Tunis.

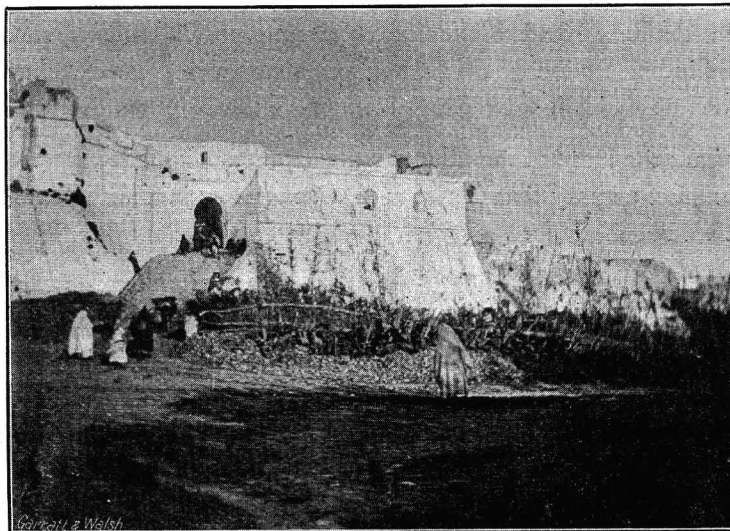
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and others have since been sent. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has, including wives, six missionaries there. The population of this portion of the country is estimated at nearly $4\frac{1}{2}$ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

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

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has now retired, and another brother and his wife, who were thinking of taking up the work, have through ill-health been obliged to come home.

NORTH AFRICA.



THE KASBA, TANGIER.

Christ Head over all Things.

God . . . gave Him to be the head over all things to the Church.—Eph. i. 22.

Christ is the head of the Church.—Eph. v. 23.



HINGS are not going on anyhow. At the back of what may seem to some confusion and defeat Christ is carrying out the eternal purposes of the Father with steady and unflinching determination, and this He will continue to do until the day when He shall have put all enemies under His feet; then He shall deliver up the Kingdom to God, even the Father, and God shall be all in all.

We are often in danger of a sort of feeling that when the Lord Jesus ascended into glory, He, so to speak, retired from business into the quiet restfulness and eternal calm that surround the throne of God. It is true He sits upon that throne, not, however, as a mere spectator, but as the One who directs and governs not only His Church, but also the whole universe for the Church's advantage. When a youth on earth, He said I *must* be about My Father's business, and at the Cross finished the work of atonement, but now, ascended to the right hand of the Father, He still continues to do His business, and will continue to do it until God shall be all in all.

Do we realize as we should, not only that the risen Christ is interested in the progress of the Kingdom of God, but that whatever is done for its advancement, He is the doer of it, either directly or by those through whom He works? He has not given up the Father's business, but simply gone to a place where He can more conveniently carry it on. He it was who, being by the right hand of God exalted, and having received of the Father the promise (the fulfilment

of the promise) of the Holy Ghost, shed Him forth in pentecostal power (Acts ii. 33). He also it was who ascended on High above all Heavens, and gave apostles, prophets, evangelists, pastors, and teachers for the perfecting of His saints; and He it is who still raises up men to carry on His work. Thus it comes to pass that though the devil, by Pagan, Papal, and Moslem persecutions, has sought to annihilate the true people of God, yet they have increased and multiplied by the power of Christ upon the throne. Thus it is that though apostles were martyred, others took their places as witnesses and teachers. Though Huss and Jerome of Prague were removed, Wycliffe and Tyndale arose; and after Wesley and Whitfield were gone, Roland Hill and Spurgeon were given. However much the devil may rage and roar, he cannot prevail while Christ sits on the throne and raises up new workers faster than old ones disappear. The successors of the apostles are assured, not by an unbroken chain of bishops of the Church of Rome or any other Church, but by the Almighty Head of the Church raising up for Himself, sometimes in one country and sometimes in another, sometimes in one section of the Church and sometimes in another, men in whom He puts His grace, and whom He endows with needed gift to accomplish the work that He has determined shall be done.

We need never, therefore, fear; the Head of the Church remains, though apostles, prophets, evangelists, and pastors continue with us but for a time. Let us pray that Christ may raise up now just such men as are needed for His work at home and abroad, and when we see them, forward them in every way we can.

Christ, also, is deeply interested in the financial affairs of His Church. When on earth He once sat over against the treasury and observed with much interest how much people gave. He often spoke on the subject of money and giving, and it occupies Him still. Not—blessed be His Name!—as a corroding care, but as a thermometer by which He can take the temperature of His people's hearts, and discover the warmth of their love to Him, or the measure of their faith in Him. It is He who by His Spirit, His Word, and His providence, prompts His people to give of their substance to His cause. Prayer to Him, and faith in Him, are the most important of all means to be used in procuring whatever financial help may be needed.

What a blessed sense of relief it brings when we realise that Christ is the living active Manager of all His own work! How blessed to go to Him for guidance and orders, assured we shall have clear instructions—to wait upon Him for helpers, money, and all things needful, realising that the responsibility to provide all rests upon Him as our Master whose wishes we seek gladly to carry out. It is true sometimes He calls us to take a share with Him in the finding of the helpers, money, or whatever else may be wanted, but this all comes under His orders, and we have only just to do what He tells us. Sometimes, it is true, this does not seem so easy to do as it is to say, but this arises not from any fault on His part, but always from some failure on ours. Perhaps we do not seek diligently to know His will, or maybe we do not simply trust His grace to enable us. There never can be failure on His side.

But while we rejoice in the responsibility of Christ's work being His own, the glory of the work is only His also. There is never room for boasting among the servants of the Lord. If we speak, it is only as we have been taught by the oracles of God and illuminated by His Spirit. If we minister, it is only according to the measure of ability that He gives. We originate nothing. The servant of God is never original in this sense. Like his Master, he does the work he is enabled to do, speaks the words given him to utter, and delivers the message entrusted to him to convey.

Since these things are true, the prospects of the North Africa Mission are very good, provided only that its members give Christ His rightful place as Director and Sustainer. He, infinite in wisdom, and with unbounded resources in men and means, is far more than a match for all the mighty foes that oppose Him and us. Had He not suitable men He could create them; had He not suitable means He could and would call them into being, for He is determined to carry out His purposes, and none shall ever hinder Him. What an honour to be the follower of such a Leader, the servant of such a Master! May we so trust Him as never to rely on our own wisdom, but ever count and act upon His! Never choose for ourselves, but ever accept His choices for us! Then, as members of the human body carry out the purposes of their head through the spirit of that head that pervades them, so shall we, the members of Christ's Body, carry out the purposes of Christ our Head by His Spirit which dwells within us, so that we may will and do His good pleasure.

Notes and Extracts.

MR SUMMERS writes from Alexandria :—" There is an increasing interest in Divine things manifested by the people of our district. I am frequently asked for the loan of Bible and other Christian books, and *they are read*. Amongst the men who come to see me there is a spirit of religious interest ; they are consciously and unconsciously craving for something better. Now, more than ever, is the time for sustained and prayerful effort amongst the Moslems of Egypt ; alas, that we can do so little."

CONSTANTINE.—Miss Colville writes :—" We have given up our meetings for the summer, but we asked the mothers and the girls to come if they wished to sing and pray and hear about the Lord Jesus. Yesterday sixteen girls came, and to-day we have had eighteen women. We do praise God for His work in their hearts, as they have not had any inducement to come. We usually give the girls a small piece of bread to eat and the women a cup of coffee, but now we are not giving anything. They were all so attentive, and the girls were especially good. There is much sickness amongst the people and many are dying."

FAREWELL MEETINGS.—We are arranging for a series of meetings in various parts of the Metropolis during the last fortnight of September and the early days of October, to take leave of a number of Missionaries proceeding to the North Africa Mission Field. Particulars of these will appear in the *Christian* later on.

The Annual Farewell Meetings will (D.V.) be held on Tuesday, October 8th, in the Lower Exeter Hall, at three and seven o'clock. Tea will be provided between the meetings for friends who will be staying to the evening gathering.

ALEXANDRIA MEDICAL MISSION.—It will be seen by reference to previous numbers of this journal that the attendance of patients at the Dispensary continues to grow month by month. The following are the figures for the month of June :—

Men present at Medical Mission Services	114
Women present at Medical Mission Services	281
Native Visitors and attendants at other than Medical Mission Services, all of whom have had personal dealing about their souls	71
Total attendances on Evangelical Teaching	466

It was in the year 1811 that the first attempt was made to give the Persians the Scriptures. Henry Martyn lived there for a year, and translated the whole of the New Testament into the Persian language ; others followed him in the work of Bible translation, but it was only in May, 1895, that the whole of the Persian Bible in its revised form passed through the press.

Some half a century ago a new prophet arose in Persia claiming to be the only true representative of God. Many Mohammedans were dissatisfied with their own religion, and they gathered round this prophet, who has to-day 800,000 followers, notwithstanding government persecutions and imprisonment. The chief difference between the orthodox Mohammedans and the new Sect is that,

while the former say the Bible is not reliable, the latter admit the New Testament to be the Word of God. Most of them believe that Jesus Christ has come again in the person of their prophet. There is much in the new teaching that is sad, but it has opened the door to the Gospel as nothing else has done. Bible circulation is almost doubled every year.

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.

ARRIVAL.—Mr. and Mrs. Lochhead and Miss Lochhead reached England on Tuesday, August 13th. Mrs. Lochhead being unable to regain her strength in consequence of the heat, it was thought advisable to return home for a short time.

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.

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.

REV. ANDREW MURRAY.

An earnest desire having been expressed that Christian workers in the East and other parts of London should have the opportunity of meeting with this beloved servant of God, it has been arranged that Wednesday and Thursday, October 9th and 10th, shall be set apart for a series of meetings for "Humiliation," "Waiting upon God," and "Exhortation," to take place at the Great Assembly Hall, Mile End Road, kindly lent by Mr. F. N. Charrington. Further notice will be given when arrangements are completed. Meantime, it is earnestly requested that these dates may be booked, as Mr. Murray is very desirous that those who attend should, as far as practicable, arrange to be present during the whole time, in order that nothing may hinder the quiet, continued waiting of the soul upon God. Any communications may be addressed to Mr. ALBERT HEAD, Corrie Lodge, Wimbledon.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

August 13th, 1895.

DEAR FELLOW-HELPERS,

As the seasons come and go we sometimes lament the slowness of the progress of God's work in North Africa. The years fly so swiftly by, carrying with them their burden of immortal souls beyond the limits of probation and the reach of God's salvation. Yet how slowly do we seem to go forward amid the perishing and show unto them salvation! May we be enabled to push on with energy as well as patience!

Just at this time of year a number of the N.A.M. workers visit this land for rest and change, while those abroad are compelled to confine themselves to such labours as can be undertaken in a warm and enervating climate. How often they long that greater strength were theirs, and superhuman endurance might be granted them! There crowd the ignorant and prejudiced Moslems on every hand, and oh! so few to instruct them, and those few hampered by weakness or weariness, and retarded by the enervation of the climate. Satan, we may be sure, seeks to leave no stone unturned in hindering and impeding our progress. He piles up physical, mental, and spiritual obstacles to obstruct the Gospel. He works through all channels—the labourers themselves, the apathy of friends, national jealousy, or any other instrumentality—that he may discourage or hinder us. Yet, by the grace of God we are enabled to go forward, and shall continue to do so.

We hope this coming winter to increase the number of missionaries in Egypt. It is just over three years since the first party of our workers went there. They have been encouraged by the entrance they have gained and by the number who come to talk on religious matters, but need more help to enable them to go out on the water-ways in the boat that has been provided to facilitate our conveniently reaching the villages of the Delta. It is hoped that seven new workers may be sent out this season from among those who have been studying Arabic here. It is proposed also to send three more new workers to Tripoli and one to Tangier—eleven in all, all of whom have some knowledge of Arabic grammar.

The new session for the study of Arabic, etc., begins here on September 2nd, when probably some six or seven new students will commence their labours. These, with those now studying, who will not be ready to go out till after Christmas, will bring our numbers up to twelve or fourteen. For all these friends and those helping them we would ask your hearty prayers, that the time spent in preparation may be profitable to soul as well as to body. The increase of labourers will of course mean the increased need of supplies; but if the Lord wishes these friends to go out, He will surely send the requisite help to sustain them; and if He does not want them to go, we do not wish to help their going. At present, so far as we know, three out of the eleven new workers are likely to be specially sustained, and possibly two others partly so. This will still leave seven or eight to be provided for, at, roughly speaking, £60 a head, or, with expenses, from £80 to £100 a head.

Some friends like to share in the support or entirely support a particular missionary; we shall be pleased to arrange for this in regard to any of these new workers, or those already in the field, if any friends desire to help in this way.

Some of the passages and outfits required this season are promised or provided, but seven more are needed. Including furniture for a "prophet's chamber," they average £35 each, or nearly £250.

I mentioned last month that the receipts of the Mission had been very low for some months, but that by the sale of some shares our pressing needs had been graciously met. I have still to report very small receipts, our average since May 1st

being only £80 a week, instead of double that amount or more. We consequently need £1,000 to bring up our receipts to the required amount, or, deducting the amount received from the sale of shares, £300. Our only resource is the living God whom we seek to serve, and He does not send us at our own charges. We are expecting Him to send us all we need in His own way and time. It is blessed to know His love and care, and look to Him for all we require.

Morocco still continues in a very disturbed state, and in some parts things seem to grow worse rather than better. Thus far our friends have been kept in safety, but the terrible massacres in China remind us that similar events might happen in other mission-fields. In Algeria the French papers of late have turned upon the French Protestant pastors as well as ourselves. One can hardly be surprised that we are abused when their own officials and countrymen are so constantly written against.

Please continue to pray that the Lord may enable us without delay to fulfil His command to preach the Gospel to every creature, so far as North Africa is concerned, and that we may do it in such a manner as to glorify the Lord in the means we use as well as the end we seek.

Yours heartily in Christ,

EDWARD H. GLENNY.

THE FIRST MISSIONARY.

"Come, see a man, which told me all things that ever I did: is not this the Christ?"—John iv. 29.

She left her pitcher at the well,
And to her home returned,
The welcome words of life to bear,
That in her full heart burned;
Her kindred and the stranger's ear
Alike the news receive,
Of water from a hidden spring
That Jesus waits to give.

With joyful haste and zealous love
She turns to seek her home,
The ceaseless burden of her theme—
"Behold, the Christ is come!
He waits, Messiah waits to bless,
As none e'er blessed before:
Come, drink ye of the living stream!
Believe, and thirst no more."

Come, and behold Messiah's face,
Of whom the people tell;
Oh, come and hear His welcome voice!
He waiteth by the well:
Oh, come to Christ! Samaria's hills.
Echo His Name aloud,
And tidings of Messiah fly
Amid the wondering crowd.

* * *

Hast thou, like her of Sychar, drank
Of that blest fount? Then go;
Let others learn the health and life
That from the waters flow:
Go forth, and in Jehovah's might
Thy voice shall yet be heard,
And wandering hearts shall turn and bless
A feeble woman's word.

ANNA SHIPTON.

THE TWAREGS.

WE have often thought of and prayed for the hundred million of souls who constitute the populations of the Soudan, and who are almost without exception "lost in the darkness of sin," the greater portion of them being converts to Islam. We must not, however, overlook the Twaregs, who people the vast Sahara and who separate our present field of labour from the Negro countries around Lake Chad.

The true meaning of the word Twareg has not yet been satisfactorily explained, but it would appear to have been given them by strangers.

The Twaregs occupy the immense tract of country bounded on the west by the fifth meridian of longitude, on the south by the course of the Niger and the realms of Bornu and of Houssa, on the east by the Fezzan and the Libyan desert, and on the north by the Regencies of Tripoli and Tunis, and the French Colony of Algeria.

They are divided into several large tribes, of which the principal are the Kel Azguer and the Kel Ahaggar, on the west, whose lands spread to Touat; the Kel Air, among whom is found the town of Aguedès; and the Toulemeden, whose encampments are from the south of the Ahaggar to the Niger.

The first two of these are the only ones of which I can procure any precise information. Much concerning the tribes of the south will be found in the account of the travels of Dr. Barth. The illustrious traveller had the invaluable advantage of seeing the Twaregs in their country and of sojourning with them. He can therefore speak of them with authority as no other European can.

An interesting fact which rules all the social state of the Twaregs is the existence among them of an aristocracy. The tribes are divided into nobles or thaggaren, and vassals or tributaries, known under the general name of Imrad. Each of the noble tribes has the sovereignty of a certain number of Imrad, who pay him the rents and have to submit to onerous and humiliating servitude, reminding them continually of their state of inferiority. Such and such a tribe, for instance, has not the right to possess camels, and can only have asses and goats, another cannot carry arms, etc. This state of things goes back very far into the past, and both lords and vassals seem to have lost all remembrance of their origin, except that the Imrads are the descendants of a vanquished nation. As to whether this nation was of the same race as their present masters (*i.e.*, Berbers), under what circumstances and at what epoch they were vanquished, no reliable information can be gathered.

Some of the nobles who were interrogated on the subject appeared to believe in a community of race between them and their Imrads, seeing that all speak the same language and have the same manners and customs.

As everywhere the oppressed are in superior numbers to their masters, one cannot account for the patience of the Imrad in bearing the yoke, except from the force of habit and the state of moral degradation into which they have fallen, a degradation of centuries.

This prolonged despotism has given birth to pride, arrogance, and confidence among the nobles; pusillanimity, meanness, and a consciousness of their inferiority among the Imrad. "Proud as an Ahaggar" and "Cowardly as an Imrad" are terms in use among them.

To insure their privileges and maintain these social inequalities, which are so contrary to the natural instincts of their race, the noble tribes have a form of government which permits a sole chief to concentrate their forces, and to unite their efforts against any attempts at independence on the part of the oppressed people.

The political constitution of the country is a species of feudal monarchy, in which the king governs with the assist-

ance, and probably also under the pressure, of the chiefs of the principal noble tribes. The royal authority exercises itself by the intermediary of these chiefs. It is, however, well tempered by the democratic manners which distinguish in general the Berber race. Each tribe administers the law separately, and names directly its chief. The principle of inheritance in the family of the king is somewhat peculiar. When the king dies, or is deposed, which often happens, it is not his son who is called upon to succeed him, but his sister's son. This mode of succession is found also in the families of the nobles. When an influential man dies, his power and political influence pass to the son of his sister; his own children inherit only his wealth.

The Twaregs are Mussulmen, as far as profession goes. Like their brethren, the Kabyles, who are of the same origin, they have adopted the Koran as the guide of their religious faith, but really know but very little of its teaching, and are most lax in the performance of the Moslem rites and ceremonies. They do not have recourse to the Mussulman law except in cases where the custom of the country is insufficient to regulate their differences.

The wife occupies among them a very superior position to that which is accorded her by the followers of Mohammed in other lands, and her influence in the household is considerable. Polygamy is almost unknown, and divorce very rare. The girls frequent the native schools, as well as boys, and it is said that almost all learn to read and write. Before marriage they enjoy much liberty, and mingle without restraint in the society of the men.

The women are not compelled to veil the face, but a singular fashion prevails amongst the men, which is a long shawl wound thrice round the face in such a way as to cover eyes, mouth, and chin, protecting these from the sands of the desert. The face can be completely covered when necessary.

Essentially shepherds and wanderers, the Twaregs do not give themselves up to agriculture, commerce, nor industries. Their wealth consists in flocks of camels, oxen, sheep without wool, and goats. They have few horses and no mules. On the other hand, they possess a race of very large, strong asses, which are much sought after by the inhabitants of the desert.

They generally ride saddled camels. This animal, which Providence seems to have created expressly for their country, holds in the estimation of the Twaregs a very important place. It is to them what the horse is to the Arab, and an object of particular care, being the companion of the tent, the favourite of the family, and allowed to want for nothing. It has, however, to prepare early for the services required of it. From its earliest days it is taught to bear hunger and thirst, to run fast without taking breath, and to fear nothing. Several years are thus employed in its education, and they succeed in reducing it to perfect docility.

When one sees the dexterity with which the Twaregs manage these animals, with what facility they obtain from them movements that European riders dare not demand of their best trained horses, one can understand the place they hold in the conflicts of these cavaliers. The lowest price for a saddle camel is about 500 francs (£20).

The next in order after the saddle camel is the ordinary camel. If his services are less brilliant than the former, they are more constant and useful; the one is the pride of his master, the other nourishes his family and gives him ease and wealth. When one speaks of a rich man it is always by the number of his camels.

At certain seasons of the year the Twaregs go in caravans into the desert, to the oasis of Tuat, to El Golea, Gadamis, and Wargla, to exchange the products of their flocks for corn, dates, arms, and different objects of manufacture necessary to their nomadic life. Each tribe has its particular market, to

which in general they remain faithful. During their sojourn in the town the Twaregs treat the inhabitants as though they were in subjection, entering without ceremony into the houses, and demanding with authority something to eat. The Arab merchants, however, are used to these customs, and complain but little, knowing that in the course of trade they will be paid with interest for that which apparently they have given with good grace.

This habit of begging is one of the characteristic traits of the Twareg. They often accompany caravans for entire months without any other object than to obtain each day from the travellers by importunity a small part of their provisions.

HISTORICAL NOTES.

DEATH OF MOHAMMED AND SELECTION OF HIS SUCCESSOR.

MOHAMMED died at Medina a little after mid-day in the midsummer of 632 A.D. It is doubtful if the devoted followers of the prophet had allowed themselves to contemplate the event of his death; and, like Napoleon, he seems never to have thought of what would become of his faith or his kingdom when it should fall into other hands. Some of his more devoted adherents seem to have dreamed that Mohammed could not die. When the rumour spread that the great man was no more, the wildest excitement swept the town, and the crowd that gathered at the mosque was dazed as with delirium. "Among them Omar arose, and in a wild and excited strain declaimed that the prophet was not dead, but in a trance, from which he would soon arise and root out the hypocrites from the land." Abu Bekr, who had been for an hour away from the prophet on a visit to his sick mother, came hurrying back to the mosque; crossing the court, he had stopped to kiss the prophet's face: "Sweet wert thou in life," he said, "and sweet thou art in death." Finding Omar still haranguing the people when he reached the mosque, he put him aside with the memorable words: "Whoso worshippeth Mohammed, let him know that Mohammed is dead; but whoso worshippeth God, let him know that God liveth, and dieth not." Omar was speechless; "my limbs trembled, and I knew of a certainty that Mohammed was dead," he would say in after years.

The citizens of Medina had instantly assembled to select a successor to Mohammed, and the report of their gathering was made known at the mosque. It was a critical moment. The mantle of the prophet must fall on one, and one only. The sovereignty of Islam demanded an undivided Khalifate.

The die must be cast, and must be cast at once. The men of Medina demanded that he should be of themselves, for their good swords had saved Islam.

"Every word which ye men of Medina have uttered in your own praise is true," said Abu Bekr, "and more than true; but in noble birth and influence the Coraish are paramount, and to none but them will Arabia yield obedience." "Then," said the men of Medina, "let there be one chief among you, and one from among us." "Away with you!" said Omar; "two cannot stand together." The heat of the altercation was great when Abu Bekr arose. "Ye see these two," said he, pointing to Omar and Abu Obeida; "choose ye now which of them ye will, and salute him as your chief." "Nay," answered these men both at once, "thou hast already, at the prophet's bidding, led the prayers, and art our chief. Stretch forth thine hand." He did so, and they struck their hands on his, as is the Arab custom, in token of allegiance. The men of Medina did likewise, and the supreme power passed without let or hindrance into the hands of Abu Bekr.—"LIFE OF MAHOMET."

الحمر لله

جناب الصالح الاعز المنتخب الصفة الخيرة الذي اختاره الله قبل تاسيس العالم
 واهله وجعله امينا على بنايه المومنون به والذنا من الروح القدس سيد
 الخليلي من الله كماله وبلغه في الدارين امانه امانا بعد اداء السلام
 الايق بالتمام في المعروض على جنابكم الربيع هو انه لا يخفى حضر تكلم انه شهر
 رمضان صعب جدا على المسلمين لانه الشيطان يلبس ابطارهم ويكلمهم الوفاة
 النفس والحماصة الذي يعتقد ونهاد دينية بسبب الصوم الذي قال الله عليه
 في اشعياء في الاحكام والايام متواتر نطلب من الله ان يغفر لهم لانهم كما قال
 السبع في انجيل لوقا في الاحكام والايام في هذا السبب صرت انا مغبوضا
 عندهم كما قال الخلد في انجيل مرقس في الاحكام والايام بها ان انشاء الله
 صابر الى المنتهى لكي يخلص بعون الله كما قال ابن الله وايضا نطلب من الربيع مفاطم
 الاعانة بالاعانة لتخفيف هذه الخفيات والصبر الى المنتهى ومع هذا كله
 والحمد لله عندي الرجاء واليقين الثابت بقوله في انجيل يوحنا في الاحكام
 والايام بها نحن وانقيض به ونجنا به ومنوكلون عليه وحياتنا في هذه الدنيا
 وفي الآخرة كلها اليه وهو يفعل فينا كيف يشاء وان شاء الله نجدنا صابرين الى
 يوم لقائه واكثر من هذا ان شاء الله نجدنا جرحين ومشتكين في الامه كما
 قال السيد بولس في رومية من سيعطنا عن محبته وايضا نطلب من الله الاب
 والابن والروح القدس نجنا بكم ان نكون انت كما قال سيدنا داود في المزمور
 من اوله الى اخره ونطلب منكم نبلغ نخلصنا الى بلادنا الانبياء القديسين المبرار
 اهل شركة اشمال البرية الذي جعلهم الله ملوكا وكمها نوتنا وابناء الملك العظيم
 وتبلغ سلامنا الى السيدة الخليلي والجميع انجالها الكرام والجميع المومنين
 بحضرتكم والسلام من معظم فخركم عبد المسيح بولس التوفسي المعروف امير القاهري
 ١٨٩٥

PHOTOGRAPH OF LETTER FROM SIDI AHMED EL GUMATI (see next page).

THE WORK OF OTHERS.

THE EAST LONDON INSTITUTE FOR HOME AND FOREIGN MISSIONS.

TWENTY-THREE years ago Dr. and Mrs. H. Grattan Guinness were led to commence the work of training young men for the Home and Foreign Mission field. At that time there was still a great need in many parts of our own land, especially in small towns and country villages, for the proclamation of the Gospel, but it was the claims of the heathen and Mohammedan nations that lay so heavily upon their hearts, and led them to attempt the education and training of young men and women for this important work.

At that time China, and many other countries hitherto closed against the Gospel, were fast opening up, and they felt that the time had come for the Church of Christ to make a determined effort for the evangelization of the world.

As may be supposed, many difficulties had to be overcome at this initial stage; we read there were "adverse criticisms from existing organizations"; "they had no committee behind them, no advisory council, and no sort of endowment—save in the spiritual sense. They had, in fact, nothing in hand—no premises, no furniture, no linen, china, or cutlery, no educational apparatus, no college faculty, or staff, no Home Mission centre for practically training the future students." But they felt that God was urging them on, and in dependence upon Him they went forward.

Twenty-three years have passed away, and in looking over the record of what has been accomplished in the interval, we are constrained to ask, "What hath God wrought?" To-day the Institute has a central College and Training Home at Harley House, Bow, where fifty men are undergoing a special course of instruction, combined with practical mission work, in the shape of visiting among the ships in the docks, in lodging-houses, factories, etc., as well as open-air meetings in Victoria Park and the busy thoroughfares of the East End. There is also a similar College and Training Home in Derbyshire, which likewise accommodates fifty men, and a women's branch at Doric Lodge, Bow Road, from whence two hundred women have already been sent out to the foreign field.

Commencing with twelve young men in 1872, they have now one hundred and thirty students, male and female, in course of preparation, while *eight hundred* have already gone forth to the regions beyond.

Besides an extensive Home Mission work, embracing a Medical Mission and numerous other ramifications, the Congo-Bololo Mission in Central Africa is a child of the Institute, and managed by its Directors. It is six years old now, and occupies an altogether unevangelized tract of country five times the size of England on the upper waters of the Congo river. Thirty workers, trained in the Institute, have already gone out, three of whom have died at their lonely posts.

The expense of carrying on these Training Colleges, the Mission work on the Congo, etc., involves an outlay of £400 per week. Our friends would be glad of generous help at this time for their many and increasing needs.

"PAUL makes much, but not too much, of having 'a good conscience.' The characteristics of a good conscience are quick discernment of sin, even when it wears a white raiment, and a loud voice to warn its possessor when sin is getting too near. The office of the conscience is to detect sin and to sound the alarm bell; then it becomes the duty of the will to seize the helm and steer clear of the danger."—DR. CUYLER.

Description of Illustrations.

THE KASBA, TANGIER.

THE Kasba, or "capital," is that part of a native town which contains the Governor's Office, Court of Justice (?), and the prisons.

The Kasba of Tangier has three gates, the one represented in the photo is called "Bab-el-Marshan," or "Wr'shan"—a saint's tomb, called "Sid-el-Wr'shan," near what is known as the Marshan, is probably the origin of the name. The other two gates are on the opposite side of the Kasba, and named "Bab-el-A'asa," or "stick gate," being the one where the public beating of prisoners was performed, and "Bab-el-Haha," after a Shilha tribe. These gates are all closed at sunset. Besides the offices of the Governor and the prisons (which average 170 unfortunate inhabitants), the Kasba boasts a fort, with Armstrong guns of eighty-five tons, looked upon by the Moors with something like contempt from the fact that there is no one in Tangier who can load and fire them, and soldiers would have to be sent from Gibraltar for the purpose. There is also an enclosure called "Borg-el-Na'am," or Ostrich Tower, named from the days when Moorish Sultans sent horses and ostriches as presents to European powers, because the ostriches were kept in that place. None but natives are allowed to make their homes in the Kasba, and the larger number of those inhabiting it are Riffs. The Governors for some time past have been of the Riff tribe, as is also "Sid-Abd-el-Rahaman," the present Governor of Tangier.

PHOTOGRAPH OF A LETTER FROM SIDI AHMED EL GUMATI.

TRANSLATION.

Praise be to God. After the usual salutations, he continues:—AND now may peace be with you, and that which I bring before your Excellency is that it is not hidden from your Excellency, that the month of Ramadan is a very painful one for Moslems, for that the Devil confuses their thoughts and leads them astray to violence and irritation (which they believe to be religious), by reason of the fasting, concerning which God has said in Isaiah in chapter lxxviii., verses 3 to 9. . . . I ask God to forgive them, for they know not what they do, as said Christ in Gospel of Luke, in chapter xxiii., verse 34. For this cause I have become hated of them, as said the Saviour in Gospel of Mark, chapter xiii., verse 13. But yet, if God will, I shall be patient unto the end, that I may be saved by the help of God, as said the Son of God. And further, I ask from your Excellency help by prayer, in order to the lightening of these distresses, and to my enduring unto the end. And in spite of all this, praise be to God, I have hope and firm assurance through His word in the Gospel of John in chapter xvi. and verse 33, and so we are of good courage in Him, and relying upon Him, and our life in this world and the next is all unto Him, and He doeth with us according to His will. And, God willing, He will find us patient until the day of meeting Him; yea! more than that, if the Lord will, He will find us rejoicing and partaking in His sufferings, as said St. Paul in the Romans, "Who shall separate us from the love of Christ?"

And, further, I ask of God, the Father, the Son, and the Holy Spirit, that you may be blessed (as said Sidna David in the Psalm 128 from the beginning to the end), and I ask from you to convey

my salutations to my excellent, holy, and righteous gentlemen of the N.A.M., whom God has made kings and priests and sons of the great King. And convey our salutations to Mrs. Glenny, and to all her dear children, and to all the believers with you.

Peace from one who honours you, the servant of Christ (Abd-ul-Masih), Paul the Tunisian, known as AHMED EL GUMATI. In the year 1895.

RELIGIOUS SECTS AMONG THE JAVANESE.

To a superficial observer travelling through the island of Java, or even to anyone residing there a number of years, the Mohammedan religion of the Javanese presents itself as a form of worship second to none for the unity of its followers, and rigid resistance to any invading influence.

At the time of the first Mohammedan invasion at Cheibon and Grisee the invaders found much opposition from the followers of the Hindu religion, thousands of whom forsook their native land and fled to the island of Bali, where they have preserved to the present day their Hindu faith.

The Mohammedan religion was introduced into East Java in the year 1315 by Maulana Ibrahim. In many places the sword was the only force that compelled these poor dark souls to accept this false form of worship, and consequently thousands retain to-day the superstitious part of the Hindu system, which has caused sects to appear and flourish.

There are many sects among the Mohammedans of Java. In the first place, we may take the unbelievers, who, although they know the name Allah, do not believe in the existence of a deity, and only see and find everything in mankind what others ascribe to Allah and other powers. They disavow the immortality, and the transmigration, of the soul, they are strangers to religious ceremonies and duties, and are totally indifferent upon the subject. According to their theory, everything ends with death.

Another sect is the so-called "hermits," who acknowledge the Deity, and believe in the transmigration of the soul. The hope of an incarnation into a higher being or person encourages them to self-righteousness and a holy (?) asceticism to win the favour of the gods, so that after their death they shall not return to the world in the form of a lower organised being. Although professing the Islam faith, we find many of these hermits embracing ideas borrowed from the Brahmist, Sivaist, and Buddhist systems.

Furthermore, we have the *tiang wasis*, who believe that their Allah and other gods will protect and provide for them, and it is presumption, and even often forbidden, that man should care for earthly necessities.

Also the *tiang driah* who, being beset with a sort of exaggerated religious humanity, work for their opponents, refusing wages or anything that may be offered in return, although they live a wretched life in grottos in the wilderness, praying and fasting and barely existing upon herbs and insects. Their hour of death is the happiest portion of their lives; convinced that their course of life has pleased the gods, they embrace death as the gate to eternal bliss.

Lastly, we have the sects (for they are many) who call themselves true Mohammedans, or what is commonly known in Java as the orthodox party.

The thirty-three missionaries, and the British and Foreign Bible Society with a staff of twelve native and two European evangelising Colporteurs, are doing a good work in the island of Java, the result of which cannot be estimated.

A PLEA FOR SFAX.

BY MISS M. B. GRISELL.

SFAX is the second largest town in the Regency of Tunis, but we have, for various reasons, always passed it by when on our itinerating journeys. Its population is about 40,000, of which about 32,000 are Moslems.

Now, an interesting question to the Christian is surely this: Who is there living in this large town to give to its people the light of the Gospel? For the French Protestants there is a Pasteur belonging to L'Eglise Reformée—and he has been for some time struggling to gather together a little band of worshippers in the Municipal Buildings, but the difficulties have been great; however, now a little stone Church is about to be opened, which we pray may be for the comfort and blessing of all who assemble.

You may exclaim at hearing of a Protestant Church, and at once think how grand! What a light it will be in this surrounding darkness! But consider, whom does it reach? The Moslem sees it standing there within a stone's throw of a neighbouring Greek church and, close by, the Roman Catholic building with its imposing frontage of two towers, and not far off, is the Jewish Synagogue, so how will it speak to him as he passes by and hears its bell for the first time? Only as another of the many religions he has heard of, so muttering to himself, "there is no God but God, and Mohammed is the Prophet of God," he may add, "They have their religion and I have mine." Will he enquire what are the doctrines taught there? No, not he, for if he is not a reader he will be quite indifferent, for was he not born a Mohammedan as his father before him, and if he should be a reader he will know that the Injeel, the Gospel of the Lord Jesus Christ, is preached there, but he will take all the efficacy out of the Book by explaining that though it says He died, his own Book says He did not, but one resembling Him, while He ascended into Heaven, but He is one of our prophets, and we believe in Him.

So the light in that little French Church will not reach to the Moslems. Will it to the Italians, do you think? No, for its service is not in their language. To the Jews? No, they have their synagogue. French Catholics? It might truly, God grant it may, but remember it is really there for the little band of Protestants. The other souls are unreached, sinking noiselessly, day after day, into a depth of sin, the like of which I have never seen in any other town of the Regency, though I have visited them all, and there is no one—absolutely no one—to throw them the rope of Salvation, namely the Gospel.

Miss Gollock writes touchingly in *The C.M.S. Gleaner* of Mohammedan homes in India, and of the cruelty practised there—love forgotten in blind passion. Sfax is the same. A father told me with satisfaction of his son whom he had tied up by his feet and beaten, and in a house almost opposite we hear of a poor girl who, having been married to a man she does not like, has run away, but so terrified is she of her father, who threatens to kill her, that she, though a Moslem girl, has sought French protection. Indeed, we may say there is no balm of Gilead here to mollify the wounds, and bruises, and putrifying sores. The Lord, the Great Physician, hath need of two of his servants here to take of those leaves which were for the healing of the nations, and apply them, by the Spirit's power, to the hurt of these poor people, and He stands pledged to help and to bless.

"OUR Lord Jesus is like the olive and the vine, in that they yield their riches under pressure. The 'contradiction of sinners against Himself' only served to bring out more fully His wealth and grace."

THE CALL OF THE HOUR.

BY DR. A. T. PIERSON.

THE character of missionary work is of the most exalted possible order. Beside it everything else, however lustrous, dims and pales. The most colossal schemes of human enterprise are small beside this, which embraces the whole world, and reaches forward into a limitless eternity! What is all making money, to making a human being Godlike?

What is all triumph of art in comparison to modelling of character? It is architecture, painting, sculpture, poetry, and music, all in one, and elevated to a spiritual sphere! Consider such a life-business in its effect on the *worker*, the heroism of endeavour and endurance, self-sacrifice and self-oblivion, to which it inspires!

The opening for such a divine vocation is especially inspiring, for it is purely of God. Fifty years ago the world was like the sealed jar in the tale of the genii. Now the seal is broken, and forth, in the form of a Colossus that strides from pole to pole, comes the gigantic opportunity that challenges us to make it our servant to do our bidding in great achievement. Again we hear Prince Albert thunder out, "Find out God's plan in your generation, and do not cross that plan, but fall in unto your own place in it." Has God a plan in this generation? If so, what is it, and how am I to know it? By every sign and signal God has shown the men of this generation that His purpose is the immediate evangelization of the world.

The profit of such a business of winning souls, who can estimate it? There is another capital to be invested beside the capital of money. Brains as well as brawn, mind and morals, gifts and graces, time and talents, acquisitions and accomplishments, the inherited and gathered riches of human character—knowledge, love, speech, life—tell us, young man, young woman, you who wish to serve your own generation by the will of God, where will you find such opportunity for the investment of your intellectual, moral, and spiritual capital! Do you want to make your life tell for God and man? Do you want to wield a sceptre of far-reaching and deathless influence? Do you want to multiply yourself a thousand-fold, to make your tongue and your pen a redeeming factor in human history? Here is your chance. While you hesitate the devil pushes his army of sceptical and infidel teachers and books into the new openings, and threatens to sow the tares before the Lord's people get in the wheat!

The appeal is made to us of this generation, as truly as if an angel were flying through the midst of heaven summoning the sacramental host of God's elect to be up and doing, to go up and possess the land. The prayer of the Church for more than eighteen hundred years has been, "Thy kingdom come, Thy will be done on earth as it is in heaven." And the apocalyptic angel has joined in the grand chorus, "Even so come, Lord Jesus! Amen." The souls under the altar that were slain for the word of God are crying, "How long, O Lord, holy and true?" The earth groaneth and travaileth in pain for her redemption hour. The nations which sit in darkness are struggling upward toward the light.

The preparation of long ages is now complete. Prophecy has closed its testimony. Discipline, waiting, training, developing, laying foundations, have had their day, and done their assigned work. The time for ACTION has now fully come, the time for a combined assault on the kingdom of darkness; the time for a grand aggressive movement all along the line. The trumpet is sounding the charge! In the name of the Lord of hosts lift up the banner of righteousness, and fling to the breeze the all-conquering standard of our Immanuel. Long since, the Church had her marching orders: "Go ye into all the world, and preach the Gospel to every creature!" Why hesitate? Why wait for other manifestations?

Young men and maidens, can you look on the stirring scenes which this world presents to you to-day—the world in which the eternal Son of God has planted the cross, the symbol of omnipotent love and divine sacrifice by which He is to conquer and reign over a redeemed universe? Can you view these scenes and events, and not long to participate in the glorious struggle and the glorious conquest? Is not human life to-day measured by its opportunities, its responsibilities, its possibilities, worth a hundred lives in ages gone by? Did ever a generation have such opportunities to distinguish itself in the grand march of human events? Was ever such a cry heard from so many lands and from the isles of the sea—from India and from Africa, from China and Japan and Mexico—from so many races and peoples and tongues, saying, "Come over and help us," as now resounds throughout Christendom?

Morocco.

THE HOSPITAL WARDS.

NOTES OF SOME OF THE IN-PATIENTS.

THE DONCASTER BED.

(Supported by "The Doncaster Do-without Society").

In this bed there have been only six patients up to the end of the Mission year, April 30th, 1894, for it did not exist as such at the commencement, May 1st, 1893.

One of the patients was the gentle old fokih whose history in the hospital has probably several times been written by various workers. I think his was a case of real heart belief in Christ, but he was a "Nicodemus-like" man. Had he lived I quite think he would in time have become a courageous disciple. He was with us as a patient early in the year, and then for some time remained on in the hospital partly as caretaker, and then had again to be admitted as a patient, and put under treatment. And it was during this second "patient" stage that he occupied the "Doncaster" bed.

He was thus under instruction for a long time. From the condition of a non-opposing, uninterested listener, he gradually passed into the condition of an earnest enquirer, and seemed to be really comparing "Koran" with the "Word of God." He opposed somewhat at first, and long held to Mohammedanism as the religion, although he acknowledged the beauty of the teaching and words of Christ. After a time he was not afraid to compromise his position and standing as a fokih, by agreeing fully and openly with what was taught in the addresses, and joining in and helping to explain. He also seemed much struck with the book "Sweet Firstfruits."

After the long stay with us, being at length quite well and relieved of long-standing pain by a small amputation under chloroform, he was on the point of returning home to his village and friends, when he was suddenly seized with fits, and never recovered consciousness, dying quietly about seven days later. We felt we had lost an old friend if not a brother in Christ. God grant it was the latter.

A woman in this bed who came from a distance with bad eyes, was like most of the patients, in the fact that before she came to us she had never heard the Gospel. She may or may not have known the name Sidna Aisa, *i.e.*, our Lord Jesus, but if so, only as she knew the names of our Lord Abraham David, etc. May she not only have taken away a clear knowledge of what Jesus Christ is and what He has done, but may she also make it known in her home.

One poor fellow was for a few days in the bed, but died before medicine could take any effect on him. He had gone through nine courses of native treatment, during which time the patients are obliged to fast, and had also been to various saints' tombs and medicinal springs, but all in vain. The disease had attacked his throat, and he could hardly breathe or speak when he reached us.

A lad who was in for some time came from the wild Zamoor tribe, and had lived at Mequinez. The little hospital acts as leveller, and helps to impress upon one's mind, if not the idea of the brotherhood of man, at any rate of sick men; for often men from tribes who are at daggers drawn lie in beds side by side, *e.g.*, an Angera man lies beside a Wadras, etc., etc. But as all are guests, "guests of God" as they often term it, they cannot quarrel. And very rarely indeed do we have any disturbances in the wards. In fact, it is interesting to see how friendly and helpful to one another they often are.

Thus through the year have these two hundred and twelve in-patients in the various beds had Jesus Christ, as the only Saviour, put before them as the truth from God. Some must have received Him; many, probably nearly all, did *not* receive Him. Yet it has been a "seed-sowing" that will in God's time yield fruit, as He wills. May our kind friends, meanwhile, be patient as regards the apparent failure, and pray on for us all the more earnestly day by day, and continue to help us.

NOTES OF THE WOMEN'S MEDICAL MISSION.

BY MISS JENNINGS, TANGIER.

VERY early this morning an old lady, one of yesterday's patients, came in great fear, having swallowed by mistake two spoonfuls of her eye wash medicine; and as it had a red poison label on it, she naturally feared she had poisoned herself. It did contain strychnine, but Miss Breeze reassured her, and recommended a simple antidote.

Friday, 17th.—Two country women arrived here this morning from their distant home—five days' journey—in the region of Alcazar. The patient is a fine young woman, who has a sadly diseased hand. Her mother came with her, as she was so helpless with her baby boy of twelve months. A male cousin conducted them here, and remained for hours outside our house till we had secured a place for them to stay in. They had come to reside with us until the hand was cured.

Thursday, 23rd.—Country women came from Mussowee, a village five or six hours' distance from here. Miss Breeze treats them, and I gladly preached salvation through Christ to them. The elder woman had *never* heard of Christ before.

Sunday, 26th.—Miss Vining very much interested her lads at her class this afternoon by reading to them the beautiful little French tract she has translated into Arabic, called "Kara, or the Freed Slave." My old lad told me, when we were alone afterwards, how he was laughed at and persecuted for speaking of Christ, and taunted at being known as a Nazarene. Thank God for this!

NOTES OF THE LORD'S WORK IN CASABLANCA.

BY MR. J. EDWARDS.

June 1st.—An interesting case at the dispensary this morning. A Jew to whom I gave a New Testament last week complained that God's name was not in the book. I told him that surely he had not read the book at all, but he assured me that he had. He further stated that he was afraid to read any further, fearing it would upset his mind and lead him away from their book—the Old Testament. After some further conversation I invited him to meet me here next Saturday to talk matters over privately, but whether he will do so or not remains to be seen.

Monday, June 3rd.—Most encouraging morning with patients, especially with one nice old Jew, who remembered part of my conversation with him nearly a year ago about the coming of the Messiah. He said, "You remember speaking to us last year about the speedy coming of Christ?" I answered, "I don't remember, but it's quite possible that I did so." Continuing, he said, "Since you spoke to me about the coming of the Messiah we Jews all along the whole Morocco Coast have received news that he is expected very soon by the Jews throughout Europe and the East." This strange but most interesting piece of news has been confirmed by Jacob, who says that a letter was received from Jerusalem from a celebrated Jew there, who, it seems, has been having a vision, and has prophesied the quick return of Christ. I have noticed quite a

willing hearing of the Gospel lately among the Jews who have attended the dispensary. "How glorious if our Lord is near!"

The country is most unsettled. The Basha has given notice that he will not be responsible for European life and property outside the town walls, and the English Consul has given us notice in writing accordingly.

June 4th.—Last night, at 10.30, robbers entered our garden on foot, but God mercifully preserved us. The dog and the barbed-wire fencing were too much for them. We saw them fleeing over the wall, and through the small gate which had been opened. There was also present one horseman, who fled precipitately at the discomfiture of the others. Fortunately, no damage was done but the loosening of the wire fence.

June 5th.—This afternoon I baptized El Yazeed and Jacob into the Christian faith, which they affirmed, before me and other witnesses, that they believed from their hearts. May God cause them both to grow in grace and knowledge, and guide them safely to the promised land! El Yazeed is most bright these days, and Jacob is quiet, being a much older man. The latter threw away his cigarettes before being baptized, upon my telling them that the Temple of God should be kept free from all defilement. El Yazeed has never smoked since being with us. He said to Mrs. E. last night, "Now I am very happy, for I shall be your brother." Upon asking them if they wished to be baptized into the name of Jesus, both answered "Yes!" Jacob adding, "Of my own free will."

Jacob is the fruit of last summer's work—through reading a gospel which was given him. He came privately to me for some time, and we used to read together. He asked me to baptize him then, but I said he had better wait some months and prove himself if he really believed what he had heard and read. It has been a grand day of joy for us. May we have many more such in Dar-El-Baida!

A LETTER FROM MR. BARNARD.

MISION EVANGELICA,

TANGIER, July, 1895.

How glad we are to be back in Tangier to labour once again among the Spaniards for our Lord and Master, after being absent for about eight months. We praise God for all His goodness to us during a time of sickness, for restoration to health and strength, and for bringing us with our two children safely to our field of labour. We received a very hearty reception from Mr. Patrick and other friends, also from the Spaniards, many of whom for several days after our return were calling to welcome us.

What a joy it was to see such a large meeting on the following Sunday. With the help of Mrs. Barnard, I took the children's meeting, and have been doing so each Sunday evening since. We have had some good meetings, the largest attendance being seventy-five, but we are not having so many just now as the weather is hot. Although the meetings, both among the children and adults, are not so well attended at this time of the year, we have much to encourage us in our visits amongst the people. There has been much ploughing and preparing of ground in days past as well as sowing of seed, and much still remains to be done, but, praise God, He gives us a little fruit by the way.

One case is that of a man who has been coming to our meetings off and on for some time. I went to see him the other day and took him some medicine, as he was too ill to go to the dispensary. On visiting him a second time, I found him a little better, and had a long talk with him and his wife about the claims of the Gospel. While speaking to them, a neighbour came in, so was able to speak with her also

about the Lord Jesus. I believe the man is really anxious. When leaving, the neighbour said, "Come again and tell us more about this," which I promised to do. There is another man, whose house I visited more than two years ago; at that time they would not receive a book or hear anything I had to say. He has now been brought very low by sickness, during which time the Lord has been working with him, and, praise God, we have great hopes of his conversion. We believe there are many others who are seeking the Lord.

Tripoli.

VISITING IN TRIPOLI.

By MRS. VENABLES.

June 13th.—The Medical Mission is still open three days each week, and I am helping my husband a little in the dispensary. We miss Mrs. Harding very much, as she was able to visit frequently; however, Miss North can now go alone to the houses, and we are hoping not only to keep open those we have, but also to get new ones.

Please pray for these women. Surely no English children in an infant school are as stupid as they. They can testify to the prophet, but it seems almost impossible for them to grasp spiritual truth. Yesterday I saw a woman who has been away for eight months; she is an old friend, it was a real pleasure to meet her again. She has meanwhile been to the mountains, which are distant, I believe, about sixty miles, or three days' journey. Though there are trees there, no vegetables grow, and only sand to be seen, from her account; it is said to be cold in winter. No Europeans are allowed so far.

21st.—Went to a few houses this morning with Miss North. In one we heard the sad news that the poor woman who lives there had been sent back to her father. Three years ago when Miss Harding was here, she was a happy bride, and proudly showed us her presents; now she has been discarded by her husband, as he might throw away a useless chattel. Oh that the light of the Gospel may enter these dark homes.

24th.—We often have miserably neglected children brought to the Medical Mission. This morning two came with ulcers on the face, too horrible to describe. How sick one feels at the sight, and sad at heart to think of the cruel indifference of the parents to their children's welfare; and the answer one generally gets is, "Mktoob," (it is written, it was to be so, or it is from the Lord).

28th.—This morning we went to two fresh houses. In the first a bride was receiving numerous friends, the room was hung with beautiful curtains, etc., of silk and velvet, and innumerable cushions covered with velvet, many of them elaborately worked in gold thread, were arranged on the walls. This last looks ridiculous to our eyes, for they are placed in rows one upon another. The richer the bride, the more she has. Previous to this they have been carried to the house on donkeys, uncovered, often one cushion on each donkey, making quite a procession. The second house was a great contrast, inhabited by Soudanese, who came here when children. They are very poor, and the house dirty.

July 5th.—This morning, when visiting, I took out the wordless book, which I have never used before. One woman who had known Miss Harding three years ago, recognised it, and said, "I know about the heart being black, and the heart white"; then quickly placing her baby in the cradle, she commenced rocking it and singing loudly to prevent any further conversation. It is difficult to talk to people who do not want to hear. May the Holy Spirit show them their need.

Egypt.

DAILY LIFE AT THE MISSION HOUSE ALEXANDRIA.

By MR. W. SUMMERS.

Thursday, June 6th, 1895.—At women's service to-day there were twenty women present, besides a number of children. I spoke from "the barren fig-tree;" good attention was given to the teaching. After the service I had two effendis call, with whom I had conversation. Then a third effendi came, who is a staunch Moslem, and with him, I had a long discussion. While this was going on other three men came in, with all of whom I had earnest words.

To-day I hung a "Silent Comforter," in Arabic, outside the house, so that passers-by might read it. One, mounted upon calico would stand the winter and men's fingers better than ordinary paper, I am also afraid it may get stolen.

7th.—At the men's service this morning, had a splendid time, the Word seemed to compel their attention. The exposition for the day was John v. 24-30. There were eighteen men present. One Sheikh said afterwards that our teaching pleased him. Taught Ayoub for two hours about the Christian conception of sin.

Monday.—At the women's service, had thirty-five present, besides children. I discoursed from the houses built on the sand and on the rock, and was listened to with the usual good attention. In the afternoon I had a visit from our old friend the charm-writing sheikh, who brought another man with him. I felt led to prick a hole in their bubble of pride for their religion by showing how little Mohammed was worthy of their confidence, and how incapable he was to guide them, seeing he was a murderer, an adulterer, and a time server. They were so taken aback with this plain speech that they hardly knew what to answer. After staying awhile they went away with a promise to come back.

Friday, 14th.—At men's service, had twelve present. They showed the usual attention. One man, however, during the preaching rose up and said, "There is no deity but God, and Mohammed is His Apostle," and then stalked out. Only a few days before, this same man had benefited so considerably from the medicine which had been given him that he returned, declaring that his healing must be a miracle done by the Lord Jesus. Fickleness, however, is one of the traits of Egyptian character.

Monday, 17th.—Large number present at the women's service. Beside many children, there were forty-two women present. I then had to go to town on various matters, and, on my return, found Mr. and Mrs. Fowler, two members of the Society of Friends, from America, who were on a visit, and anxious to know about our work. It seems these friends have undertaken the journey from America to the East in order to have their interest in mission work intensified.

In the evening the charm-writing sheikh called, and, after a long, earnest talk, he asked for pecuniary assistance. I felt disappointed and discouraged that, after spending all the time I have in teaching him, he should have such mean motives. As I could not, I did not help him.

Thursday, 20th.—At women's service had thirty-seven present, exclusive of children. Mrs. Fowler addressed them and I interpreted. They listened very well indeed.

In the afternoon I met Mrs. Bywater, of the C.M.S., from Cairo, and saw her safely on board the *Tabor*, for England. On return had the charm-writing sheikh in again, and had a very earnest talk with him. He gave frequent indirect hints that he wanted money, but I took no notice of them.

Thursday, 27th.—To-day we have had the largest attendance of this year. Fifty women present, besides children. I spoke for over an hour on the leper who was healed. Had a call from Dr. Henry, of the American Mission, with whom I had a long and refreshing talk about the things and work of God.

THE TRAINING OF MISSIONARIES.

EXTRACT FROM PAPER READ AT THE MISSIONARY CONFERENCE, LONDON. BY REV. W. H. BARLOW, B.D., ISLINGTON.

1. The first point that I would press is the constant and thorough study of the Word of God. It is the sword of the Spirit, the first and great weapon on which the Christian warrior has to rely. Whatever books he may or may not know, he must know this. It will be the beginning and end of all his teaching. Knowledge he must have, sooner or later, of the systems of religion, so called, which it will be his duty to attack and overthrow. But unless he possess a full, clear knowledge of the Word of God, the antidote to error will not be supplied by him as it ought to be.

In teaching others, it will not suffice to be negative and destructive; he must be positive and constructive also. He will invite the attention of those amongst whom he may dwell to this one Book, to the exclusion (at least, in the first instance) of almost every other. Without the Bible in his hands, in his head, and in his heart, he would not be fitted to go at all. His appeal must be, from day to day, to its authority, its disclosures of divine truth, its invitations, its warnings, its hopes, its consolation. He should know it from cover to cover—better, if it be possible, than the evangelist and pastor at home.

2. But there is a danger lest this constant handling of the Word of God and the growing knowledge of its contents should become in any degree professional. To avoid this unhappy result, the student must cultivate the habit of devout, humble, and reverential study of the Word for its own sake, and for his own profit. To know the Bible for the good of others is one thing; to pore over it, and pray over it, as our own guide to life and peace is another. Therefore, the habit of prayer both general (in regard to the Christian life), and particular (in regard to the opening of the Scriptures to the heart by the power of the Holy Ghost) should be diligently maintained. Time should be set apart each day for prayer—public, social, and private. Every college lecture should be commenced with prayer. The atmosphere which a Missionary student breathes should be one of prayer. Men of prayer should alone be placed in authority; men of prayer should alone be teachers of God's blessed truth.

The dangers of a merely critical, or historical, or intellectual study should be pointed out. The end for which all reading of the Divine Word is undertaken, viz., "that the man of God may be perfect, thoroughly furnished unto all good works," should be constantly enforced. Only thus, as I conceive, can a real and lasting spiritual blessing be secured.

* * * * *

In conclusion, may I plead for as adequate and comprehensive a training as possible for missionary candidates? For more than thirty years I have watched closely the career of men who have gone out to do this noble work. There are, of course, exceptions to every rule. But I am bound to say that, so far as my observation goes, those who have served most faithfully and remained at their posts most loyally, and rendered most conspicuous service in the vineyard of the Lord Jesus Christ abroad, are the men who went forth most thoroughly equipped by previous training for the enterprise to which they were called.

REVIEWS OF BOOKS.

JAMES TALBERT. In some ways an interesting record of a greatly afflicted child of God, who was for sixty years bed-ridden. His "faith and patience," his prayerfulness and godly conversation, were no doubt helpful to those who were privileged to visit him from time to time. We commend the book to the notice of Colporteurs, as being suitable for distribution in country places. (*James P. Mathew & Co., 17, Cowgate, Dundee.*)

JOSEPH SYDNEY HILL. A most interesting biography of an earnest, loving servant of God, who, whether in England, New Zealand, or Africa, had learned how to "Give every flying minute Something to keep in store." His work among the prisoners in New Zealand shows how much good can be accomplished amongst the hopeless and desponding by one strong, brave soul.

We well remember his bright, cheery face under the mulberry tree at Mildmay, and praise God for the love he had for the dark, down-trodden races of Africa, although that love ultimately led him forth to Lagos, and an early death. "His works do follow him." We heartily commend the book as likely to prove an inspiration to all workers for Christ. (*H. R. Allenson, 30, Paternoster Row. 3s. 6d.*)

MURDERED MILLIONS. A small work of about ninety pages, by Dr. George D. Dowkontt, of New York, on the importance of Medical Missions. The Author, who has devoted his life to the training and equipment of Medical Missionaries, dwells at some length on the great need which exists for medical aid in all heathen and Mohammedan lands. He draws a most harrowing picture of the tortures inflicted upon men, women, and children in various parts of the world by so-called "doctors," who are believed in by the people, but who really know nothing whatever of the principles of either medicine or surgery. From our knowledge of what takes place in Morocco and some other parts of North Africa, we can fully believe that these statements are veritable facts.

Dr. Dowkontt has before him the establishment of a Medical Missionary College, and a most suitable building had been offered him at a very moderate price. We should be glad to know that there was a prospect of this becoming an accomplished fact. It is, however, important that the training given at these Colleges should seek to equip the men spiritually as well as medically. We are afraid that some Medical Missionaries, while doing excellent work in the medical department, do not sufficiently realize that they are first Missionaries; to fail here is, in our estimation, to fail in the object for which they were set apart, as the medical work, however valuable, was surely only intended to be a means to an end. (*Morgan & Scott, price 1s.*)

A MOSQUE IN PARIS.—A plan is being set on foot to erect in Paris a Mohammedan place of worship, for the benefit of Moslems who visit the French capital from Tunis, Algeria, and other countries. The cost would not fall on public funds, but be provided for by private subscriptions. It is thought that the gift of such a building to Islam would help to render more cordial the relations between the French and Arab races. The project is being discussed in French and Algerian newspapers.

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.

The Management of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members as Honorary Treasurer and Honorary Secretary.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

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 JULY 1st TO 31st, 1895. GENERAL AND SPECIAL FUNDS.

1895.		General.		1895.		General.		1895.		General.		1895.		Special.	
Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.
July 1 ... 105	20 0 0	Brought forward	137 2 6	July 22 ... 170	0 10 0	Brought forward	241 16 11	July 10 ... 375	10 0 0	July 22 ... 171	1 4 0	July 10 ... 375	10 0 0	July 11 ... Hulme	4 17 6
1 ... 106	2 6 0	July 10 Y.W.C.A.	0 15 3	23 ... 172	0 10 0	11 ... 377	20 0 0	11 ... 377	20 0 0	23 ... 173	0 1 0	13 ... 378	20 0 0	13 ... 379	5 0 0
1 ... 107	0 10 1	11 ... 138	10 0 0	24 ... 174	5 0 0	12 ... 140	0 10 0	13 ... 380	7 0 0	25 ... 175	1 0 0	13 ... 380	7 0 0	13 ... 381	5 0 0
2 ... 108	0 7 6	11 ... 139	0 5 0	25 ... 176	2 0 0	12 ... 141	0 1 0	13 ... 381	5 0 0	26 ... 177	0 5 0	16 ... 382	5 0 0	16 ... 382	5 0 0
2 ... 109	1 0 0	12 ... 140	0 10 0	26 ... 178	1 1 0	12 ... 142	0 2 6	16 ... 383	30 0 0	27 ... 178	1 1 0	16 ... 383	30 0 0	16 ... 383	30 0 0
2 ... 110	1 0 0	12 ... 141	0 1 0	27 ... 179	1 0 0	12 Y.M.B.C., Paisley	0 15 6	16 ... 384	3 0 0	27 ... 179	1 0 0	16 ... 384	3 0 0	18 ... 385	0 7 6
3 ... 111	0 2 6	12 ... 142	0 2 6	29 ... 180	0 12 6	12 ... 144	20 0 0	19 ... 385	0 7 6	29 ... 181	0 5 0	19 ... 386	18 15 0	19 ... 386	18 15 0
4 ... 112	0 7 6	12 ... 143	0 5 0	29 Norwood	1 11 6	12 ... 145	1 1 0	22 ... 387	8 0 0	30 ... 182	2 0 0	22 of the Readers	1 7 5	22 of the Readers	1 7 5
4 ... 113	1 0 0	12 ... 146	0 9 1	30 ... 183	2 0 0	12 ... 147	0 1 0	30 ... 184	0 6 0	30 ... 185	0 5 0	27 ... 389	12 0 0	27 ... 389	12 0 0
4 ... 114	0 2 6	13 ... 147	0 1 0	30 ... 185	0 5 0	12 ... 148	0 3 6	30 ... 186	1 1 0	31 ... 390	22 14 0	31 ... 390	22 14 0	31 ... 391	1 0 0
5 ... 115	1 0 0	13 ... 148	0 3 6	Total, July...	£260 8 11	15 ... 149	0 5 0	Total, May and June	£257 2 3	Total, July...	£207 9 9	Total, May and June	£319 7 3	Total, July...	£207 9 9
5 ... 116	1 10 0	15 ... 150	2 5 1	Total ...	£517 11 2	15 ... 151	1 0 0	SPECIAL FUNDS.		Total ...	£519 17 0	TOTALS FOR 3 MONTHS.		General ...	£517 11 2
5 ... 117	5 0 0	15 ... 152	0 10 0	17 ... 158	2 0 0	15 ... 152	0 10 0	1895.		General ...	£519 17 0	General ...	£517 11 2	Special ...	£519 17 0
5 ... 118	1 1 0	15 ... 153	10 0 0	17 ... 159	0 10 0	15 ... 153	10 0 0	July 3 ... 368	2 0 0	Special ...	£519 17 0	Special ...	£519 17 0	Total ...	£34 16 9
5 ... 119	1 1 0	15 ... 154	10 0 0	17 ... 160	0 5 0	15 ... 154	10 0 0	4 ... 369	6 5 0	Total ...	£1,037 8 2	Total ...	£1,037 8 2	Amount previously acknowledged	£12 2 9
5 Anon., Tain	0 8 0	16 ... 155	0 10 0	17 ... 161	1 0 6	16 ... 155	0 10 0	4 ... 370	3 0 0	Amount previously acknowledged	£12 2 9	Amount previously acknowledged	£12 2 9	Total ...	£34 16 9
6 ... 121	5 0 0	16 ... 156	4 0 0	18 ... 162	0 10 0	16 ... 156	4 0 0	5 ... 371	1 10 0	Total ...	£1,037 8 2	Total ...	£34 16 9	Total ...	£34 16 9
6 ... 122	1 15 0	17 Anon., Greenwich	1 0 0	19 ... 163	5 0 0	17 ... 157	2 0 0	5 ... 372	5 0 0	TOTALS FOR 3 MONTHS.		TOTALS FOR 3 MONTHS.		General ...	£517 11 2
8 ... 123	0 10 0	17 ... 158	2 0 0	19 ... 164	20 0 0	17 ... 159	0 10 0	5 Y.W.C.A., Chelmsford	4 10 0	General ...	£517 11 2	General ...	£517 11 2	Special ...	£519 17 0
8 ... 124	15 0 0	17 ... 159	0 10 0	20 ... 165	0 10 0	17 ... 160	0 5 0	8 ... 374	4 3 4	Special ...	£519 17 0	Special ...	£519 17 0	Total ...	£34 16 9
8 ... 125	20 0 0	17 ... 160	0 5 0	20 Y.W.C.A., Guernsey	0 9 0	17 ... 161	1 0 6	Carried forwd.	£26 8 4	Total ...	£1,037 8 2	Total ...	£1,037 8 2	Amount previously acknowledged	£12 2 9
8 ... 126	12 0 0	17 ... 161	1 0 6	20 ... 167	0 5 0	18 ... 162	0 10 0	Carried forwd.	£241 16 11	Amount previously acknowledged	£12 2 9	Amount previously acknowledged	£12 2 9	Total ...	£34 16 9
8 ... 127	0 7 0	18 ... 162	0 10 0	22 ... 168	10 0 0	19 ... 163	5 0 0	Carried forwd.	£137 2 6	Total ...	£1,037 8 2	Total ...	£1,037 8 2	Total ...	£34 16 9
8 ... 128	0 12 0	19 ... 164	20 0 0	22 ... 169	0 11 0	19 ... 164	20 0 0								
9 ... 129	0 10 0	20 ... 165	0 10 0			20 ... 165	0 10 0								
9 ... 130	40 0 0	20 Y.W.C.A., Guernsey	0 9 0			20 ... 167	0 5 0								
9 ... 131	0 5 0	22 ... 168	10 0 0			22 ... 168	10 0 0								
10 Bible Class, Barking	0 7 2	22 ... 169	0 11 0			22 ... 169	0 11 0								
10 ... 133	0 2 6														
"Tuckaway Tables," A. H. G.	1 1 0														
10 ... 135	0 4 0														
10 Newport, Fife	2 12 9														

GIFTS IN KIND.—July 3rd (239), garments for Spanish children; 4th (240), fourteen garments; 10th (241), clothes, pillow, bottles, etc.; (242), gospels, garments, medicine chest, etc.; 16th (243), two five shilling pieces of 1820, quite new; 17th (244), old linen; 27th (245), children's clothing.

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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 ..	
Mrs. MENSINK ..	May, 1890	*Miss R. HODGES ..	Feb., 1889	*Mr. E. CUENDET ..	Sep., 1884	*Mrs. HARDING ..	
*Mrs. H. BOULTON ..	Nov., 1888	Miss A. GILL ..	Oct., 1889	Mrs. CUENDET ..	" " 1885	*Mr. W. H. VENABLES ..	
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 ..	
Miss K. ALDRIDGE ..	Dec., 1891	Mrs. POPE ..	Dec., 1892	Miss K. SMITH ..	" " "	Mrs. REID, <i>née</i> HOLMES ..	
Miss S. M. DENISON ..	Nov., 1893	Miss A. HAMMON ..	Oct., 1891	*Miss E. SMITH ..	Feb., 1891	MISS E. T. NORTH ..	
Dr. G. R. S. BREEZE ..	Dec., 1894	Mascara.		*Miss A. WELCH ..	Dec., 1892	EGYPT & NORTH ARABIA	
<i>Spanish Work—</i>		Mr. F. CHEESEMAN ..		REGENCY OF TUNIS		Alexandria.	
Mr. N. H. PATRICK ..	Jan., 1889	.. Jan., 1886		Tunis.		Mr. W. SUMMERS ..	
Mrs. PATRICK ..	Sep., 1889	Mostaganem		Mr. G. B. MICHELL ..	June, 1887	Mrs. W. SUMMERS ..	
Miss F. R. BROWN ..	Oct., 1889	Mr. A. V. LILEY ..	July, 1885	Mrs. MICHELL ..	Oct., 1888	*Miss R. JOHNSON ..	
Casablanca.		Mrs. LILEY ..	Apr., 1886	*Miss GRISSELL ..	Oct., 1888	Dr. H. SMITH ..	
Dr. G. M. GRIEVE ..	Oct., 1890	Cherchel.		Miss A. A. HARDING ..	" " "	Miss A. WATSON ..	
Mrs. GRIEVE ..	" " "	*Miss L. READ ..	Apr., 1886	Miss A. M. CASE ..	Oct., 1890	Miss VAN DER MOLEN ..	
*Mr. J. J. EDWARDS ..	Oct., 1888	*Miss H. D. DAY ..	" " "	Dr. C. S. LEACH ..	June, 1891	STUDYING ARABIC, ETC., IN ENGLAND.	
*Mrs. EDWARDS ..	Mar., 1897	Constantine.		Mrs. LEACH ..	" " "	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, Mr. and Mrs. DICKINS.	
Tetuan.		Miss L. COLVILLE ..	Apr., 1886	Miss K. JOHNSTON ..	Jan., 1892	Mr. MILTON H. MARSHALL, <i>Tutor.</i>	
*Miss F. M. BANKS ..	May, 1888	Miss H. GRANGER ..	Oct., 1886	Miss E. TURNER ..	Jan., 1892	In training elsewhere: Miss F. MARSTON.	
*Miss A. BOLTON ..	Apr., 1889			Miss B. ROBERTS ..	Mar., 1892		
Miss A. G. HUBBARD ..	Oct., 1891			*Miss M. SCOTT ..	" " "		
				Miss L. A. LAMBERT ..	Dec., 1893		
				Miss N. BAGSTER ..	Oct., 1894		

* At present in England.

Mission Publications.

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

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

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