

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

## NORTH AFRICA MISSION,

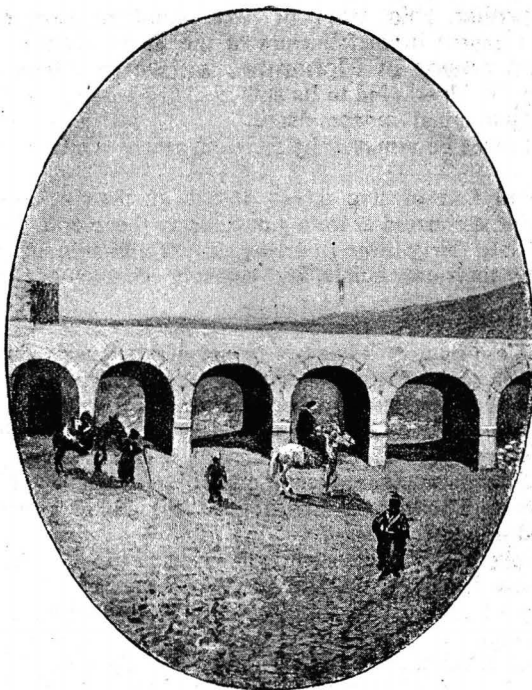
formerly called "Mission to the Kabyles and other Berber Races."

No. 46.

MAY, 1892.

PRICE ONE PENNY.

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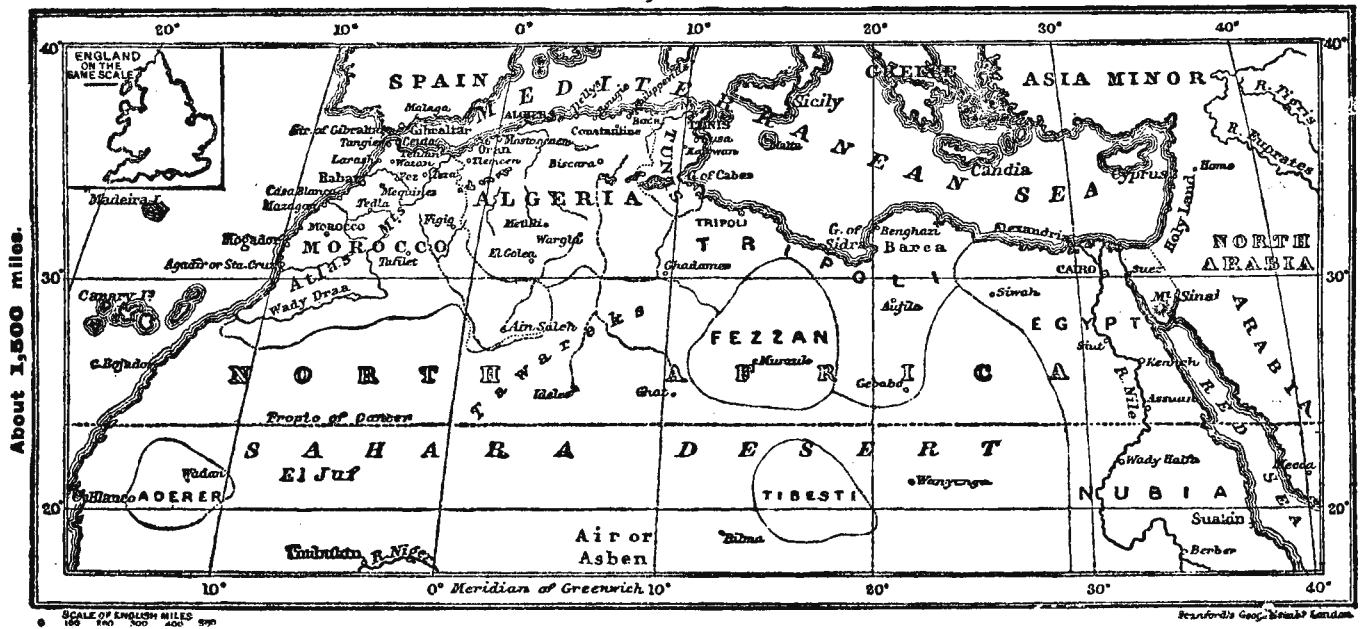


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OFFICE OF THE MISSION, 19 AND 21, LINTON ROAD, BARKING.

About 3,600 miles across:



### NORTH AFRICA consists of—

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

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

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by a nominally Christian power. Tunis and Egypt followed. Morocco and Tripoli enjoy only nominal independence.

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

**MOROCCO** can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan. The country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1891 it had substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-seven missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country.

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

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

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

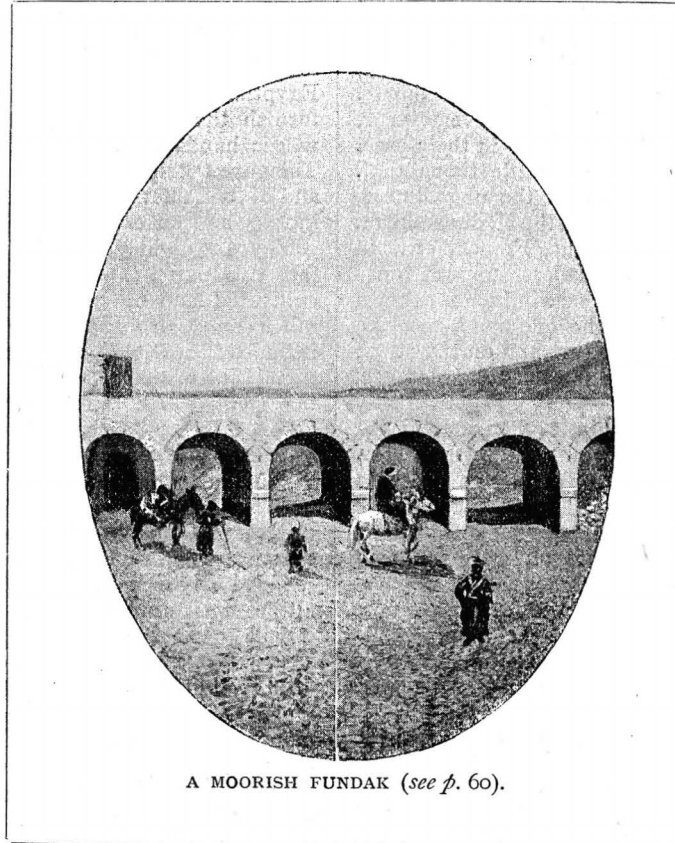
**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to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

**EGYPT** is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission has commenced work in Lower Egypt, two brethren and three sisters having gone out in April, 1892. The population of this portion of the country is estimated at nearly 4½ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

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

**NORTHERN ARABIA** is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1866; he has now retired, but another brother and his wife are taking up the work.

# NORTH AFRICA.



A MOORISH FUNDAK (see p. 60).

## Entering Egypt.



THE North Africa Mission has for some time been considering whether the Lord would have it extend its work to Egypt, and an article on the subject, from the pen of General F. T. Haig, appeared in NORTH AFRICA, in May, 1891, just a year ago. This article was afterwards reprinted in booklet form, and can be obtained at the office of the Mission, price sixpence per dozen.

In response to this statement of Egypt's need many kind and encouraging letters were received, and about £150 was promised or given towards starting this new branch of the Mission. The Council, however, felt it well to wait until the way seemed quite clear before going forward. Now Mr. and Mrs. Summers, of the N. A. M., who have had considerable experience in Morocco, have volunteered for this needy field, and the Council have decided to send them, in the assurance that the Lord has called them to this service for Him. They are proceeding at once to Alexandria, accompanied by three other workers, and possibly others may follow. The Honorary Secretary of the Mission hopes to meet them there, and make preliminary arrangements for permanent work.

To those who have not carefully considered the needs of Egypt it may be desirable to repeat the information given before.

In the case of Egypt, all that can be done by the civil government of the country for the benefit of the people is, we may confidently and thankfully say, being done. The incubus of debt is being lightened, taxation equalised, oppressive imposts abolished, the administration of justice purified, and the fellaheen protected from the cruelty and rapacity of the native officials. Communications are being extended, irrigation perfected, and an honest attempt made to spread the benefits of a really enlightened system of education all over the land. The progress that has been made in all these

respects, and the general advance of the country in material prosperity, is certainly one of the most striking facts of the century. But the spiritual reforms, the spread of Gospel light and liberty, which should have gone hand in hand with these material improvements, have lagged far behind; have, in fact, been almost entirely neglected. All that we have yet done as a nation in this way has been to send about half-a-dozen missionaries—men and women—to a population of some 7,000,000. We have indolently, and without inquiry, assumed that the American missionaries are doing all that is necessary.

Most English Christians, indeed, hardly know even that there is an American mission in the country; they have never been sufficiently interested to inquire. The general ignorance, apathy, and indifference upon this question are deplorable.

People who have nothing beyond the present world in view find plenty to interest them in Egypt. Visitors from Europe, attracted by its marvellous antiquities and delightful climate, are pouring by thousands into the country every year. Pleasure and scientific inquiry are the motives in their case. The spiritual condition of the people is little thought of. Meantime the country is being flooded with the ungodliness, Romanism, and atheism of the peoples round the Mediterranean. There are about 100,000 Greeks, Italians, French, etc., in Egypt. What sort of a gospel do our readers suppose these people bring with them? And, as regards the influence exerted by our own countrymen, we have, on the one hand, sacerdotalism at work in its modern English form, and on the other, English society, almost wholly given up to gaiety and pleasure. The Continental observance of the Lord's Day is universally adopted. English oaths are commonly in use among the educated Egyptian youth, and more shocking still, in the streets of Alexandria and Cairo, solicitations to sin may be heard in the very vilest language of the East-end of London. The people see no difference between an English Protestant and an Italian Roman Catholic. They believe we all worship Mary alike. In the painted windows of our churches they see figures of saints which they must think are put there for the purpose of adoration as in the Greek Church, and the general neglect of family prayer, and of outward respect for religion, must tend to confirm them in the belief that we care little for it in any form.

Thus, as far as Christianity is concerned, everything that can pervert and mislead is being introduced wholesale into Egypt, while the true witnesses for Christ are but few, and of those few only a small fraction are from our own country.

As to the moral condition of the people, only those are capable of speaking who, as ladies only can do, get access to the interior of Moslem dwellings, and see something of the actual family and domestic life of the inmates, and they dare not say all that they there witness of the fearful evils, misery, and suffering connected with polygamy and unlimited divorce. Among the European population of the large cities there is a great deal of drinking. Houses of the worst kind abound. In Alexandria we have counted eighty in two streets alone, and in these there was no pretence of privacy or seclusion, the well-lighted interiors being thrown open to view from the street, and the wretched occupants sitting at the doors and addressing the passers-by. The government superintend the whole business after the Continental fashion. There is a great deal of sickness and disease, particularly of the eyes. The poorer classes crowd to any place where medical aid is lovingly and sympathisingly given. There are hospitals in Alexandria and Cairo, but there is a vast amount of suffering that is untouched by them.

The poorer classes of the natives are commonly treated with much rudeness and unkindness by Europeans. A poor woman who used to come every day for some menial work to two English ladies in Alexandria the winter before last, asked their servant, "How is it that your ladies are so kind and gentle; they are not like others?" "Oh," said the servant, "that is because they are Christians." "Christians!" exclaimed the poor woman, starting back in astonishment, "Oh, no, that cannot be; such nice, kind ladies cannot be *Christians*."

Now the conscience of Christians here at home needs to be roused upon this question. The energy and enthusiasm with which the civil reforms are being pushed forward in Egypt is in humiliating contrast with the feeble, half-hearted action of

the Church of Christ. People need to be told this plainly. We are verily guilty concerning our brother, and something must be done to awaken interest, and to force the question upon the attention of the Churches. The first thing needed for this purpose is the circulation of current information as to the statistics, and the moral and spiritual condition of the Egyptian population, and the object of the present paper is to furnish the readers of NORTH AFRICA, and any others into whose hands it may fall, with the leading facts of the case. They are taken from the reports of the Official Census of 1882, and of the American Mission, and partly derived from personal inquiry and observation.

Egypt is divided, for administrative and statistical purposes, into two parts, (1) Upper Egypt, being the narrow strip of cultivated land on both sides of the Nile, extending for 400 miles from Cairo up to Assouan; and (2) Lower Egypt, which includes the delta country between Cairo and the sea. The population of these two tracts in 1882 was 6,806,381, inhabiting (with the exception of about 122,000 nomads) 13,115 cities, towns, villages, and hamlets. Of these, 986 towns and villages had only from 1,000 to 2,000 inhabitants, and 10,600 villages and hamlets less than 1,000. If the latter average 500 souls, their total of inhabitants must be 5,300,000, and of these it is almost literally true, so few are the exceptions, that they are wholly without the Gospel. This is the first great point to be borne in mind in regard to the evangelisation of all the agricultural countries of the East—the bulk of their populations are to be found in the little hamlets and villages scattered thickly all over the country. In England 62 per cent. of the population are in the great cities and towns; in Egypt, not 14 per cent.; in India, not 7 per cent. Hence the paramount necessity of itinerant evangelisation, by which means alone the masses of the people can be reached.

Almost the whole of the people are Mohammedans. There are about 100,000 Europeans, and a few hundred thousand Copts, or members of the old Egyptian Christian Church.

The population in 1882 was distributed as follows:—

	Number of Towns and Communes	Number of Villages & Hamlets.	Inhabitants.
Lower Egypt .. .. .	2,233	5,359	3,911,020
Upper Egypt .. .. .	1,419	3,285	2,674,241
Semi-nomads .. .. .	—	819	98,196
Nomads in the Desert Tracts ..	—	—	122,924
<b>Total .. .. .</b>	<b>3,652</b>	<b>9,463</b>	<b>6,806,381</b>

The population is increasing rapidly. There was an increase of 50 per cent. in the previous forty years. If we allow 10 per cent. since 1882, the totals now will be:—

Lower Egypt .. .. .	4,410,137
Upper Egypt .. .. .	3,076,881
	<hr/>
	7,487,018

Now, of these two divisions, Upper Egypt is the principal field of the operations of the American Presbyterian Mission, and in a sense may be said to be occupied by them. They are doing a most important work there. They have regularly organised congregations in twenty-three towns or villages, with a membership of 2,269 (2,624 altogether in Egypt), and schools and services conducted in sixty-one more. The increase of membership in 1889 was 306, and the entire membership has doubled in the last six years. It is true their numbers are recruited chiefly from among the Copts, but they have some Moslem converts, and there are 770 Moslem pupils—boys and girls—in their schools. These are indi-

cations of steady growth, and though the number of stations is but a small fraction of the total number of towns and villages, still they are scattered all along the greater part of the 400 miles between Cairo and Assouan, and by a natural process of expansion may be expected to provide in time for the spiritual needs of the population.

In Lower Egypt the case is different. Excluding Cairo, where there is a strong staff of missionaries of both sexes, chiefly employed in school and Zenana work, the Mission has only two male and four female missionaries in the whole delta, with its population of nearly four and a half millions. They occupy in fact only thirteen out of the whole 8,411 towns and villages. In Cairo, with 420,000 inhabitants, there are in addition to the Americans, the C.M.S. with two or three male and as many female\* missionaries, and the small Mission so long carried on by Miss Whately. There is room for many more in this city alone. In Alexandria, with a population of 250,000 there is but one missionary to the Moslems, of whom there are 180,000, one or two to the Jews numbering 12,000, and a Scotch Mission working chiefly among Jews, Greeks, etc., besides three or four private workers. Thus the great mass of the delta population is entirely without the Gospel. Forty important towns, with from 7,000 to 40,000 inhabitants each, and 500 with from 2,000 to 7,000, might be mentioned as without any Gospel agency whatever.

If Upper Egypt were left entirely to the American Mission there would still remain some 8,000 towns and villages, including such places as Alexandria, Damietta, etc., to be provided for. It is true the Bible Society is at work with a few very efficient colporteurs, but their work cannot count for much in estimating the needs of a population, only four per cent. of whom can read. Thus we may safely say there is a population of four and a half millions which England ought to evangelise, for whom we have as yet done almost nothing.

Now these simple facts ought to be quite decisive upon the question. There are the people placed for the present under our rule, and such is their condition. We have the Gospel. Shall we send it to them? The door is open, as plainly shown by many encouraging indications. The climate is delightful for nearly half the year. There are hundreds of miles of railroad, and a great extent of river and canal navigation, so that every part of the land is easily accessible.

With such need before us, and such advantages for the prosecution of Christian work, we felt we could not do other than enter and seek to possess the land for Christ. And do not these facts constitute a loud call, not only to ourselves, but the whole Christian Church? The five missionaries who have proceeded to the field are but the advance guard, and will soon require reinforcing. We estimate that the cost of sending out those that have already gone, and one or two additional workers, and supporting them for twelve months, will probably be £700, towards which about £200 has been received. But the work is God's, and our hope is in Him, believing that He will, through His servants, supply all that is required. (For Map see page 55.)

### Notes and Comments.

MISS TROTTER, writing in her journal of a Biskrian who came to take leave of the workers previous to returning to his home, says: "It is sad to let him go out of all human reach; *two days of railway travelling, and not a single Mission station passed on the way even.*" All too true, for although the Mission has at

\* Since increased to about twelve.

the present time twenty-eight workers in Algeria, the country is so extensive, being three times the size of England, that, like Nehemiah's builders on the wall, the labourers are "separated . . . one far from another," the Mission stations being frequently a hundred or even two hundred miles apart. It is possible, therefore, to travel in many directions through Algeria, from one border to the other, and not pass a single town or village where there is a witness for Christ. It is clear, therefore, we have only just touched the fringe of the work.

\* \* \* \*

PARCELS FOR MISSIONARIES.—For small consignments the Parcel Post is in operation to most of the towns where missionaries are residing at the undermentioned rates of postage.

		s.	d.
Tangier	Under one pound . . . . .	0	8
	For each pound or fraction of a pound additional to 11 lbs. . . . .	0	5
Casablanca	Not exceeding 3 lbs. . . . .	2	3
	Exceeding 3 lbs., but not exceeding 7 lbs. . . . .	2	10
To all parts of Algeria.	Not exceeding 3 lbs. . . . .	1	9
	Exceeding 3 lbs., but not exceeding 7 lbs. . . . .	2	2
Tunis and Tripoli, Barbary.	Not exceeding 3 lbs. . . . .	1	10½
	Exceeding 3 lbs., but not exceeding 7 lbs. . . . .	2	3½

Parcels up to 40 lbs. will also be conveyed by the Compagnie Generale Transatlantique, 5, Gracechurch Street, E.C., to all North African ports at a uniform charge of 10s. 6d., but the value of such parcels must not exceed £4.

The *minimum* charge for packages over 40 lbs. is one guinea, but in the case of these larger consignments friends would do well to put themselves in communication with the Hon. Secretary of the mission, who will gladly give advice and assistance.

\* \* \* \*

DR. C. L. TERRY was seized at the end of March with a severe attack of typhus fever, presumably caught while assiduously attending to a poor black slave who was admitted to the hospital with an obscure disease. Drs. Churcher, of our Mission, and Grieg, of Tangier, have been in constant attendance, and although several times thought to be sinking, he has, in answer to prayer, graciously been spared to us, and is now in a fair way to recovery.

\* \* \* \*

THE HON. SECRETARY left England on Friday, April 8th, for Morocco, on board the P. and O. steamer "Rome." After visiting Tangier, and possibly Tetuan, he purposes going on to Egypt.

\* \* \* \*

SALE OF WORK.—With much pleasure we record the receipt of £42, the proceeds of one day's Sale of Work held on the 30th of March, by Mrs. Petrides, at Glenville, West Hill, Sydenham, and we desire to thank all the kind friends who have contributed to this successful issue. As requested, the same will be used for the support of the Medical Mission in Tangier, Morocco.

Several things still remain which would form a good nucleus for another sale. Will anyone willing to organise such kindly communicate with Mrs. Soltau Eccles, 100, Church Road, Upper Norwood, S.E.

\* \* \* \*

MR. AND MRS. MARSHALL, of Tlemcen, Algeria, will remain in England this summer on account of Mrs. Marshall's health, hoping to return to Algeria in the autumn. In the meantime Mr. Marshall will be occupied in the work of the office of the Mission, and letters may be addressed to him at 21, Linton Road, Barking.

\* \* \* \*

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., The Priory, Christchurch, Hants? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

\* \* \* \*

**INDEBTEDNESS.**—After two Missionary meetings in Melbourne recently, a hard-working man sent in the title-deeds of a farm of 93½ acres, worth £500, to be divided between Missions to India and New Guinea. On being afterwards spoken to about the largeness of his gift, he said, "This is how I look at it. Supposing I were a boy, and my father gave me a sovereign, but afterwards wanted me to let him have part of the money back to help him in some work he was doing, and I gave him a threepenny piece, what sort of a son should I be?"

\* \* \* \*

**DEPARTURES FOR EGYPT.**—On Thursday, April 14th, we had the privilege of bidding farewell to the first party of North Africa Missionaries proceeding to Alexandria. They consisted of Mr. and Mrs. Summers, formerly of Morocco, Mr. James Smith, of Liverpool, Miss Ada Watson, and Miss Van Molen, from Doric Lodge. The P. and O. steamer "Oriental," in which they were to sojourn for a time while "going down into Egypt," left the Royal Albert Docks at 2 o'clock. We would ask for special prayer for these beloved fellow-labourers, that every step of their way may be ordered of the Lord.

\* \* \* \*

**MISS REED**, of Cherchel, has been laid aside from her work. Threatening symptoms presenting themselves, she was taken to Algiers for further medical advice. We are glad to say she is now better and has gone to the mountains for a few weeks.

## Historical Notes.

### THE EARLY CHRISTIAN CHURCH IN NORTH AFRICA.

#### EXTENSION OF THE NEW FAITH.

AMONG ecclesiastical historians, there is no small discrepancy of opinion as to the precise period or manner in which the Christian faith was introduced into North Africa. Augustine plainly says that his countrymen received its doctrines from the Romans. The probable explanation of this statement is, that what was true with respect to one part of the coast, would not apply to the whole; and that the extension of the gospel into the district of Mauritania (Morocco), was probably due in a great measure under God, to the conquests of the Romans in a westerly direction. Wherever the legions pitched their camp, and established the authority of law, they opened up a path for the Christian Missionary, so that before the close of the second century the word of God had spread far and wide, and the North African Church had become a strong and vigorous institution.

#### TERTULLIAN.

By a singular coincidence, as the first writer of classical Latin (Herodian), had been an African, so the first eminent writer of ecclesiastical Latin was also a native of Africa, viz., Tertullian.

This noted author, was the son of a proconsular centurion, born at Carthage, who had chosen the study of law as a profession, until in middle life he became a convert to the Christian faith about the year 196. He was soon afterwards admitted to the Church, Carthage still remaining his home. From his writings, which were very numerous, we gain an insight into the condition of the Christian Church of that day, both as to its religious and moral character and also its doctrines.

#### HIS FAMOUS APOLOGY.

In the year 198, he issued his celebrated apology for the Christian Faith, which he addressed to the Roman Governors. The object was to endeavour to dispel some of the gross ignorance which prevailed as to the character of the new religion; he says "Truth asks no favour for her cause, she knows that on earth she is a stranger, and that among aliens she may easily find foes. Her birth, her home, her hope are in the heavens. One thing meanwhile she earnestly desires, that she be not condemned unknown."

His summary of the doctrines held by the early Church, is, so far as they go, clear and to the point. His statements as to the Incarnation and Divinity of the Son of God, the authority of the Scriptures, the fact of eternal life and eternal punishment, contain no uncertain sound. He goes on to describe fully the constitution and practice of the Christian Church, and contrasts the pagan festivals with the Christian agape.

#### GLIMPSE OF THE PAGAN PERSECUTIONS.

In dealing with the question of the popular hatred of the Christians, it might be well to quote two or three brief passages from his apology, as shewing the state of public feeling existing at that time. "We are said to be unprofitable in the common concerns of life. How can this be said of men who live with you, who have the same wants of daily life. We voyage with you, serve in your armies, labour with you in the fields, and trade with you. If I attend not the solemnities of your holy day, nevertheless I am on that day also a man. If I buy no garland for my head, yet since I do buy flowers how doth it concern you in what manner I use them?"

"Virtue is not in such account as hatred of Christians. If the Tiber comes up to the walls, if the Nile comes not up to the fields, if there is no rain, if there is an earthquake, if there is a famine, or a pestilence, the cry is immediately raised 'The Christians to the lions!'" "Other criminals are tortured in order that they may confess, why are we alone tortured to make us deny that which we confess willingly?"

#### TERTULLIAN'S ERRORS.

Unfortunately Tertullian is not on all points a reliable guide. He argues at some length on "the absolving virtue of Martyrdom," and "the power of exorcism," assuming that he was correct as to the latter, and that the miraculous power conferred upon the twelve apostles and afterwards upon the seventy disciples, of casting out evil spirits had not altogether ceased at this early day, we fail to see any ground for his statements regarding the former.

There were some points of doctrine also, which should have had a prominent place in a treatise such as his, on which he is altogether silent—notably on Baptism and the Lord's Supper. On the personality and work of the Holy Spirit, he speaks in a very vague way; probably his mind was even then beginning to be swayed by those heresies which had already disturbed the Churches of the East, (especially the absurd notions of Montanus) and into which he afterwards fell.

#### RESULT OF HIS BOLD WRITING.

The rulers of Carthage were not slow in responding to the defiant language contained in the apology. The Emperor of Rome, Septimus Severus, had already given instructions to his Governors to restrain the conversions to Christianity, which were becoming so numerous. These officials enraged by the language of Tertullian, and desirous of securing the Imperial favour, far exceeded their instructions, and endeavoured to extinguish every spark of liberty. Twelve Christians of Scillita, in the south of Byzacena (Tunis) were put to death at Carthage for refusing to worship the Emperor and swear by his genius. One of these whose name was Speratus, on being

asked the reason of his refusal, replied: "I acknowledge the Emperor as my ruler, but can worship none but my Lord, the King of Kings."

This was only the beginning of sorrows; in A.D. 202, the Emperor Severus published an edict, by which his subjects were forbidden to embrace Christianity, and immediately a fierce tide of persecution set in.

#### PERPETUA.

Amongst those who were apprehended and cast into prison was a young mother, wealthy, and of noble birth, whose name was Perpetua. The common prison to which she was consigned was dark and foul, and filled with criminals of various kinds. Here her father visited her from time to time, and in his grief used every means to induce her to retract her confession, but tears and threats were alike unavailing. On one occasion, as he was passionately imploring her for her own sake and his to deny that she was a Christian, she pointed to a vase, and asked, "Can I call that anything but what it is?" "No," he said. "Neither can I call myself anything but what I am, that is, a Christian." She was soon brought to trial, and sentenced, with several others, to be thrown to the wild beasts.

On the day before the execution, a public feast was provided according to custom, at which the prisoners were entertained. Saturnius, one of the martyrs, turning to the crowd, said, "Look well at our faces that you may recognise us at the day of judgment."

As soon as they were brought into the amphitheatre the beasts were let loose upon them, and Perpetua was tossed by a wild cow. After others had been mangled, those still living were about being carried away by the attendants to be despatched privately, but the spectators demanded to see them killed. Taking leave of each other, they awaited the final stroke. The soldier appointed to slay Perpetua was unable, from agitation or some other cause, to accomplish his purpose, until she guided his sword with her own hand.

These martyrdoms produced an impression far more deep and widespread than all Tertullian's eloquence had done. The action of Severus and his judges was completely defeated. That this noble young girl of 22 should surrender husband, babe, yea, life itself, for Christ and for His truth, kindled an enthusiasm, which resulted in a large numerical increase to the ranks of the Believers, rendering them, in many cases, almost indifferent to life.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

## Morocco.

### OUR NEW NEIGHBOURS.

EXTRACTS FROM THE JOURNAL OF MISS A. BOLTON.

THE three sisters who are labouring in Tetuan having removed to a house in another part of the town, it has naturally brought them into contact with a number of fresh families, also many Riff women from the mountain villages. These latter, though speaking an Arabic patois, are of Berber descent, they are mostly considered to be fanatical.

Jan. 4th.—We took Rahel outside the town for a walk with us this morning. I had a long conversation with her as to our Lord's coming, and showed her the need of being ready. She assented, and said several times, "All you say is true—I know it." In the meantime, I was telling Hamed about the Lord's coming; he was most interested, and came back to the subject of his own accord. He is a most interesting lad to teach, and

I am sure believes our religion is the true one; he says Moslems dare not give up their own religion, because of the fear of death. This afternoon seven women promised to come and see our magic lantern on Friday evening.

#### VISIT FROM A FOKEE.

6th.—To-day we have not had as many people, on account of the rain, but I had one opportunity of a long talk with a village fokee. There came in three men together, and I felt I could not speak to them, for they, as a rule, begin to argue, or to say something nasty to me; but just looking up for the grace sufficient, I sat down by one, and began to speak to him; Dora coming up at the time sat down by another one, and spoke to him. My two listened most attentively for a time, and one broke in with, "Become a Moslem." Telling him of the darkness in his religion, he said, "You are right, there are Moslems and Moslems, though some have the religion truly and they do not lie and cheat." Hamed, our boy, came to the door, and stood listening, with his face very red, as he heard me plainly preach Christ as the only Saviour, in spite of the fokee's denial of Him. When he left he took a Gospel with him, which the man Dora had been talking to had refused.

11th.—In spite of the rains we had a good number of women here. Poor little Mohammed, with the bad leg, was here with his mother; we wanted her to let him go to the Hospital at Tangier. With them we had a poor woman in great distress, for her step-daughter had put quicksilver into her ear, to try to kill her. This was her second visit, but she was almost too troubled to listen to the story of Jesus from D's lips. Constantly we hear of attempts at poisoning, amongst the numerous women in a household.

#### THE RIFFS.

We have had so many Riffs lately; they seem to live in this district, but it is most difficult to make them understand us. At one time we had the room about filled, and I was wondering how to get my opportunity. Looking to Jesus for guidance and power, I sat down by one pretty, bright-looking young mother, and almost directly she asked me if in our religion we fasted. I told her we never fasted from food, but just from sin; and then speaking to all I said, "Now will you let me tell you why we do not fast?" They listened well for a while, and I began at the beginning with sin in the world, in each one of us. When I said, "Moorish women will let me say we are all sinners, and not one has a clean heart; but they will not let me say 'You are a sinner before God, you need a clean heart.'" They all laughed aloud, and agreed that some had hearts as white as milk. Then I sang to them, and showed them the Wordless Book. How one longs to see signs accompanying the Word.

#### A NEXT DOOR NEIGHBOUR.

12th.—Quite early an old woman came to fetch us to see her husband, who was ill. She said the house was next door, so in spite of rain, out we went, almost as we were, with only a light wrap, and found we had to go right away up our own street, and on until we entered a third before we reached our destination. It really seems impossible for them to speak the truth.

14th.—Early this morning we all went to visit at the house of our little patient, Mohammed, with the bad leg. As soon as the door was opened the shout went up, "Here they are, they have come!" as we were evidently expected. Such a number of women collected to see us, and we had a very good time with them. Incidentally I mentioned the name Sidna Aisa; Mohammed's mother said, "Ah, that is it: tell them all you told me—they do not know about it."

## THE OLD STORY IN NEW EARS.

As I knew this family best, they naturally turned to me, and nothing loth I began, saying they must let me begin at the beginning as they knew nothing. After listening a few moments most attentively, there came in another visitor, and of course all the salutations had to be gone through, and the usual questions answered. One woman said, "They were telling me all about it, and *she* has interrupted," so I began again to tell the old, old story, the new comer listening as well. Then we sang to them. We were thankful for such a favourable opportunity, having spent about an hour with them.

This afternoon we have had Fokia el Hadisha here for an hour or two, and never have we found her more willing to hear, nor indeed, so anxious to be taught. We feel convinced she is troubled in heart. She has had a Gospel some time, and says she often reads it. She has promised to come and read with us when we are alone on Thursday afternoons, or on Sundays.

18th.—Dora and I went to Aiune, and obtained an entrance into two new houses. In the first were six women, besides as many children, and in the second five women and some children. They asked so many questions that we were only able to make friends all round. It poured with rain all the afternoon, keeping the people away.

19th.—G., Dora, and I went to Aiune again. Three more houses. After dinner we had a good number of people; six women from Aiune came. What a merry, laughing, careless set they were! we had as much as we could do to control them at all. I had a very good time with them, and all tried to join me in singing. After they left came my lost Fatima again; an old woman was in at the same time, and with them both I had a long talk, Fatima remembering most of what she had heard before. She said, "I have had no chance of knowing all this; how are we Moslem women to know?" I said, "Well, have I made it plain to you now, that salvation comes by Jesus Christ, and none other; that you must ask for a new heart, be washed in His blood, and tell Him your sins?" She said, "Yes, it rests with me now you have told me."

## A FALSE ALARM.

20th.—This morning early, Sodear's husband came, saying she had taken our medicine, and was dying; would we go at once. Not at all fearing it was as he said, we went with him, and found that not only had Sodear taken much too large doses of the medicine, as it was nice and sweet, but she had also given some to her little child. We soon reassured her, and she was most apologetic for having sent for us.

28th.—Our "At Home" day without medicines. The Fokia came again bringing Hadja el Khadisha; they spent about three hours with us. The chief points discussed were how Jesus Christ differed from the Prophets, with whom the Moslems class Him by the name Sidna Aisa; what repentance is; and having the Gospel in our hearts, not in our heads; one of our visitors boasting that half of the Koran was in her head, *i.e.*, committed to memory. I read to them portions of Isaiah lv., but they certainly do not understand the Arabic into which the Bible is translated.

## THE WALK HOME FROM THE PRAYER MEETING.

BY MR. N. H. PATRICK.

AFTER the Spanish Prayer Meeting, of which I have written in the March issue of this paper, two Spaniards accompanied me in my walk home.

My companions were masons and both understood something

of gardening, so we talked of God as the great Builder, and the Church as His building; and also of God as the great Gardener and the Church as His garden.

One of my companions remarked, "You can neither build nor garden *without ground*," so we told how we were God's by creation, but having sold ourselves into the bondage of sin our Creator, in matchless love, becomes our Redeemer. He has purchased Englishman, Spaniard, Moor, Jew, etc., not with silver and gold, but something much more precious. What is it? "God so loved the world," replied one, "that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Then I continued, "The price of our purchase is the precious blood of Christ;" and I tried to show that "other foundation can no man lay than that is laid, which is Jesus Christ."

Then we conversed concerning the necessity of the building *going on*, and of the garden *being cultivated*. S—— pointed out the good foundations for a house near the road. They had been there for years but the building had not gone on. But I added, we "being rooted and grounded in love," must "grow in grace," and be "built up in Him." They said they felt they were "God's husbandry," "God's building."

I spoke of the cutting back of plants, and the pruning of trees, and also of the blasting of the rock, and the shaping of the stones and remarked that after a heavy tempest there was a wonderful growth in the garden in this hot climate. P—— chimed in "Yes, Senor, but you cannot build in wet weather." "Neither can you build without water," I replied. Both of them had been without work in Tangier in the summer because there was no water, and in the winter because there was so much rain. So we conversed freely concerning the infinite wisdom of our God, who provides for seed-time and harvest, and sends sunshine and rain, joy and sorrow, plenty and poverty as He sees best.

But we had arrived home, and it gave sweet comfort to one's soul to encourage them, saying that if we "were rooted and built up" in Christ we must be "labourers together with God," ever knowing "that if our earthly house (we have hundreds of earth huts round Tangier) of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the Heavens."

"Good night, my brothers," I said as we parted, "press on to the garden of Paradise and the Heavenly city."

## LABOUR FOR CHRIST AMONG THE SPANIARDS OF TANGIER.

FROM THE DIARY OF MISS F. R. BROWN.

Jan. 23rd.—A week to-day I commenced to teach a few children to read and write in Spanish. I take them for an hour every morning. The first day there were six in number, to-day thirteen were present.

We commence with a hymn and prayer, after which the lessons begin. To one or two who can read a little I give a verse of Scripture to learn, to be repeated the next day, when we have a little talk about it.

This afternoon I was at the Café Medical Mission from 3 to 6 p.m. Spent the first part of the time in speaking to the people, and the remainder in dispensing work. I had a good talk with three Jewesses from Matthew xviii. 1-11. They seemed much interested, and asked me for Bibles. I told them I could not give them one unless I knew they wanted it to read and to take great care of, because the Bible is the holy word of God, and if they destroyed it God would see their actions. Many Jews ask us for Bibles, but they tear out the leaves, and use the cover for another book.

Sunday, 24th.—Directly after breakfast I went to see one of



my scholars, little Manuella, who is ill with a bad throat. Afterwards took morning prayers with the Spaniards, and school at 2.30.

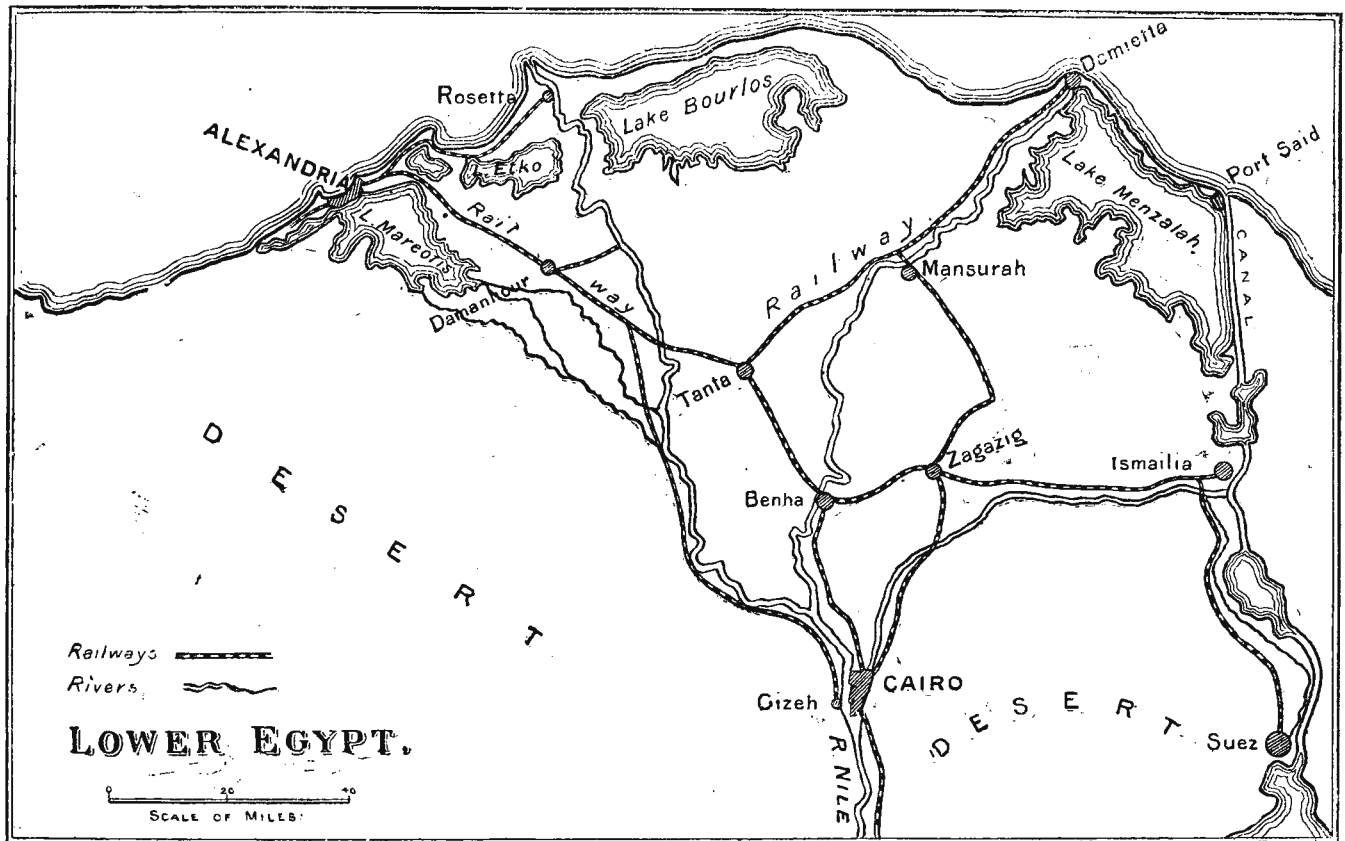
WITH MY SPANISH CHILDREN.

I was much cheered this afternoon to know that one little boy had not forgotten the Bible lesson I gave them the previous Sunday. He said, "Senorita, are you going to tell us more about Zacchaeus?" I said, "Who is Zacchaeus?" wishing to find out how much he had remembered. He said, "You know, the little man who wanted to see Jesus so much, and climbed up a tree; and Jesus looked up and saw him there." God grant that these boys and girls may have a real desire to see and to know Jesus while they are young. They listened very quietly while I prayed for their little school-fellow who is sick.

25th.—After school was over I visited a Jewish family, the

to a group of women and girls, who were sitting outside their cottage door. Some of them were sewing, others sifting corn. One woman fetched me a chair, and I remained talking and singing for an hour. Some were very attentive and quiet, others careless and talkative. One woman said, "We believe all you say; we know we are all sinners and that Jesus died to save us." I so often hear these words from the Spaniards; but, alas! there is no real sense of sin, no change manifest in the life. I left them with a prayer that God the Holy Ghost would bless the word to the saving of their souls, and passed on to another house, where I had a nice, quiet talk with two women—a mother and married daughter. The former, who is blind, seemed greatly comforted as I spoke to her of a Saviour's love and sympathy.

Spanish service in the evening at 7.30. Few in number, but a very quiet, attentive audience.



mother of which has been suffering for a long time from skin disease. They were very inquisitive, asking why I had left my home in England to come here, and if I received any money, and from whom I received it, and if all my friends at the Marshan were paid for their work. I told them there were a great many people in Tangier and throughout Africa who did not know of God's great love to man, and of Jesus Christ the Lamb of God, who gave His life that we might be saved. The daughter said, "Yes, that is true." I also told them that Jesus my Master, whose servant I am, had sent me here to tell them of His love. I then spoke of the law, and sin, and the blood which cleanseth from all sin. The father, mother, grown-up son, and daughter all listened attentively,

WAYSIDE MINISTRY.

In the afternoon I again visited among the Spaniards. Spoke

A poor Spanish woman, whom I believe is truly converted, often says to me, "How I wish I could read, that I might read the Bible in my own house. I hear nothing about Jesus till I see you, and it seems such a long time to wait." If I could spare the time, I would like to teach her.

27th.—Spent most of the morning with little Manuella. Her throat being so painful, she has only been able to take very little food, and that I have had to compel her to take, a spoonful at a time. I miss this dear child very much from Sunday School—she could sing the hymns so nicely. Sometimes, when my throat was tired, she would lead the singing herself.

This afternoon, at the Café Medical Mission, I spoke for an hour to the Jews individually, and gave away nine Gospels and one Bible. Many of them listened very quietly while I read and

explained Rom. x. I went to see little Manuella the last thing before going to bed; she is very ill. Dr. Churcher says it is a bad case of diphtheria. I am sorry I shall have to discontinue my school for a time, as we are afraid of the disease spreading. The other day I heard of four children dying out of one family.

31st.—Spent the afternoon at the Café Medical Mission; saw one of the women to whom I gave a Bible the other day. She told me her husband had been reading it during the week. I read and explained the story of the Prodigal Son. They seemed much struck with verses 20-22, exclaiming, "How beautiful! What love! How ready the father was to forgive his son!" It did my soul good as I explained to these poor ignorant women that this story was just a picture of the wretchedness of a soul living far away from God, and also of our heavenly Father's willingness to receive the true penitent.

Feb. 4th.—This evening I went in to see the sick child. I am pleased to say she is much better. Mr. Badger says she is out of danger now.

#### CALLED FROM EARTH.

5th.—The dear child Manuella has just passed away. It was such a shock to us, because the last two or three days she had been so much better. At about 3.30 this afternoon she had an attack of paralysis. As soon as I came home from the prayer meeting the mother sent for me. Mr. Badger and I went in immediately; we saw at once she was dying. We did all we could to save the little life, but God saw fit to take it. In about an hour she died. It was such a sad scene. The poor, broken-hearted mother flung herself across her dying child, exclaiming, "My child, the child of my soul, the child of my heart!" I took hold of her hands gently, and held her away. The room was full of the neighbours, who had come in to sympathize.

6th.—This morning I went in to see the child. The Spaniards dress their dead in their ordinary clothes. She had on a pretty white dress and blue sash, a pair of quite new brown shoes, and a wreath of white flowers on her head.

#### ROMISH NUMMERY.

Two candles were burning, one at the head, and the other at the foot of her little bed. This I was very sorry to see, after having been under our teaching for more than a year.

Two priests buried her. It was such a vain service. One priest stood holding a large silver cross, the other one had a bottle of what looked like water, part of which he poured on the coffin, and part in the grave, at the same time mumbling something out of a book which no one could hear or understand. Not one word of comfort was given. Mr. Patrick and I felt we would like to have said something, or to have sung one of the hymns the dear child had learnt to sing. As soon as the priests had gone, the relatives and friends commenced filling the earth into the grave.

7th.—Sunday afternoon after school was over, I went in to see the mother of the departed, and had a nice quiet talk with her about the nearness of death and the necessity of being ready to meet our God. I spoke, too, of the Christian's joy of seeing Jesus. Little Manuella, though only seven years old, had learnt by heart several texts of scripture, also the whole of the 23rd Psalm, as well as several hymns. Her mother told me during the last few days of her life that she was often repeating the words of that well-known hymn, "When He cometh to make up His jewels."

God grant that the death of this little one may be blessed to the conversion of the family, to the father, who is a drunken fellow, and who is away in Spain, and does not yet know of the death of his child.

We have a sewing class for women and one for children.

The work in this department is going steadily on, and is much appreciated by the people; but we are greatly hindered by lack of materials, or the money to purchase them. I should be glad if some kind friend would send me occasionally a parcel of calico, flannel, or print for this department of His work.

## Algeria.

### IN THE CITY OF CONSTANTINE.

FROM THE DIARY OF MISS COLVILLE.

THE work of the Mission in Constantine grows increasingly interesting. Although the hindrances from Romanists and others still exist, Miss Granger and Miss Colville are encouraged by the steady increase in the number of children, both native and French, that attend their classes. A fresh worker, Miss Madge Brown, who has recently arrived in Algeria, has gone to Constantine to strengthen the hands and encourage the hearts of our sisters.

Sunday, Jan. 24th, 1892.—This afternoon, eleven Arabs and nine French lads in our classes. The raising of Lazarus much interested the little Arabs. One little fellow is a cripple, and looks as if he would not live to grow up, but is so intelligent and intent on hearing and remembering all that is said. He is very fond of the "Broad and Narrow Way," and as each new boy comes he tells them about it, and adds, "The narrow way is difficult, but we have Jesus *with us all the way*. I am going that way." Jesus walking on the water, and Peter desiring to do likewise, and calling for help, "sauve moi," was listened to, and all wished to give their hands to the Saviour, and, I trust, their hearts also.

#### IN THE HOUSE OF A BISKRIAN.

Monday.—We were in a house to-day, and while there we were asked to go and see a little sick boy. We followed his grandmother, and were greeted warmly by his mother, whom we have known a long time, but have not known where she lived since her last marriage. Her husband, a well-dressed man, was in the room, which was well furnished, and he gave us a hearty welcome; he is a Biskrian. We saluted him, and after she had placed cushions for us to sit upon, brought us coffee. He had the Koran in his hand, so we asked him if he could read, etc. He at once commenced telling us about Mohammed; we listened patiently, and then we told him we are all sinners, and God cannot look upon sin. He could not see this; so we showed him how unkind thoughts, covetousness, self-righteousness, pride, and other little things were sin, and God hates all these, and we are serving Satan when we commit them; but God has provided a way of escape.

He then asked if we knew about Adam? He had a little knowledge of the Fall, but we were glad to be able to tell him how God had made man in His own likeness, and how the tempter came to Eve and told her THAT tree was better than all the others, and she thought she would believe him, as it looked so nice, and she tasted (obeyed him), and then we brought home to him the result. He was silent for a time, and then argued about Mohammed, and finally asked us to come again another day, and we would see which was right, he or us. We said we would be glad to read the Bible with him, and repeated a few verses, ending with "God so loved . . . that whosoever (you, if you will) will shall be saved, and if not, shall be *lost* for ever." We then told him about Noah making the ark at God's command, but the people thought he was a fool, but he obeyed God, and all who went into the ark were saved, and all the others perished; and we had come to tell him he can have eternal life, and God desires

that he should; that Jesus lived a spotless life, died—the just for the unjust—and ascended to the right hand of God. Before we came away he promised to read the Bible. All the women of the house were in the room and outside the doorway, as well as a man and several children.

## GLIMPSES OF MOHAMMEDAN LIFE.

While drinking coffee we heard screaming and great confusion, this man went to see what was the matter, and brought a man into the room trembling with rage. He had been beating his wife, as she had not opened the door quickly enough; then the drum was beaten to send the evil spirit away.

In this same house last week a man connected with the Corporation on going into his room fell down, and on raising him and taking him into his room he died at once. He had been drinking. He always refused a tract, and would not allow his dear little girl to remain in the room where we visited, and since then we have lost sight of her.

On going into another house, we noticed all the women rather quiet, and presently a woman came to say good-bye. Her husband had told her to leave the house, and she had to collect her few garments and leave. The man has two wives: this one, who has been with him fourteen years, and a young girl about eighteen or nineteen years of age. The latter was in tears, and very sad, as this woman being gone, and all her friends in Bougie, she feels lonely. We told her of the One who can sympathise, and sees and knows all about her and her neighbours. They are very friendly in this house, but know nothing of the true Comforter. In the evening at our Young Men's Class we had nine; all the others are ill, I suppose, with influenza. We took for our subject Romans vi. 23. Some of them seem to wish to live to please God, and I trust they may come to the foot of the Cross and look to Jesus for salvation. We never have any controversy now; they listen most attentively.

## THE FRENCH AND ARAB CLASSES.

*Wednesday, 27th.*—The houses all white with snow, and since the morning rain has been falling fast. Although it was such bad weather, five girls came. An old Jewess came in, and we asked the children to repeat some verses and sing a hymn for her. She was so pleased. A French woman also came in, and Miss G. had a talk with her; she heard the children singing, and was surprised. Some French have been quarrelling with the mothers of our French boys who come on Sundays, as they say we shall make them wicked. This one told them what we tried to do, and she said her little boy goes about singing his hymn, and is happier than he used to be. Four came this evening in all the pouring rain.

*Sunday, 31st.*—One new Arab boy, which makes twelve, and two new French lads, of whom we have thirteen. They were very interested in the "Broad and Narrow Way," and some of them quickly saw the lion in the way. We love our little boys, and believe God will bless these little ones. One, the only little fellow, five years old, is so intelligent; the eldest is past twelve. We have to praise Him for these lads especially, as Satan has hindered, and is still doing all he can to prevent them coming.

## FURTHER VISITS.

*Feb. 1st.*—This afternoon visited several houses. We went first to the Biskrian; his wife and two children were glad to see us, and asked at once if we had brought the "Book." We were talking to them when a woman came in with a large cloth full of things; she was surrounded at once by the women, who were anxious to see the finery. These women, each with a satin or silk dress elaborately embroidered with gold, and all sorts of handkerchiefs, etc., were in their element; and we got up to leave, as we were inclined to think

their minds were too excited to listen to us, when the one we had hoped to see came in. He was very pleased, and asked for his Book, then sat down and read the first three chapters of John, explaining it to the women, for we had a number in as he read. He was interested, and has promised to come and read with us. The dear little girl whom I mentioned before always sits so close to us and listens to all we say; her father was the one who died so suddenly, and we hoped she might come to us now, but her mother will not allow her.

*Friday, 5th.*—Visited as usual. How saddened we feel! They say in manner, if not in words, "Who is this Jesus? We don't need Him to save us; we have Mohammed. Away with Him!" Some verses in Romans iii. well describes them, and yet we do love them. Oh, for the patience and compassion of the Lord!

## THE CHILDREN FOR JESUS.

*Sunday, 6th.*—Sixteen Arabs and fifteen French children came to-day. It does us good to hear them sing, they do so with all their heart; the dear little Arabs repeat their verses of Scripture and a hymn so nicely, and answer so intelligently. The little cripple is so fond of the picture of Jesus healing the sick, and the cripple he is especially fond of, as it is like himself. The boys said, "That is like Mouloud." We are assured that he and some others do love Jesus, and believe He came to save them. To-day a question was asked, that they did not understand; perhaps it was not quite clear, but our hearts were cheered to hear one dear little fellow volunteer to explain "how Jesus left heaven and came and lived a sinless life; how He was hated, and after much suffering nails were put into His hands and feet, and He was nailed to the cross, and the soldier pierced His side, and blood and water flowed out, and this all for us sinners; and He was the Son of God, and died for us." He was allowed to explain in his own way, as we felt he was just a teacher to his little brethren, and it did us good; it was a little encouragement from our good Master.

The French class is just as encouraging. May these little ones be each followers of the Lamb! This we pray for.

*Thursday.*—The days pass as usual, so quickly. This afternoon we have had several of the French boys' mothers in; as we do not know any of them, we are glad to see them on Thursday afternoons—the only day we are in. One tells me her boy of eleven years always prays to God now, and never forgets before he goes to bed. They told me they asked the angel to take care of them, and one little fellow said he kissed Jesus before he went to sleep. When I first showed them pictures, Joseph and Mary were the ones they seemed to notice most, but now they never mention them. These French women are Roman Catholics, but they are glad to have their children come, and impress on their boys to attend to what we say. It is so nice to be able to have these poor unhappy people, who are steeped in ignorance, visiting us from time to time, and to have a word with them. It seems wonderful how God has brought it about, but it is just an answer to prayer. "I, if I be lifted up, will draw all men unto Me." "He is able. May these be some of the "all."

## VISIT TO AN ARAB HOUSE.

FROM MISS E. TURNER (ALGIERS).

MISS GILL, K—, and I went to visit an Arab house in search of some Arab girls who had come here from Tlemcen to be married. We did not find the right house, but secured an entrance into such a nice one belonging to fairly well-to-do people. It was two stories high—not a very common thing for Arab houses. We went up one flight of steps and entered the courtyard, round which are the different rooms. In one of these, the living room, were seated three or four women and

some children—one woman was working a machine, one plaiting a child's hair, another nursing a little child. They seemed rather shy at first. Miss Gill, however, chatted away, and they were soon more at ease.

The girls took us up another flight of stairs to a balcony, on to which opened some more rooms. They took us into what seemed the drawing-room, hung with mirrors and curiosities, and showed us their father's best clothes, which consisted of a bright kind of tunic, trimmed with two or three colours and with very pretty buttons, beside other striking garments. Then we went on the roof, from which there was a most lovely view of Algiers (we were high up in the town) and the Bay. Here Miss Gill was able to talk to a couple of women on the next door roof. Of course, one cannot begin at once about their soul's welfare in a special way; but it is a grand opportunity on the first occasion of visiting to make it known that one fears God and recognises His law. Thus another house has been opened to the Gospel, and Miss Gill will go there again as soon as possible.

#### WHY WE HAVE COME.

They were all, as usual, very anxious to know who we were, why we were in Algiers, who was the *biggest* (oldest), etc. These Arab women cannot understand our coming away from our own country just to visit them and talk about our opinions! "Have you left your father, your mother, and brothers and sisters?" say they. "Poor things! Yes, do come here and see us from time to time; it will cheer you up"! Ah! they little dream of the true joy we have *within*, and the

blessed sure and certain hope which we long to see them possess.

*Tuesday, 27th.*—In the afternoon Miss Gill and I went visiting with Miss Trotter in the Arab town. We visited four houses. They are decidedly better than the Kabyle dwellings, though the drainage is *very* defective.

#### FOUR O'CLOCK TEA.

We were regaled in one house with herb tea (very sweet and sickly) and a large spoonful of jam each. The hostess was so pressing for us to take a second cup that Miss Trotter and Miss Gill could not well refuse. For once my ignorance of the language was bliss. I pointed to my throat and shook my head, which I think gave the woman the impression that I was made differently from the others, or that I was suffering in some way; so I escaped. Miss Trotter explained the wordless book, and Miss Gill read and explained some verses from Romans, on sin. We sang one or two hymns. These women are most friendly, and appreciate the visits so much; but it is very hard to find out exactly how much they believe and whether their hearts are really anxious, as of course they talk things over between the visits of the missionaries, and often their husbands just tell them that what is said is not true, if they do not forbid them to have anything to do with the missionaries. In spite of these difficulties, if their hearts are really touched they *will* believe, and all man's influence cannot prevent them receiving Christ into their hearts. Let us be continually in prayer that they may yield to God's Holy Spirit.

## Tunis.

### HEARTS OPENING TO THE TRUTH.

FROM Miss Harding's journal we extract the following interesting details, from which it is evident that the constant loving intercourse on the part of our sisters with these Tunisian women and girls is producing a marked change in many of them. "Old things" are passing away, if they have not already passed, and the dawn of a new life has in some cases begun. We must not expect too much from those who are only just emerging out of the thick darkness of the Moslem faith, but with the Spirit for their teacher there must be growth in grace in a more or less degree. Let us continue in prayer that, with a better understanding of God's Word, life "more abundant" may be the outcome.

#### A GATHERING OF TWO.

On New Year's Eve we had a little gathering of *two* Arab women, Doojah M— and a friend, in whose house, close to us, she was staying as guest. Her husband was prevented from coming with her, but allowed her so gladly to come all the same, and to meet Mr. Michell unveiled! As I went to fetch her, he said, "Had I not perfect confidence in you, I could not allow my wife to come to your house." It was a strange sight, and one that so gladdened us, to see Doojah thus uncovered, speaking unrestrainedly to a stranger, quite at ease, for awhile the prejudices of the religion in which she had been brought up laid aside, forgotten, allowed to come without her husband's surveillance; it was indeed a step forward. We felt a foretaste of yet far greater things, when every fetter of the Mohammedan faith shall be broken through and the captives set free. For two hours they sat on, talking to us, so enjoying the hymns we sung with them, and were quite unwilling to go at last. With Doojah we feel the Spirit is truly working, her heart is opening to the truth. We scarcely like to say decidedly that real life has begun in her soul, since we have not the plain testimony of this yet; but there is much to make us very hopeful about her. Her husband also is beginning to read with real

interest in the New Testament, and does not hinder his wife from listening to and learning from us; on the contrary, is pleased for her to learn.

#### A STRANGE SWEET SIGHT.

A short time ago M. Grissell and I unexpectedly visited them after nightfall, in order to have the opportunity of speaking to her husband, and found him reclining on the couch reading New Testament, his wife seated at his feet listening, whilst he explained the words. It was a strange, sweet sight, and made our hearts glad. We sat down with them, and spoke to them on the words of Jesus to Nicodemus: "Ye must be born again." As we explained what the new birth meant, Doojah looked up quietly in our face, and said, "Do you think I have been born again?" "God, who sees the heart, only knows," I replied. "If you have been born again, and received a new life, you will be no longer as before. You will leave all the works of darkness, and live only to please the One who died for you."

Another time, when with her alone we were speaking of her not being able to serve and obey two masters, the Lord Jesus and Mohammed, she replied, "I know this; no more than I could

love two husbands." We long for this to be a reality with her, that she follows Jesus only. She was much touched by the thought that many in England were praying for her and her husband, and asked me to send many greetings to those who were thus remembering them, and to say "that their sister Doojah had now only one in her heart, Jesus."

#### JANANAH.

I cannot give you much tidings of my dear woman Jananah, the blind man's sister, as for long now I have found so little opportunity of teaching her and leading her on to fuller knowledge of the truth. Often relations are present, who would seek to hinder her listening, yet I feel sure the seed has fallen into good ground in her heart, and that one day, if not now, it will spring up and bear fruit unto life eternal. She so evidently thinks over the words she hears, and treasures them up, every now and then reminding you of something you have told her in the past.

One day lately I was showing her the picture of the "Sower" (a beautiful large painting we have had lent us amongst others by Mr. Hird from the Jewish school), and explaining to her the parable it illustrated. Her husband coming in just then, she repeated to him all I said, standing beside him with the picture in her hand, pointing out each little detail. One thing he asked I had not mentioned: "What was the basket which held the seed?" "Do you not guess?" she said. "That is the book Hananah brings to us and takes words from to sow in our hearts; when she speaks them it is as if she dipped her hand in the basket and drew out the seed." Was this not a beautiful thought to come from a Mohammedan woman? We are so glad we are not hindered by the husband here in entering the house, although he does much to subvert our influence, and having a great love and reverence for her husband, Jananah is the more willing to obey him. Often, after a talk with him, she seems farther off from the light, and more firmly held in bondage; but our trust is in the Lord of Hosts, who is stronger than all the power of the enemy, and I feel sure the day of deliverance is at hand, and this dear Arab woman, as well as many others, shall be set free to serve Him.

#### BROKEN HEARTS.

A day or two ago I heard a sad, sad tale shewing the misery resulting from the sinful practice of divorce existing amongst the Mohammedans—only one case amongst many known to us. A young woman living next door had some time ago requested a divorce from her husband, who was imprisoned for ten years on account of forgery, although knowing if she did this, he had at any future time, if released, the legal right to claim her three children. She obtained it, and married another—a relation of our landlord's—with whom she was very unhappy, violent quarrels often taking place between them, and we have gone in to try and separate husband and wife to prevent injuries.

A few days ago her husband was unexpectedly released from prison; it occurred in this way: one of the Bey's wives had died, and there is a custom here, that as the funeral procession passes through the town, if the relatives of those suffering long terms of imprisonment can catch hold of the bier bearing the remains, they may obtain their instant release, it being considered a request which at such a time is not to be denied. In this way the first husband appeared suddenly upon the scene, and although not permitted to see his divorced wife, claimed the children, a little girl of thirteen years, and two younger boys.

Thereupon a terrible scene ensued; entreaties and expostulations were unavailing. Since she was married again, she must give up her children, and relinquish all hold on them. By force they were carried off. The little boys have been allowed to return to visit their mother since, but not the little girl, who

will be secluded. The poor mother's grief was great. She repented, only too late, for the wrong step taken in asking for a divorce to marry again. Had she waited, she might have kept her children. My heart ached to hear of her wild distress. When I visited her later she was calmer. Her children have been the light and joy of her home—such dear little ones. Only a little while ago the eldest little lad said to me, as I was telling him of Christ blessing the little children when on earth, "How I love Him!" The mother will sorely miss them; she loved them so dearly!

The little girl said to one of the women living in the same house, as she said good-bye, "Will you take care of mother, see that she is not beaten, and care for her when she is ill, for I shall not be here now?"

And so we work on, in the midst of much discouragement, often all the power of the enemy against us, yet not cast down, not destroyed, for He who sent us is with us, and all power is given unto Him in heaven and on earth. Before closing this journal I would make known to you again our need of help for the work of itinerating, which this spring we hope to re-commence in the province of Tunis. There are many towns and villages in Tunis where, as yet, no messenger for the Lord Jesus has been, and we long to go forth and be used in bringing in these far-off ones.

### OUR EVERY-DAY LIFE.

FROM MISS M. B. GRISELL.

Feb. 16th.—I went in the morning to the other side of the town, to visit one of the patients of Dr. Leach's, whom I am helping, and found her much better; and was able to secure the attention of her mother, and herself, and two young girls, while I told them what sin had done, and how I myself had been saved from its consequences. They all listened to me beautifully, as they generally do the first time; and when I had done, the eldest girl looked up at me, and said, "But we are going to fast next month (Ramadan), and then all our sins will be forgiven." The mother told her to be quiet, and not make remarks; so I thought it was not wise to show just then that fasting could not wipe out sin—it would be better to wait, and another time explain what would. I never say a word against their religion till I have had opportunity to fully explain to them the truth.

#### OUR BOYS.

While I was out our boys arrived, but A. H. kindly kept them quiet till I returned.

Our boys are porters from the market—all mountaineers. They come into town to earn their living, and are a separate class, quite distinct from townspeople. They are full of fun, and many a laugh we have had together over the French lesson. We had eleven lads to-day, ranging from seven years to fifteen. When the French lesson was finished, I gave them a Scripture lesson. It was lovely to see those boys leaning forward to listen, while I told them the story of a runaway lad who was saved from death by the captain of the vessel giving him his life-belt. Alice says more than one boy put his fist into his eye to wipe away a tear. One lad exclaimed, "I know a man who was saved by another dying for him." "Ah," I said, "no doubt he was a great friend, but did you ever hear of One who died for His enemy?" "No." "Well, I have." Then I referred them to the beginning of a hymn I am teaching them, which translated runs somewhat thus—

"O, Lord Jesus, I am a rebel;  
Arrange how I can be saved,"

and then followed in few words the dying of Jesus for sinners

and my heart went up in thankfulness when no boy contradicted me. I have been leading them up to this point in past lessons, and at present thank God we have had no controversy and no mention of Mohammed.

A. H. brought in happy news of our Mother Kaboura, as we call her. She is so old and feeble that she can only take in the simplest truth, but to that she seems to hold, and says, "When I put my head on my pillow, I say, 'Sidna Aisa died for me.'"

I spent an hour or more with Zohea and her children and the negro and negress in her house, and had a pleasant time while they listened to me telling about the white robes of heaven, and how their lives which covered them like a robe were not white enough to mix with the heavenly robes, and then how they could be whitened—yea, and kept white.

Feb. 18th.—Read with Oman. Visited the sick boy, and found him very much worse. I fear the parents do very little for him.

#### OUR MOTHER KABOURA.

Visited Omy Kaboura, and found her sitting in the sun to keep warm. I sat on the mat by her, and said to her, after a little enquiry after her health, "I hear from Tabeeba (Miss Harding) that Omy Kaboura does not feel herself alone, but has One always with her to comfort her." She looked at me in surprise for a moment, and then her face lit up with a smile. "You mean Sidna Aisa is with me. Oh, how many times a day I say, 'O Lord, forgive me, because Sidna Aisa died for me.' I am always saying it, and it makes me feel better." I, thinking to add to the dear old woman's stock of comfort, was telling her about the home Jesus had prepared for all who trusted Him; but the children had run off, and we were alone, so she stopped me to tell me a dream she had had of a beautiful creature coming to her, and offering her a white dress, folded up, and she said, "I put out my hand and took it, and put my head down on His breast. But when I woke I had not got anything in my hand; but I did not tell anybody about it, only I can tell you and Tabeeba." It was quite touching to hear her voice change with the disappointment that she had not got anything in her hand in the morning.

I told her by faith she had the dress, and explained it to her; but she is so old and feeble that her mind only seems capable of taking in but a fragment of an idea. No doubt it was from

the story of the wedding garment she had caught the thought of the white dress, and from the hymn "I heard the voice of Jesus say" the idea that she put her head down on His breast to rest. But it is beautiful that her one strong point is forgiveness, because Jesus died. I feel we may praise the Lord for Omy Kaboura's simple faith.

A word for stocking-knitting friends! The poor old woman's feet were so cold, and her socks worn out. She asked me if I as her daughter would mend them, but it was a hopeless task. However, a turning over of my store-box produced a beautiful pair of hand-knitted socks, kindly sent by Miss Legg, and off I ran with them, and saw them on my old mother. She was delighted; it seemed like a *proof* of the loving Lord's care of her. Will not kind friends economise spare minutes to supply more proofs of loving interest in Tunis women? "Inasmuch as ye did it unto *the least* of these My brethren, ye did it unto Me."

### Description of Illustration.

#### A MOORISH FUNDAK.

Our workers in Morocco, in passing from the Mission Station in Tangier to that in Tetuan, frequently have to stay for a night at the Moorish Fundak or caravansary, established by the Government as a place of security for travellers. The distance between the two towns (about forty miles) can be covered between sunrise and sunset when mounted on good horses and without impedimenta; but when riding on pack mules, or when the roads are bad, the Fundak becomes a necessary, if not a welcome, resting-place.

These inns in Morocco are generally walled enclosures, having a series of arches on one or more sides of the square. The arches are mostly used as the rooms or dwellings for the keeper and his family, and also for the guests, the centre, or courtyard, being occupied by mules, horses, and camels.

The accommodation in these places is of the poorest description, and the want of cleanliness one of the most trying experiences of the Missionary.

In our drawing Dr. Churcher is seen mounted on his mule about leaving the Fundak, after having spent the night there.

### In Memoriam.

"If any man serve Me, let him follow Me; and where I am, there shall also My servant be."—John xii. 26.

A homeless stranger amongst us came, To this land of sin and mourning; He walked in a path of sorrow and shame, Through insult, and hate, and scorning.	And I clave to Him as He turned His face From the land that was mine no longer, The land I had loved in the olden days Ere I knew the love that was stronger;
A man of sorrows, of toils, of tears, An outcast man and a lonely; But He looked on me, and through endless years Him must I love, Him only.	And I must abide where He abode, And follow His steps for ever; His people my people, His God my God, In the land beyond the river.
Then from this sad and sorrowfulland, This land of tears, He departed, But the light of His eyes, and the touch of His hand Had left me broken-hearted.	For where He died would I also die, Far dearer a grave beside Him Than a kingly place among living men, The place that they denied Him.

(A favourite hymn of G. W. B., seen first in "The Life of Faith," at Old Calabar, August, 1887, and copied by him into his Bible.)

### GRAHAM WILMOT BROOKE

Entered into Rest, Lokoja, River Niger,

March 5th, 1892, aged 27.

"And the LORD said . . . The people are yet too many."  
Judges vii. 4.

We "asked life of THEE, THOU gavest it him,  
Even length of days for ever and ever."  
Psalm xxi. 4.

## 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, and Tripoli, and a branch mission in Northern Arabia.

It aims by the help of God to spread through the whole of North Africa and North Arabia, amongst the Moslems, Jews and Europeans, the glad tidings of His love in giving His only Son to be the Saviour of the world by sending forth consecrated self-denying brethren and sisters.

Its Character is like the young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

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

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

For Support the Mission is entirely dependent on the free-will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

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

### LIST OF DONATIONS FROM MARCH 1st TO 31st, 1892.

1892.				1892.				1892.				1892.			
No. of	Receipt.	General.		No. of	Receipt.	General.		No. of	Receipt.	General.		No. of	Receipt.	General.	
£	s.	d.		£	s.	d.		£	s.	d.		£	s.	d.	
Mar. 1...	6240	0 10 6		Brought forward	57	0 6		Brought forward	173	16 5		Brought forward	233	14 2	
1...	6241	5 0 0*		Mar. 8...	6264	0 11 0		Mar. 11...	6287	1 11 9		Mar. 19...	6309	1 0 0	
1...	6242	0 5 0		8...	6265	0 10 0		12...	6288	0 5 0		19...	6310	0 2 6	
2...	6243	0 14 6†		8...	6266	0 2 6		12...	6289	0 10 0		21...	6311	20 0 0	
2...	6244	0 5 0		8...	6267	30 0 0		14...	6290	1 0 0		21...	6312	1 0 0	
2...	6245	0 10 6		9...	6268	0 13 6		14...	6291	4 0 0		22...	6313	1 0 0	
2...	6246	0 3 0		9...	6269	4 11 10*		14...	6292	1 0 0		22...	6314	0 8 0	
2...	6247	0 10 0		9...	6270	1 0 0*		14...	6293	0 2 0		22...	6315	0 10 0	
3...	6248	3 0 0		9...	6271	1 13 4		15...	6294	5 0 0		22...	6316	5 0 0*	
3...	6249	1 5 3		10...	6272	5 0 0*		15...	6295	0 10 0		22...	6317	12 0 0	
3...	6250	2 0 0		10...	6273	1 17 0		15...	6296	1 7 0		24...	6318	1 1 0	
3...	6251	3 3 0		10...	W. W.	50 0 0		10...	6297	1 1 0		24...	6319	0 10 0	
3...	6252	1 0 0		11...	6275	0 12 2		16...	6298	1 0 0		24...	6320	30 0 0	
4...	6253	20 0 0		11...	6276	0 6 0		16...	6299	0 5 0		25...	6321	30 0 0	
4...	6254	2 2 0		11...	6277	0 8 0		17...	6300	25 0 0*		25...	6322	0 6 0	
5...	6255	0 5 0		11...	6278	0 9 0		17...	6301	2 18 0		25...	6323	0 2 6	
5...	6256	1 0 0		11...	6279	0 10 6		17...	Illus.	5 0 0		25...	6324	0 2 0	
5...	6257	3 3 0		11...	6280	0 19 1		17...	Texts,	5 0 0		25...	6325	0 1 0	
5...	6258	1 0 0		11...	6281	1 10 0		17...	6303	0 10 0*		25...	6326	0 1 0	
7...	6259	0 10 0		11...	6282	2 10 0		17...	6304	5 0 0		25...	6327	0 3 0	
7...	6260	1 4 2		11...	6283	2 2 0		18...	6305	1 0 0		26...	6328	0 13 0	
7...	6261	0 1 0		11...	6284	3 0 0		18...	6306	0 6 0		28...	6329	1 0 0	
7...	6262	5 0 0		11...	6285	3 10 0		18...	6307	1 12 0		29...	6330	3 0 0	
8...	6263	4 8 7		11...	6286	5 0 0		19...	6308	1 0 0		29...	6331	1 1 0	
Carried forward	£57	0 6		Carried forward	£173	16 5		Carried forward	£233	14 2		Carried forward	£342	15 2	

\* Special Funds. † Repayments.

GIFTS IN KIND: March 1st (61), small hamper of bottles, etc.; March 5th (62), parcel of garments; (63), parcel of garments; March 24th (64), two boxes of bottles.

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Assistant Secretary, WILLIAM T. FLOAT.

Hon. Deputation, EDWARD L. HAMILTON (*Late of Tangier*).

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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.
<b>Tangier.</b>		Miss A. BOLTON .. Apr., 1889		<b>Constantine.</b>		<b>Tunis.</b>	
Dr. T. G. CHURCHER .. Oct., 1885		Miss A. G. HUBBARD .. Oct., 1891		Miss L. COLVILLE .. Apr., 1886		Mr. G. B. MICHELL .. June, 1887	
MRS. CHURCHER, <i>nee</i> ROBERTSON .. Oct., 1889		<b>Fez.</b>		Miss H. GRANGER .. Oct., 1886		Mrs. MICHELL, <i>nee</i> HARRIS .. Oct., 1888	
Miss B. VINING .. Apr., 1886		Miss E. HERDMAN .. Jan., 1885		Miss M. BROWN .. Mar., 1892		Miss GRISSELL .. Oct., 1888	
Miss S. JENNINGS .. Mar., 1887		Miss M. COPPING .. June, 1887		<b>Aiglers.</b>		Miss A. A. HARDING .. Oct., 1889	
Miss M. C. LAMBDEN .. May, 1888		Miss I. L. REED .. May, 1888		Mr. W. G. POPE .. Feb., 1891		*Miss R. JOHNSON .. Oct., 1889	
Mr. J. J. EDWARDS .. Oct., 1888		<b>ALGERIA.</b>		Mr. E. CUENDET .. Sep., 1884		Miss A. M. CASE .. " 1890	
Mrs. H. BOULTON .. Nov., 1888		<b>Tlemcen.</b>		Mrs. CUENDET .. " 1885		Dr. C. S. LEACH .. June, 1891	
Dr. C. L. TERRY .. Nov., 1890		*Mr. M. H. MARSHALL .. June, 1887		Mr. J. L. LOCHHEAD .. Mar., 1892		Mrs. LEACH .. " 1892	
Mrs. TERRY .. " "		*Mrs. MARSHALL .. Mar., 1888		<b>Mrs. Lambert's Home.</b>		Miss M. ROBERTS .. Mar., 1892	
Miss K. ALDRIDGE .. Dec., 1891		Miss R. HODGES .. Feb., 1889		Miss M. YOUNG .. Feb., 1891		Miss M. SCOTT .. " "	
Miss M. BONHAM .. Mar., 1892		Miss A. GILL .. Oct., 1889		Miss K. JOHNSTON .. Dec., 1891		<b>EGYPT.</b>	
Miss M. MELLETT .. " "		Miss A. E. WYATT .. Feb., 1891		Miss E. TURNER .. " "		<b>Alexandria.</b>	
<b>Spanish Work—</b>		Miss L. GRAY .. " "		Miss L. K. LOCHHEAD .. Mar., 1892		Mr. W. SUMMERS .. Apr., 1887	
Mr. N. H. PATRICK .. Jan., 1889		<b>Mascara.</b>		<b>Kabyle Work.</b>		Mrs. W. SUMMERS, <i>nee</i> FLETCHER .. May, 1890	
Mrs. PATRICK .. Sep., 1889		Mr. F. CHEESEMAN .. Jan., 1886		<b>Djemma Sahridj.</b>		Mr. J. SMITH .. Apr., 1892	
Miss F. R. BROWN .. Oct., 1889		<b>Mostaganem.</b>		Miss J. COX .. May, 1887		Miss A. WATSON .. " "	
<b>Casablanca.</b>		Mr. A. V. LILEY .. July, 1885		Miss K. SMITH .. " "		Miss VAN DE MOLEN .. " "	
Miss J. JAY .. Nov., 1885		Mrs. LILEY .. Apr., 1886		Miss E. SMITH .. Feb., 1891		<b>DEPENDENCY OF TRIPOLI.</b>	
Miss A. K. CHAPMAN .. Oct., 1889		<b>Cherchel.</b>		Miss E. E. SHELBOURNE .. " "		<b>Tripoli.</b>	
Dr. G. M. GRIEVE .. Oct., 1890		Miss L. READ .. Apr., 1886		<b>Akbou.</b>		Mr. H. G. HARDING .. Feb., 1889	
Mrs. GRIEVE .. " "		Miss H. D. DAY .. " "		Mr. A. S. LAMB .. Oct., 1883		Mr. W. H. VENABLES .. Mar., 1891	
<b>Tetuan.</b>				Mrs. LAMB .. " "		Mrs. VENABLES .. " "	
Miss F. M. BANKS .. May, 1888						<b>NORTH ARABIA.</b>	
Mr. C. MENSINK .. Oct., 1888						<b>Damascus.</b>	
Mrs. MENSINK, <i>nee</i> GILL .. May, 1890						Mr. J. W. HOGG .. Mar., 1891	
						Mrs. HOGG .. " "	

\* At present in England.

## Mission Publications.

## DAYBREAK IN NORTH AFRICA

By MRS. F. T. HAIG.

Numerous Engravings. Paper covers, 1s.; paper boards, 1s. 6d., post rec.

## Press Notices.

"A story full of true missionary life. The author—the wife of General Haig—has thrown heart and soul into this worthy ministry."—*Christian*.

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