

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

## NORTH AFRICA MISSION,

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

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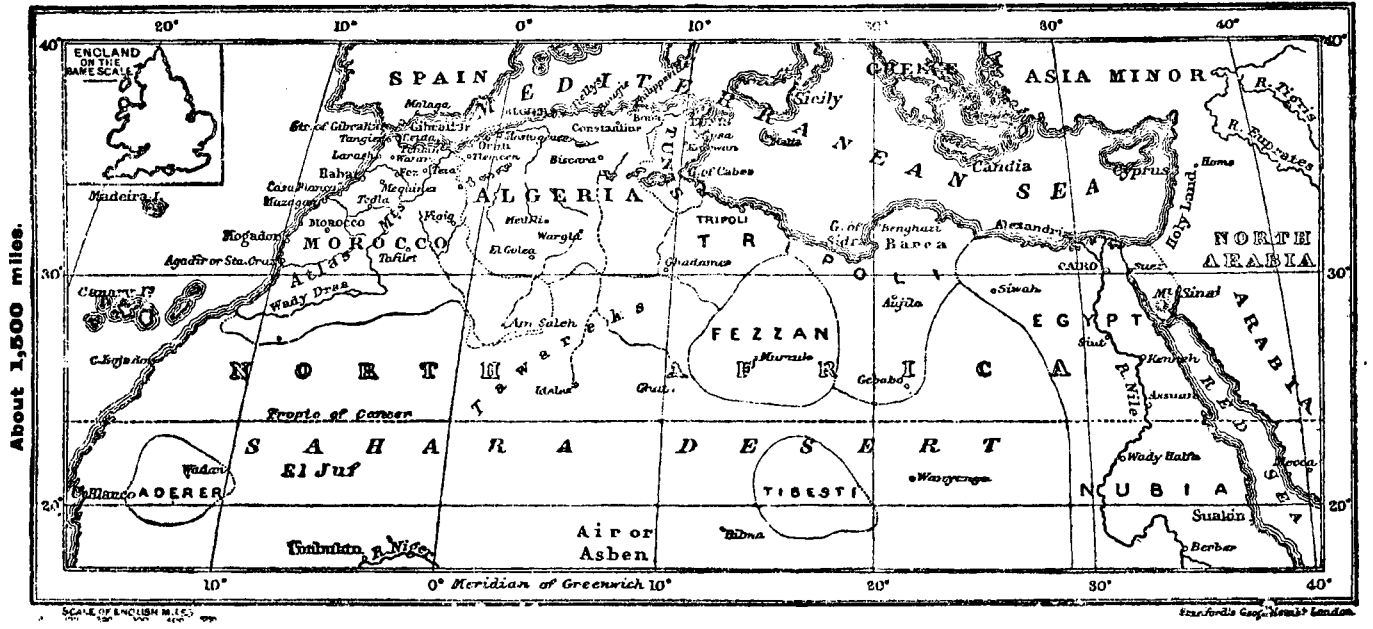


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OFFICE OF THE MISSION, 19 AND 21, LINTON ROAD, BARKING.

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 or 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.



AN ALGERIAN KAID.

## William Carey.



JUST one hundred years ago William Carey, fitly styled "the apostle of modern missions," saw the convictions and desires of long years fulfilled in the formation of a "Society for the Propagation of the Gospel among the Heathen." This humble village pastor, who eked out his scanty salary of £15 per annum by school-teaching and shoemaking, had long been exercised concerning the moral and spiritual desolation of the heathen world; and as he plied his trade, recorded upon a rough sketch map, hanging upon the wall of his shop, facts and figures that were slowly burning themselves into his soul.

It has been truly said that "if ever an idea was originated in any man by the Spirit of God, it was this idea of Evangelisation of the world;" but when at length it began to shape itself, and he ventured to bring to the notice of others, the convictions and desires that had been pent up for years, he at once began to realise what a gigantic task he had undertaken.

To be himself convinced of the duty of the Christian Church to send forth the word of life into the dark places of the earth was one thing, to convince others he found to be no easy matter. His ministerial brethren had little or no sympathy with what they termed his "extraordinary views," albeit some of them held views equally "extraordinary;" one of these was that nothing could be done for the pagan world until a second Pentecost brought a return of the miraculous gifts, and another that it was necessary for the Two Witnesses in the Revelation to be slain before the heathen could be converted. His soul was so full of his all-absorbing theme, that whenever he met his brethren for prayer, he could not but speak of it, although most thought him an "idle dreamer;" one dubbed him "a miserable enthusiast," and on one of these occasions when he ventured to introduce his favourite subject, the chairman

replied, "Sit down, young man, when God chooses to convert the world He will do it without either your aid or mine." And so the years sped on, every attempt of his to bring the matter to some practical issue being systematically opposed, and it was not till 1792, when, his turn having come to preach before the Association gathered at Nottingham, he took the opportunity to unburden his soul on this momentous topic, that the hearts of the godly were sufficiently stirred to take any active steps.

"Expect great things from God," and "attempt great things for God;" these were the two important points he laboured diligently to impress upon the minds and hearts of the assembly, with the result that in the autumn of the same year a society was formed, and the first steps taken to bring the matter before the other Churches of the kingdom. "Behold, how great a matter a little fire kindleth."

When at length the preliminary difficulties had been overcome, and the movement was fairly started, the very practical question arose, "Who shall be sent, and to what part of the wide world shall they first go?" At this juncture, a surgeon in the employ of the East India Company was heard of. He had just returned to England, and was endeavouring to raise money for evangelistic work among the Hindus. Being asked to return under the newly-formed Society he consented, provided a suitable fellow-labourer could be found. Then it was that Carey offered to become the companion of this Christian surgeon, only stipulating that while he descended to explore what Fuller had termed "the gold-mine" in India, the brethren who remained at home should "hold the ropes."

Now, this expression of holding the ropes is not to be considered as a mere figure of speech, it contains some very practical truths which the Church at home would do well to ponder in relation to the Foreign Mission work of the present day. There should be a very close and vital connection between those who go abroad and those who "tarry at home," between those who go down into the dark mine and those who stand upon the brink; the ropes typify this connection, and these we may consider as the two great essentials: Prayer and Effort.

First comes the action of lowering, for the worker must be placed upon the field. "How shall they preach except they be sent?" For this an outfit must be provided, and passage-money must be forthcoming. Then, when the dark depth of Heathenism or Mohammedanism has been reached, holding the ropes becomes a constant duty which may not be left. Those at home must realize their responsibility to those abroad, for upon the fidelity of the one the other is dependent. Both ropes are necessary to uphold the worker in the mine, and both prayer and effort are necessary to sustain the worker in the field.

Prayer is a necessary accompaniment of all Missionary work. The labourer's own spiritual life and the success of his efforts are alike dependent upon the strength of this rope of prayer. Let the workers be constantly upheld by the lifting-up of holy hands on the part of the Church at home, and the loosened rock shall yield to the repeated blows of the hammer of His Word, and out of the dark mine shall come the bright gold of lives regenerated by the Spirit of God.

But the other rope is equally necessary, viz., effort, or the exhibition of practical sympathy; for just as James teaches us that faith and works must ever go hand-in-hand, even so must prayer and effort. Effort without prayer would only be an exhibition of pride and self-sufficiency, and prayer without effort mere formalism. The labourer must not only be sent down the mine, but sustained while prosecuting his work. If supplies at home cease, it is tantamount to letting the rope slip; and what should we think of those who were heartless enough to do this, well knowing that the life of the toiler was dependent upon their fidelity?

Let us each, whether labouring at home or abroad, whether down in the deep mine of Mohammedan darkness and superstition or holding the ropes upon the brink, seek grace from above to be faithful to the responsibility devolving upon us.

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### Notes and Comments.

MISS YOUNG, of Algiers, writes: To visit these people is to get to love them, to pity their poverty and wretched want of comfort and cleanliness from the bottom of one's heart, but it is yet more. It is to be oppressed with the knowledge of "No hope in the world to come" for these hundreds and thousands as yet unreached, and of the few reached, yet so few

really absolutely renouncing Mohammed and accepting Christ. They seem ready to acknowledge Christ as "a prophet of God"; and, as I was told yesterday, "I have prayed to the good God, to Sidna Aisa (Jesus), Sidna Moses, and Sidna Mohammed. I am sure they'll hear me!" but it is so difficult to get them to trust "Jesus only" as their Saviour, and to leave Mohammed and his endless falsehoods alone.

Our week of prayer is drawing to a close, but we all feel

the blessing of the Lord is just beginning, now that we have unitedly and continuously waited upon Him to show us our shortcomings, failures, and sins. The morning, afternoon, and evening meetings have all been times of drawing near to our Master, and of waiting to hear His voice. All of us were deeply thankful for the times of confession, prayer, and thanksgiving which have been so blessed to us.

\* \* \* \*

MISS JENNINGS, in company with Mr. and Mrs. Mackintosh, of the Bible Society, has been encamping in several of the villages south of Tangier. The work in all these places is so abundant that on arriving at new camping ground, the workers have separated themselves, Mrs. Mackintosh and Miss Jennings going in opposite directions, or into neighbouring villages, to speak with the women in their homes, or in the shade of the trees, while Mr. Mackintosh and his helper have started with a bag of Scriptures to work among the men. In this way the villages of Awama, Cellawean, Berrean, Ain-el-Kutah, and El Khamis, have been visited, in all of which interesting groups have gathered to listen to the Word of Life. Being within six miles of Larache, Miss Jennings paid three visits to that town, and found that many there still cherish very grateful recollections of the Misses Herdman and Caley, although three-and-a-half years have elapsed since they left. One Moorish woman as soon as Miss Jennings began to speak of the Lord Jesus, said, "Yes; Sidna Aisa is the Way, the Truth, and the Life." There has been much disease in this neighbourhood amongst the oxen, cows, and sheep, and also a total failure in the orange crop, so that it is difficult to get meat, and oftentimes milk and fruit.

\* \* \* \*

NOTICE.—It is important that the contents of all packages and parcels sent to missionaries in North Africa, whether by parcels post or otherwise, should be correctly described on the forms supplied, some articles are chargeable with duty, and their omission may cause trouble to the recipient.

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ANNUAL REPORT.—In order to afford our helpers a little rest, we shall not issue an August number of NORTH AFRICA. The number for August and September, which will be published on the 1st of September, will partake of the nature of an Annual Report, and will contain, in addition to the latest news from the mission-field, a review of the year's work, and the mission balance sheet for the last financial year. Will our friends kindly assist us in circulating this number freely, and thus help to make the mission more widely known.

\* \* \* \*

DR. CHURCHER writes: "We are having numbers of outpatients, as the fine weather enables the people to come from distant villages, and there are hundreds of pilgrims in town *en route* for Mecca. It is curious to see frequently women going on 'hadj' alone. One yesterday was going with only a small boy with her, and she had only enough money for part of the journey, and yet when I enquired what she would do for her passage back, she replied calmly, 'I don't know; the Lord will provide.' They are wonderful people; the simplicity of their earthly needs is astonishing. Why have two-storey houses, say they, when one storey will do? Better give the money which the other storey costs in alms to the poor; it will count more for you in the Day of Judgment. As for those who accumulate gold. Ah! said my boy to me the other day, in the Day of Judgment God will pour their gold molten into their eyes, and it shall burn their eyes out of their sockets. We need to be in real earnest in dealing with these people. We criticise them, but sometimes forget how keen is their Eastern gaze upon our Western weakness."

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.

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MRS. ISABELLA BIRD BISHOP says: "Just think; from Karachi to Bagdad, among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout South and South-west Persia, not a missionary! From Bagdad to Teheran, almost the most populous district of Persia, not a missionary! The great oasis of Feraghan at a height of 7,000 feet, with 680 villages craving medical advice, never visited, scarcely mapped! Then Julfa and Hamadan, with their few workers, almost powerless to itinerate, represent the work of the Church for the remainder of Persia! Two million nomads never touched!"

\* \* \* \*

DJEMAA SAHRIDJ.—Miss Cox and Miss Smith, who labour for God in this Kabyle village, are much cheered by the manifest way in which the Lord is working in their midst. One of the lads who has long attended their evening classes came to them a few days ago and declared his personal faith in the Lord Jesus; it appears that he had already told his friends some time since, so that it is generally known in the village. He has already undergone some persecution, but seems to be standing firm, and is endeavouring to bring others to the Saviour.

\* \* \* \*

ARRIVALS.—Miss J. L. Reed, of Fez, and Miss J. Jay, of Casablanca, reached England on Thursday, June 9th, in the P. and O. steamer "Sutlej." Miss Grissell, from Tunis, arrived on Wednesday, 22nd. They may be addressed through the Hon. Secretary.

## Historical Notes.

### THE EARLY CHRISTIAN CHURCH IN NORTH AFRICA.

ALEXANDER SEVERUS.

AFTER the death of Septimus Severus in A.D. 211, the Christians enjoyed a period of comparative rest for thirty-eight years. We say comparative, for it must not be supposed that they were left altogether in peace. "I am come," said Christ, "to set a man at variance against his father, and the daughter against her mother; . . . and a man's foes shall be they of his own household;" and wherever Christianity is active and aggressive, divisions between the members of households must inevitably occur, producing hostility in the minds of those whose homes have been thus rudely entered and their peace disturbed.

Moreover, Christianity comes into conflict with many class interests; for instance, the priest who presided over the temples of the heathen gods, the makers of images, and others whose trades flourished like those in Ephesus,\* would naturally do their utmost to stir up strife and to fan the flame of hatred and jealousy which already existed with regard to the Christians, more especially by the magistrates and rulers.

Notwithstanding this, the North African Church made rapid strides during the first fifty years of the third century. We cannot call it progress, for true progress is not to be measured by mere numerical increase. The reign of Alexander Severus did more harm to the Christian Church than all the persecutions had done. "In his time the Church, through failing zeal, had

\* Acts xix. 24-28.

begun to grow weary of its place of holy separation from the world; and Christian bishops, elated by their growing power and importance, had accepted places at court and begun to amass considerable wealth. Temples for the more ostentatious display of the new religion had already appeared in different parts of the empire, and the words of the Holy Ghost that 'The Most High dwelleth not in temples made with hands' seemed in danger of being forgotten. The beautiful simplicity of the early Church was rapidly becoming a thing of the past, and the meddling hand of man had already effected many ruinous changes in the management of its affairs. Paul, as a wise master-builder, had laid the foundation, but others had been building rubbish upon it; and now the gold, silver, and precious stones of vital Christianity were getting sadly mixed with the wood, hay, and stubble of a lifeless profession (1 Cor. 3).\*

At the imperial court the name of Christ began to be revered, and Alexander placed His image in his oratory, among the images of gods and notable men, the result of this courtly favour being that the Church speedily declined in power and spiritual life. And it has ever been thus; when the world-powers have been friendly and the Church has been nursed in the lap of luxury and ease, she has become weak and effeminate, her testimony for God has declined, and she has sought for fame and distinction in the world. But when the sword of persecution has been unsheathed, and the rulers of this world have, like Saul of Tarsus, "made havoc of the Church," then the godly souls, separating themselves from all entanglements with the world, and drawn together in closest unity, have stood fast and firm, "earnestly contending for the faith once for all delivered unto the saints." At such times there has been progress—real substantial progress—for the spectacle of public martyrdom, revolting as it was, proclaimed far and wide what sort of faith the Christians held. Paganism could show nothing like it; and thus, by the very means used to stamp it out, many were led to inquire further as to its claims. "The blood of the martyrs" has ever been "the seed of the Church."

#### CYPRIAN.

The Church of Carthage had at this time a bishop who was well qualified to preside over the Christians of North Africa at such a crisis as the Church was then passing through. Converted at the age of forty-six, his virtues and abilities were such that, two years later, he was almost unanimously called to the oversight of the North African Church. He at once set himself to correct the many abuses that had crept into the Church during the reign of Alexander Severus, and in this he showed remarkable wisdom, combined with firmness. Worldliness and fanaticism were the principal difficulties against which he had to contend, and it is impossible to say what would have been the result had not another persecution suddenly broken out.

In A.D. 249 the Emperor Decius ascended the throne, and wishing to revive both the declining power of Rome and its ancient religion, immediately took stringent measures to check the growing power of Christianity. Observing that the churches were crowded, while the heathen temples were deserted, he issued an edict ordering his subjects to assemble in some public place in their respective cities, and there to offer sacrifice to the gods on pain of death.

So suddenly did the blow fall that for a moment the Christians were paralysed; some fled, others yielded to the demands of the edict, and thus the ranks were quickly thinned; but the Lord had His witnesses—those to whom the Gospel had come, not in word only, but also in power—and the prisons were speedily filled. Cyprian did his utmost, both by

\* A. E. Knight.

example and teaching, to "strengthen the weak hands and confirm the feeble knees," and speaks of the persecution rather as a needful trial of their faith. One who was in prison wrote to Cyprian, "What more glorious and blessed lot can, by God's grace, fall to man than, amidst tortures and the fear of death itself, to confess God the Lord; than with lacerated bodies and a spirit departing, but yet free, to confess Christ the Son of God; than to become fellow-sufferers with Christ in the name of Christ? If we have not shed our blood we are ready to shed it. Pray, then, beloved Cyprian, that the Lord would daily confirm and strengthen each one of us more and more with the power of His might, and that He, as the best of leaders, would finally conduct His soldiers, whom He has disciplined and proved in the dangerous camp, to the field of battle which lies before us, armed with those Divine weapons which never can be conquered."

"For the Elect's sake, those days shall be shortened."

This, the seventh general persecution of the Christians, came to an end as suddenly as it began. Decius was slain in battle with the Goths, after a short reign of only two years and six months, and his successor was peaceably disposed.

## Morocco.

### EXPERIENCE IN MOROCCO.

NOTES OF AN ADDRESS DELIVERED IN HIGHGATE ROAD CHAPEL  
BY MR. W. SUMMERS.

WHEN in Morocco, and feeling myself as it were standing against the granite wall of Mohammedanism, disappointed and at the verge of despair as I experienced the difficulty of evangelizing the Moslems, I have often longed to send a voice from the front of the battle to the heart of English Christians, telling them of the life and death struggle we have in our work, and inciting them to greater importunity on our behalf at the throne of grace.

But before speaking more particularly about the work in Morocco, let me give you a little bit of my own personal experience, as it may be helpful to some.

#### A MESSAGE FROM THE LORD.

About five years ago when on my way to Morocco, I had occasion to pass through the fortress of Gibraltar. While there a dear devoted brother in the Lord, Captain Armstrong, who is doing an excellent work amongst the soldiers and sailors in that port, called upon me, and said, "Brother Summers, I hear you are on the way to take up work in Morocco, I have come to give you what I consider a message from God. I will deliver the message and then leave you. It is this: 'Above all things in your work for God in Morocco, take care lest you confuse spiritual power with fleshly energy.'" At the time I thought this advice rather common-place, and so dismissed it from my mind, but after five years' work I have been made to feel the great value of such an exhortation. When on my way home I found myself once more in Gibraltar. I took occasion to remind Captain Armstrong of the message he gave me, confessed to him the indifferent feelings with which I received it, and told him how much *now* I felt its great importance. Brethren, is not the same warning needed at home as well as abroad? I am not aware that God has promised to bless natural tact, natural skill, natural courage, or intellectual ability as such. He has only promised to bless and use that tact, that skill, that courage, and that intellectual fitness which is begotten and energized by the Holy Spirit. Brethren, without this spiritual ability our work is as nothing in God's sight. Let us, then, covet earnestly the best gifts.

## MOROCCO.

Now about Morocco. Where is Morocco? I am afraid its geographical position is very little known. During my short stay in England I have been much surprised at the ignorance displayed by intelligent people on this point. Let me give you an example. When coming up from Scotland a short time ago, a sharp shrewd business man entered the railway carriage where I was. In the course of conversation he found out I had come from Morocco. "Let me see," he said, "Morocco! Morocco! Excuse me if I show a lack of geographical knowledge, but isn't Morocco somewhere near by Madagascar." "Oh no," I replied; "it is some thousands of miles nearer home than Madagascar. It is situated in the north-west corner of Africa."

This little known country has many remarkable physical characteristics, but of them we shall not speak to-night; it is the condition of the people we have met to hear about and discuss. Generally speaking, the people of Morocco may be divided into two great classes: the Highlanders, who live in the Atlas Mountains; and the Lowlanders, who live in the great plains skirting the shore of the Atlantic.

## THE MOUNTAINEERS.

The Highlanders, who are called Berbers, are a remarkable and warlike people, and live in a state of semi-independence. The following incident may serve to portray their warlike tendencies. About six months ago, when in the Atlas Mountains, I was nearing a cluster of villages, and saw along the road several small heaps of stones. Their appearance struck me as peculiar, and I thought there must be some special reason for their existence. On inquiring from the head man of the village, he said that those stones were collected and placed there by the young men of the villages. "You see," said he, "we have less fighting now than formerly, so the young men meet every feast season and, arranging themselves into two sides, pelt each other with stones. We elder ones encourage them to do this, as we are afraid lest they should forget the art of warfare." When I gained a closer acquaintance with the people, I found that what he said was only too true, for nearly every man had his visage more or less scarred from indulging in these stone fights. But they do not confine themselves to this; many of them engage in more grim exercises.

When in the Atlas Mountains I sought to effect an entrance into the town of Tarrodant, which is situated in the heart of the Atlas range. I was within a day and a half's journey of it, and resolved to enter it in the name of Jesus, but owing to the many intricate passes through which the road lay, I could not proceed without a guide. I tried to secure one, but failed. Several were familiar with the country, and were only too glad to earn a few shillings, but they would not accompany me on any consideration. I offered them large sums of money, but they remained unmoved. The reason was, that only a few hours' journey from where I was, two minor tribes had quarrelled the day before at the weekly market over a donkey load of grapes, value about tenpence, and because of this they were cutting and slashing away at each other, disturbing not only the peace of their own district, but also that for miles round them, and thus preventing me from advancing further in that direction. For this and other reasons the Atlas Mountains have been closed to direct Gospel effort, but it cannot remain so much longer. Here is a sphere for earnest, true-hearted brethren who are willing to endure hardness for Christ's sake.

## PEOPLE OF THE PLAINS.

The Lowlanders are more accessible. They are the Arabs, the Moors, and the Jews. The Arabs live in tents made sometimes of camel's hair, at other times of Palmetto grass. They live very much in the same way as did the patriarchs

of old. Work amongst them is difficult from the simple fact that they consider themselves the custodians of Islam; they feel that their interests and that of the false prophet are one. The Moors and the Jews are those who live in the many coast and inland towns. They enjoy a degree of civilization, and consider themselves very superior to their Arab brethren.

In order that you may more fully understand our work, I propose to give you a few glimpses (for they can be nothing else) into the character of the people. The method of work must largely be determined by the character of the people.

## EDUCATION.

Let us look, then, at their intellectual condition. They have not woolly heads, flat noses, thick lips, nor sable skins, as is generally supposed. True, we do find a number of negroes in Morocco, but they are the exception rather than the rule. The Moors have a cast of countenance much the same as our own. In the city of Fez, which is at once the intellectual, the political, and the religious centre of Morocco, there is a large University. This University is attended by about six to eight hundred students, their curriculum extending from three to fifteen years. During their course they study very diligently Arabic grammar and Arabic literature generally, also Moslem religion, theology, and philosophy, and from their point of view receive a very good education indeed. To say the least of it, they receive all that our Universities propose to give, *i.e.*, a fairly good mental training. Many of these students scatter over the country and find positions as preachers, notaries, and teachers, but the majority of them return to their trade and work as carpenters, blacksmiths, and masons, and I have even met some Fez students amongst the ploughmen. Thus you see there is throughout the country an intellectual tinge and a pretension to learning. Besides this school in Fez there are many provincial colleges, and in every town and village are day-schools; our work, therefore, lies more in the evangelistic than the educational line, for we find the men able to read, and in a measure understand the Arabic New Testament. Notwithstanding all this, there is existing amongst them a great amount of ignorance and superstition.

## PRIVATE LIFE.

Let us now glance at the moral condition of the people. Poor Morocco! How can I speak of this? It is a mass of wounds, bruises, and putrifying sores. Its moral condition is so filthy that one starts from it as from a contagious disease. This state of things is found not only amongst the poor and ignorant, it obtains to a still greater extent amongst the well-to-do and educated classes. Indeed, the more sanctity and religion a man lays claim to, the more filthy do we find his life to be. I have met with some of the leading men of Fez who are regarded as the first in religion, education, and holiness, men who are looked up to as examples by the common people, and they with their own lips have boasted to me that they practise those sins and iniquities which caused the destruction of Sodom, Gomorrah, and the cities of the plain. More than one writer on Morocco has been forced to the conclusion that the greater the saint a Moor professes to be the greater sinner he is.

But in order to set before you a more graphic view, perhaps, of the moral condition of the people, I will relate an incident from my own experience. About three years ago, when travelling in the interior, I was one day walking up and down the main street of one of their inland towns, watching for souls. I was attired at the time in the native costume, and while passing a shop, saw an intelligent-looking shoemaker, who by the way had passed through the Fez University, waiting for customers. After the usual salaams and compliments, I dis-

coursed to him about repentance, salvation, and eternity. At length he said, "What you say is very good, but aren't you a foreigner?" "Yes," I replied. "Why, then, do you wear our clothes?" he inquired. "I wear them," I said, "to make you feel that I am your brother, and that we are of one blood, and in God's sight the hearts of all men are the same." "That's all very good," he said; "but you must not wear our clothes, as they are given to us by God to set forth the character of our religion, as He gave you Europeans your clothes to set forth the character of your religion." After this remarkable statement I inquired further, and he went on to say, "You see these garments of ours, how wide and flowing they are, our sleeves are loose, and we have easy-fitting slippers. In the heat of summer, when we are hot and perspiring, we have merely to shake out our garments, and the beautiful air of heaven comes in about our person, and we feel delightfully cool. As our clothes are wide so is our religion. We can steal, cheat, tell lies, deceive each other, commit adultery, and do all manner of iniquity just as we wish, and at the last day our prophet Mohammed will make it all right for us. But you poor Europeans, you have tight-fitting trousers, and tight-fitting waistcoats, and tight-fitting jackets. You have black, laced-up boots and big ugly hats, and in the heat of summer you look most miserable. Your clothes are just like your religion—narrow. If you steal, cheat, deceive, or tell lies, you stand in constant fear of the condemnation of God." To all this I could only say, "Well, friend, you may think that what you say is true, but my Master has said that 'broad is the way that leadeth unto destruction,' and you had better take care lest this broad religion of yours leads you to everlasting doom." These thoughts were not peculiar to my shoemaker friend, they are held by the great multitude of the people. Brethren, when you remember that people act upon their thoughts, this will give you a clue as to the morality of their private life.

#### PUBLIC AND SOCIAL LIFE.

This is no less immoral, and it is corruption in the public life of the country that the people feel most. The following story well illustrates the character of Moorish officialism. A raving "saint" (and in Morocco all insane people are saints), feeling uneasy about the morality of the Sultan's officers, felt he must approach his Majesty and declare to him the condition of affairs. Like all suppliants of his Majesty's favour, he cast himself before the Sultan's charger as he was one day riding to the Mosque. According to custom, the "commander of the faithful" reined in his steed and listened with an attentive ear. The saint delivered this highly figurative message: "Oh sire! the Custom House officials drink the cream, the viziers eat the butter, and nothing remains for you, sire, but the butter-milk." Now, a good deal of the Sultan's revenue is derived from the Custom House, and what the "saint" meant was that after the Custom House officials had appropriated their share of the dues, they passed on what remained to the viziers, who satisfied their rapacity, and all that was left for the poor Sultan was a few paltry hundreds of dollars. Truly, only the butter-milk!

Why all this moral degradation? Why this lack of conscience amongst the people? The natural depravity of the human heart may be said to account for a good deal of this, but it may not account for the seared conscience. After five years' experience as a missionary amongst the people I affirm unhesitatingly, as many others have done, that the reason for this private and public immorality is to be found in their creed; it is their religion which has corrupted them. About a year ago I was reading largely in ancient Arabian history, and there I learned that the Arabs before the Islam era were a high-souled, noble-minded nation. Their women held a comparatively high place in their social system. They

entertained strong feelings of honour and rectitude, and amongst themselves they were upright in their dealings. But now how changed is the condition of their women! How little they practice common integrity! How the fine gold has become dim! The blasting hand of Mohammedanism has touched their hearts and bereft them of their conscience, and we have come to feel that in many respects Nature's darkness is preferable to Islam's blackness.

#### CONCEPTION OF GOD,

We are told the Moslems are an enlightened people, that they are Deists, and that when men are Deists they have advanced one step towards the cross. This is only half a truth. Are Moslems Deists? Does Mohammedanism possess the moral grandeur we have heard so much about? It would be worth our while to inquire into these things. I am forced to only one conclusion, and that too after reading somewhat in Moslem theology and philosophy as well as mingling with the people themselves, and that is, that they are not Deists as we understand that term. Their conception of God is dishonouring to the righteous Father whom we worship. To put it in homely language, the people of Morocco regard God as a great, big man seated in a huge chair, high up in the heavens, holding out His hand behind Him as a railway porter would do to receive a tip in order to be merciful. This is in effect the popular conception of God, and as a consequence they give alms, perform prayers, observe fasts and pilgrimages, and bring them and present them to God as so much hush-money. Brethren, this conception of God is not only imperfect, not only unscriptural, but is radically wrong. As a consequence of this immoral conception of God the people live immoral lives.

#### REVIEW OF PAST WORK.

It is to this people we have been carrying the Gospel of our Lord Jesus Christ. For this last eight years the North Africa Mission has struggled to reach the people with the good news. Looking back on the work of these years, the result has been satisfactory. God has blessed the labours of His servants. When we first went there the people were very fanatical, and most opposed to our teaching, but now the tide has turned, and there is a decided feeling in our favour. The people feel we are their friends. As another result of the preaching of the Gospel in Morocco, I would remind you of the request made recently by the Sultan to Her Majesty's Government, that all British missionaries be withdrawn from the country. He complained that the missionaries were overturning the religion and their social customs, and setting wives against their husbands. Thus you see the preaching of the Gospel in Morocco has proved the power of God to the pulling down of strongholds. For these indications of the workings of God amongst the people we are truly thankful. But in His grace He has extended to us more blessed and more encouraging signs of His marchings in the land. A number of the people have been called out into the light of the Gospel. One of these "called-out" ones of whom I often like to speak is living in Tangier. Some years ago he came to the Medical Mission, and at first was violently opposed to the teachings of Jesus. After a year's patient dealing with him, week after week and month after month, his heart softened, and he received grace to embrace the truth. When he had become familiar with the glow of his early love he wished to confess his faith by baptism. It fell to me to deal with him on this matter. After putting before him the character and purport of this rite, I said to him, "Now you must count the cost before you take this step. You must remember that if you are baptized publicly as a Christian (for we could never think of baptizing you privately), by the law of the land you are liable to death; and if through the laxity of the officials you escape this, it will



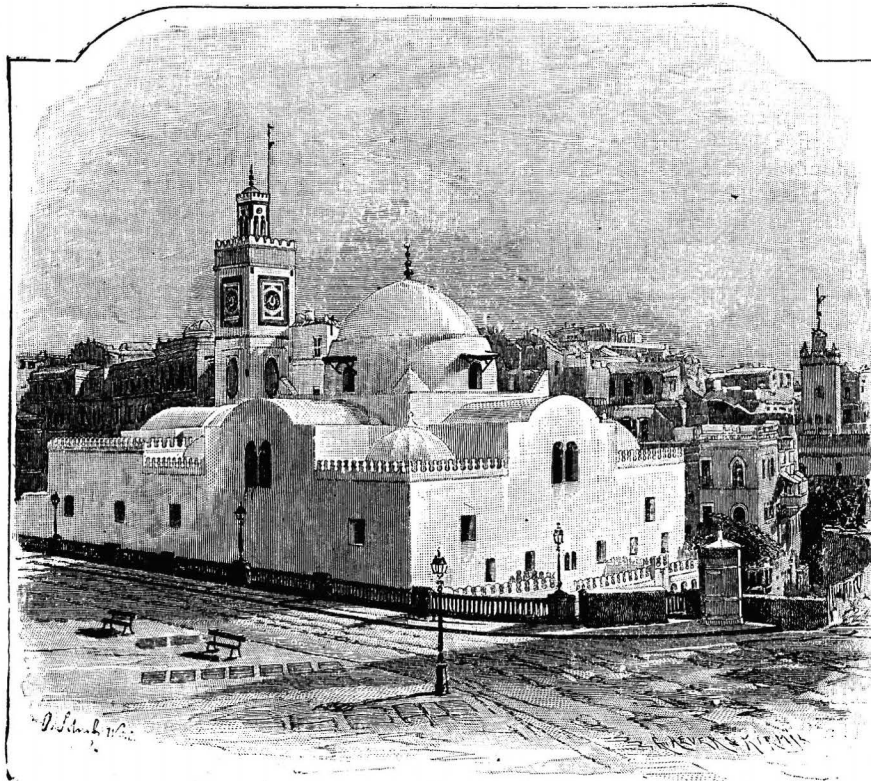
mean bonds and imprisonments, and persecutions from your own family." He thought a moment, then, looking up into my face, he said, "I know all that; and if my family and friends cast me out and treat me as an infidel dog, I shall still be a Christian. And if they take and cast upon me the cold, galling irons, and throw me into the foul, loathsome prison, and leave me there to rot and die, I trust I shall still be a Christian. Yea, and if they take and publicly execute me as a believer in the Lord Jesus Christ, may I then, by the grace of God, still be a Christian!" He was baptised, and he is still in Tangier testifying for Jesus. He has had his bonds and imprisonments. He knows the bitterness of the scourge and the cruel lash, but to-day he lifts up his testimony for the Master. Notwithstanding this, we have had trouble with him. He has had his times of backsliding, which have caused us pain and grief, as

This work is precious in our eyes, for it is a manifest seal God has put to our ministry. Though indirectly the result of work done by foreign missionaries, it is practically a work going on amongst the people themselves, untouched by our foreign hands. I would ask you in your prayers to remember this little band of Christians, that the great Head of the Church may keep them from error and lead them into fulness of blessing.

To our work there is another side, a dark side. Alas, many have backslidden, and I should think that to-day there are amongst the natives more backsliders than there are true Christians.

THE SILENT CRY.

As yet we have but touched the fringe of the people or



MOSQUE OF THE DJAMAA EL DJEDID, ALGIERS.

the backslidings of some of you have grieved your pastor; but to-day he is rejoicing in his standing in Christ.

I have been telling you of a townsman, let me tell you now of a country peasant who received the Gospel. At his home, which is in the district of Tadla, he told his simple-minded neighbours of the forgiveness of sins, of the cleansing power of the blood and the joy of salvation, and the result was that not a few of them believed. It became their practice to meet round the New Testament every Lord's day, in order to find out more of the will of Christ. A few months ago this peasant convert had to leave the district of Tadla and find a dwelling-place about six days' journey farther south. Even here he could not keep silent, but told the old, old story to his new neighbours. As a result, they also met together on the first day of the week for the study of the Word. The last I heard of this movement was in a letter from Miss Herdman, which was to the effect that this second company of believers was seriously thinking of building a room for the public worship of Christ as God.

Morocco, and there is much land yet to be possessed. The command of our Master to evangelize them is imperative. In addition to this, a great cry is rising from the people themselves, and this call for the Gospel is no ordinary cry. When I say that they are calling for the Gospel, I do not wish you to understand that they are actually lifting up their hands to heaven, saying, "Come over and help us." Nay, so deep, so intense, so heartfelt is the call that it is inarticulate, and I must needs describe it to you.

During my recent journey through the south of Morocco I spent a Sunday with an Arab farmer. All that morning, from dawn till midday, I had a constant stream of visitors, and had a happy time enforcing on the hearts of the people the claims of Jesus. After the midday meal I went out for a quiet stroll, in order to find a place for meditation and prayer. One feels it is so necessary, in the midst of the prevailing darkness, to keep in touch with God and ever to carry, as it were, fresh messages from Him to the people. As I was thus walking, the Arab farmer met me, and invited me to take some green figs

from his garden. I did so, and was on my way back from it when he again met me and insisted that I should partake still more largely of the figs. I thanked him, but declined. So persistent was he that I should take more of his fruit, that I concluded he must be prompted by some other reason than mere kindness. On inquiring he told me the following story. "We Arabs don't live as we should do, and I wasn't in my young days better than the rest of them, and now that I am getting old—you see, my whiskers are turning grey—I feel I have a great burden of sin to get rid of. So I planted the fig-tree garden by the wayside there, so that the wayfaring man, and the hungry man, and the poor man, and the thirsty man, could step in over the wall and take of my bounty." To explain the purport of all this I must tell you of a superstition current amongst the people, and which is held with as much tenacity as if it were a revelation from God Himself. It is this, that if a man gives in alms a handful of figs, each little pip in the figs thus given away will atone for a hundred sins. So this Arab farmer, in order to get rid of his sins as quickly as possible, had provided himself with this fig-tree garden; so that not only would he benefit the weary man as he passed by, but that as the traveller partook of his figs he would in this wholesale way be relieved of a few hundreds of his sins. You smile at this! But do you perceive the call? Does it not reach your heart, impelling you to greater and fuller service? What is this Arab calling for by this act of planting the fig-trees? Is it not for satisfaction before God for his sins? Is he not calling for the great Satisfaction, Jesus Christ, who taketh away the sins of the world? The man is calling for forgiveness, and the devil has deluded him with a lie. After this incident I found that the majority of the fig-trees in Morocco were planted by the wayside, leading me to the conclusion that not only this Arab farmer, but the great bulk of the people had not learned of the cleansing blood, but with him had "gone in the way of Cain." Brethren, the call comes to us to-night, demanding that we carry to this people the story of that great Sacrifice who alone can atone for their sins. A grave responsibility rests upon us. May we all go to God and learn of Him the right way of discharging it!

### DAILY LIFE IN TETUAN.

By MISS G. HUBBARD.

*Tuesday, Feb. 9th.*—The "Street Improvement Society" in Tetuan seems to be chiefly conspicuous by its absence! To-day, walking up one of the main streets of the town, we came to a place where they were re-building a house, and for mortar they were simply cutting up the earth from the middle of the road! The street was not particularly level before the building began, what it will be like when the house is finished remains to be seen.

*12th.*—To-day we have been out to Samsa, a village about two hours' ride away from Tetuan, lying up amongst the mountains. If Nature alone could make people good and true, then the people of Samsa ought to be among the best on earth, for the surroundings of their village are just lovely. Surely, looking away over miles of the Creator's handiwork, over green plains to the grand hills beyond, sometimes even the coarsest of natures must be lifted higher; and yet these people, like so many others, see not God in Nature, and were unwilling to hear of His love in sending His Son, and so know not God in grace.

IN OUR CONSULTING-ROOM.

*22nd.*—This afternoon I have been taking my Arabic lesson downstairs among the patients. Nearly forty have been here for medicine this afternoon, most of them with very real

troubles. One woman brought her little boy of about three years, who had badly scalded himself by drinking boiling coffee. The poor mother was not only in trouble about her child, but is afraid that if the father finds out what is wrong with the child, he will send her away, because he will say she has killed his boy. Poor little lad, for his mother's sake as well as his own, we hope he may soon be better. There were three women also, whose chief difficulty was old age, and who seemed to want medicine to make them young again. Many others, with diseases common or uncommon, and one young girl much dressed up, as she is still something of a bride, with her eye-brows and eye-lids nicely blacked, much jewellery on her neck, hands, arms, and from her ears, and from her head-dress a nosegay of flowers hanging down the left side of her face. She wanted medicine to make her more beautiful. She evidently thought this was a convenient place to which she could come and get any want satisfied.

VISITS.

*23rd.*—This morning we have been to see an old man who has a badly poisoned foot, and were very pleased to find the foot better than when last we saw it. The old man was so delighted about his foot that he hardly seemed able to make fuss enough with his doctor, even going so far as to take off his turban before her, which I suppose is a wonderful thing for a man to do for a woman. The old man is waited on by his daughter, a young girl of about seventeen or eighteen. But we found this morning that she has been divorced from her husband, and with her little baby sent back to her father. There were three or four other women in the room, and all listened very quietly, and seemed very interested as D— told them the meaning of the pages in the wordless book. But the aged patient himself was so delighted about his foot that he could only laugh; he specially seemed to think it a splendid joke that all the sons of Adam had hearts like the black page, but as his doctor said it, he was even willing that he himself should be reckoned among the number. But though he seemed to take in very little, the women listened to every word, and now we pray that as their minds understood the way from the black page to the white one, that so the Holy Ghost may teach them that the only way for their black hearts to become pure and white is through the crimson blood of the Lamb of God.

In the next house we went to we found an old friend very ill with influenza. Some time ago her husband had fever very badly, and since then they have been very good friends with us, being grateful for help then given. Twice this woman took us to her orange garden and sent us home laden with fruit, and in all ways in her power she has shown herself friendly. But now, poor woman, she is lying in great pain, with five sympathising neighbours in the room, who can do nothing more to help her than to give much useless advice, and make a great noise. As we had nothing with us we could do little for her, but D. promised that I should return in the afternoon with what was necessary. So I have been—my first visit alone in a Moorish house.

With the patient I had little difficulty, but with her many friends, oh! They *would not* understand that I did not know what they were saying to me, and so, as usual, they shouted well to help me to understand their meaning, as if shouting would teach Arabic. So I did just what I had to do for the patient, and gave what directions I was able to her and the only other woman who seemed willing to listen and try to understand, and left the other four women to finish their shouting to themselves. Oh, how one does long to see Jesus glorified in this country, where all refuse Him! And yet day after day goes by and so little seems done, and we wonder—is He glorified? At the close of His work on earth, which to

man's sight seemed to be a failure. He said to His Father, "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do;" and though our work be only quiet study, and very little connection with the people, yet if we, by His Spirit's grace, accomplish the work He gives, He will be glorified in us and through us.

*April 5th.*—This morning, as we were starting for our walk, a beggar woman came for medicine for her husband, so we went with her to see him. The dirty room that she called "home" was in one of the poorest parts of the town, and the wonder seemed not that some were ill, but that any were well, for the smells about were dreadful. The man was certainly very ill, and almost unconscious, and D. told them when to come for medicine for him; but whether they expected that the *tabeeba looking* at him would cure him or what, we don't know, for, despite all their distress and earnestness this morning, no one has been for the medicine. Poor things, their life certainly does not look worth living, they have nothing of this world's good, and only a false hope of the world to come.

*8th.*—On Wednesday we heard that the poor man, spoken of above, died a few hours after we were there, and so had ceased to need our help; gone from a hopeless time to a hopeless eternity; gone, maybe, without ever hearing from the lips of one of God's children the name of Him who came to save Him.

### THE MEDICAL WORK IN FEZ.

FROM THE DIARY OF MISS M. COPPING.

FEZ, MOROCCO, *April, 1892.*—It is more than three months since I wrote of the Lord's work here.

We treated fifty-four women and children to-day. Many more came, some as early as five o'clock, though they are not admitted until 7.45. Ramadan is now half through, and already the people look very tired of this so-called fast. They suffer more from over-feeding at night ("that they may not feel hungry in the day") than from fasting in the day. Everything is dear this year, partly on account of the locusts and partly the long wet winter. This has made things very hard for the poor.

During these three months the attendance of patients at the dispensary was as follows:—

Jan.—Men, 240; women and children, 379.	Total, 619.
Feb.—Men, 303; " " 426.	Total, 729.
Mar.—Men, 313; " " 470.	Total, 783.

Of these, only thirty-three have come to return thanks or show themselves healed. Some are still receiving treatment, many have not returned; two, I hear, died, both diseased babies, aged nine months and four years. The friends did not think I killed them in either case. Of the thankful, one is a slave girl, badly bitten on both legs by a dog; a little boy, bitten by a monkey; a man, burnt by metal; a woman and her baby, both with skin disease; three soldiers, ditto; four men, intermittent fever; a soldier, remittent; a postman, rheumatic fever, and several others. Some of these brought other patients to-day, one brought five from New Fez, for she having been cured, all the neighbours with the same complaint had asked her to bring them.

A poor mountain-man was seen in the waiting-room counting over his money. In his turn he came to the dispensary, looking very happy. After the usual greetings, he said, "Now, my daughter, take a blessing ('Baraka')," and he gave me a dirty rag full of money, as much as he could hold in his hand; he untied the bundle to let me see it. It was not all copper he was giving me. The Bible stories are so real here. This poor man used the very words of Naaman the leper. I told him that God had given to us, and I could not take his money that he would require for food, but it was with difficulty that

I persuaded him to keep it. So he has gone back to his mountain-home. May he remember some things he has heard of Christ!

Another morning a party of warlike men came from the waiting-room; they had evidently heard something that had astonished them. There were six tall, half-covered brown men, with their hair in natural curls about their necks, each with his knife and powder-flask at his side. The chief turned to me, and said, "Cure this little child." The child to which he referred was quite nineteen or twenty years of age, a foolish-looking fellow, with a large gold ring in his ear, and plenty of charms about him, such as shells, teeth, writings, beads, etc. I heard the men talking to each other. "Not kill! not steal! speak the truth! repent! Wonderful, impossible! Is this their religion!" The chief turned to his friends and told them to be silent, and then said: "Oh Christian, I have come to you in the name of God, who created you and me, and has separated our religions." And then he added, with an oath, "*He gave you the best.*" The sick child, as they called him, was some wonderful person, I expect a saint. Having received what was required, they left us with many blessings. They came from Melila. We have had some men from the Riff country before, but these are the first, I think, from there. They were respectful and attentive; several of them required treatment, the rest just came to listen and pass a pleasant hour or two. The second time they came they told me that they had come to Fez to get some prisoners released. They came twice each week they were here; but one morning they looked very satisfied, and introduced a poor sick man, whom I could see was one of the prisoners, evidently of a good family. He was suffering from fever and a painful skin disease, and had been in the dreadful underground prison called the Zibbilar (place of rubbish). I congratulated them on his release, and told him that I had been very sorry for him, and had prayed for his release. "Yes," said his friend, "it is only by the blessing of God that he is restored to us." I fear he will not be with them long, he is so weak and thin. He seemed for the time to forget his pain, in his surprise at seeing Christian women so near to Mulai-Edris, and exclaimed, "My daughter, how came you here? How long have you lived in this city?" and many other questions. "Who brought you?" I told him (using their own expression) "thus it is written, God has sent me"; also that when our Lord was on earth He cared for the sick, and that we were trying to walk in His footsteps. He read the words of Jesus on the dispensary wall: "Go ye into all the world, preach the Gospel to every creature, heal the sick," and "Lo, I am with you alway." "Is that your deen (religion)?" said he. "May God be your help, and bless the work of your hands, my daughter." He took with him the usual remedy for his troubles, and among the party they took a large Bible, a New Testament, and several Gospels. They had been very attentive listeners at the gospel services, were desirous to get the books for themselves, and were most delighted with them. I am sure they have a very different feeling towards Christians and Christianity than when they came to Fez. "Heaven and earth shall pass away, but My words shall not pass away."

#### THE ZIMMOOR.

Yesterday three men came in. They said they were quite well, but wished to speak with the "wise woman," the Tabiba El Hakeema. They said, "The news had reached the Zimmoor, and when we were leaving for Fez, many people came to send to you for medicine. This was too general; nevertheless I sent medicine to one, a young woman, with a film over her eyes from continual attacks of ophthalmia. I sent her some of Mr. Harding's eye-wash, and told them to tell their tribe that they were welcome to our house, but that I could not

treat people I had not seen. We think they have heard of us through Mádány, as he went through the Zimmoor tribe about a year ago with Gospels.

## Tunis.

### A RETURN VISIT TO TEBOURBA.

By MISS M. B. GRISELL.

MISS HARDING and I are just home from a visit to Tebourba, all too short as it was only five days; but we could not remain away from home, and were obliged to return. A year and a half ago, Miss Johnson and I had the privilege of spending a fortnight in the town, living in our tent, so that on this our second visit we were well known and received a pleasant welcome from our old friends. This time, the season not being sufficiently advanced, we left the tent at home, thinking that as we were known we should find a lodging somewhere, and sure enough it was provided for us very quickly, for the sheikh to whom we addressed ourselves offered us an empty room in a new house. It was all very unfinished, it is true, for only one room of the house was built, and that had no glass in the windows; but as the weather was mild, and there were some loose shutters to lay against the nearest windows, we did not mind, and quickly settled ourselves in. It was a pleasure to get

#### AMONG THE PEOPLE

and hear their kindly welcomes. One dirty old woman threw her arms round my neck, delighted to see the lady who had cured her son. She told me how her son had been to Tunis, taking with him eggs and vegetables for me, but had not succeeded in finding the house; then she went off to the yard and returned with four eggs, which she said were for our supper. The next night she brought me a dish of kous-kous which I was obliged to accept; but when I told Miss Harding of the dirty state of everything in her dwelling, we agreed we could not eat it. I asked the poor old soul what she remembered of the words I had tried to teach her, but am grieved to say they were all forgotten.

As I went round to one and another I found very much the same thing. What either Miss Johnson or I had done was remembered; things we had said, trying to instruct them in better ways, were even remembered; but little indeed of the precious truths we had tried so earnestly to teach them.

#### TO WHAT SHALL WE ATTRIBUTE THIS?

It is true, we were both of us in those days very, very weak in language, as that was our first effort away from Tunis; but I do not think that sufficiently accounts for it, for as we told the story over again they would exclaim, "That is what you told us the first year you came." No; it is the lapse of time, with absolutely nothing to help the memory, to revive the desires or fan the flame. On the contrary, any little spark of interest that might be aroused with one and another would quickly be extinguished by the contradiction of some male relation, whose words would have weight just because he could read a little. And yet I do not think that first visit was all lost, for it is only by line upon line that we, in the midst of our privileges, have learnt the truths which now we prize. God grant that we may now have added much to the impression, if that was all that remained; and that some souls may now have gained a knowledge of the way of life.

Our visit being so short, we found our one point was Christ as the substitute, and many interesting talks we had. We decided that the people of Tebourba were more open to the hearing of the Gospel than any town we have visited. We

did not meet with so much opposition nor so much argument. I had

#### AN ENCOURAGING TALK

with a group of men in the corner of the market-place, sitting down with them as they had asked me to read. I had pictured to them one of them standing before the judge for debt, and presently one outsider suggested that I should be asked if I believed in Mohammed's intercession; so my simple reply was to ask if the man who had just been saved from prison by a friend paying the debt for him needed another friend to continue pleading; and one man, who had been drinking in my words, exclaimed, turning to the others, "Don't you see, it is enough; she is saved, she is freed!" I pressed home my two points: that no intercession could prevail with a just judge for a guilty man; atonement must be made, or he must be punished. One if not two of my hearers saw it, and in spite of the outsider muttering, "Christ did *not* die; there is one God, and Mohammed is His prophet," I was able to show him simply how he could be saved, and even to teach him a short prayer, which he said he should pray before going to rest that night. We both feel the great importance of

#### LEAVING A FEW WORDS OF PRAYER

with those who listen with interest, that they may thus be put into real connection with the Saviour. We are assured there are now some simple prayers going up from Tebourba into the ear of our Saviour God. He will give an answer of peace, and by His Spirit's working increase the seed sown and grant an ingathering.

We long for opportunities to revisit those towns that are lying within fair distance of Tunis, and as soon as our numbers are increased by the arrival of our expected two new comers, Miss Harding and I hope to spend our time, till the heat sets in, going from one place to another. These few lines will show friends at home something of

#### THE NEED OF MORE HELP.

Now Miss Harding and I are able to carry the Gospel from one town to another, we long to do so, and we think the Lord of the harvest Himself must be longing for His people at home to take up the work of His vineyard more warmly and strive to gather fruit for Him among the thousands of Mohammedans in North Africa. It is not only those (at present but few) whom the Lord has called to work personally among the Moslems that can gather in the grain in this harvest field, but those who unable to come themselves, can by representatives in part or whole, be working together with the Lord of the harvest. Shareholders are sadly needed; the security is good for the capital is incalculable; there is no fear the interest will not be paid in good time and at a high rate. Will not every one reading this see what share he can take in forwarding the work, by putting out to interest in Mohammedan lands some portion of money, time, or influence which the Director of the enterprise has given them for His glory.

"Behold, the Lord God *will* come against the strong (mar.), and His arm *shall* rule for him; behold His reward is with Him, and the recompense for His work (mar.) before Him."—Isa. xl. 10.

#### From Miss A. HARDING.

As I am beginning this journal, the sad death-wail reaches my ears from a house close by, from which one has just been carried to the grave, the only son of his widowed mother, one whom I but two weeks ago first learnt to know, and to whom I for the first time spoke of the Saviour. He was then in robust health, and had come only for a short visit to his mother, who was suffering from infirmities of old age. I had gone in,

as usual, to visit her, as she had been an object of my especial care lately, feeling that her life's journey would soon come to a close, and found her son Arabi with her. Having heard of his terrible intemperance and consequent frequent neglect of her, I told him of the only way of deliverance he could find from this besetting sin, which led him to forget natural ties. He seemed touched, and listened with much interest, asking as I left if I would return on the morrow and read him some of the words of our Gospel. The next day he was taken ill with influenza, but so ready to hear more, and as I read the story of the raising of the widow's son, never had I such

#### AN ATTENTIVE LITTLE GROUP

as gathered round me then, he lying on the couch, his aged mother and sister at my feet, and sister's husband at my side. I did not know why, but it was so much laid on my heart that afternoon that this was an especial, all-important opportunity, the message was so manifestly given me—now I know why. Little did I think then as I spoke of eternal life, and how Jesus was able to raise those who were dead in sin, that in ten days the one listening with such interest would be carried to his last earthly resting-place—also the only son of his widowed mother, whose heart was full of love for him although such a wayward son.

I went thrice again the following day to give him medicine, and each time was petitioned to tell him more. Not one argument in defence of his own religion, but a desire to have the way of salvation made very clear to him. He seemed recovering from the influenza. I begged him not to go out for a few days, warning him of possible consequences, but, impatient to be off, he left the house only to return at night very ill with pneumonia and pleurisy combined, and after a few days' acute suffering he was taken away. There was no further opportunity of speaking to him. We had delayed our visit to Tebourba on his account until we could delay no longer, and when I returned I found he was unconscious, and was not allowed to visit him. The Mohammedans have generally a very strong objection to an "infidel" being present at the death of any relative. My thoughts are very mingled ones now, as I hear the funeral procession wending its way along to the cemetery, and the chanting of the "readers" who go before. Shall we find him amongst that great multitude who have washed their robes and made them white in the blood of the Lamb?

I must tell you a little about

#### OUR STAY IN TEBOURBA.

The way being clear for us to have a short outing, we were so glad to take the opportunity, which we have been long hoping for, to itinerate a little, and were led to revisit this village, where Miss Grissell and Miss Johnson spent two weeks in the autumn a year and a half since. It is situated to the west of Tunis, on the line to Bija, surrounded by mountains, miles of olive groves and vineyards stretching on either side as far as the eye can reach.

*Thursday Morning, Feb. 25th.*—As the early call for prayer sounded from the neighbouring minaret, and before the first streak of dawn, we were out of our beds, and, after a hasty breakfast, accompanied by Mr. Flamant and his son, who carried our baggage, made our way to the station; "God keep you," being their farewell to us. Sleepy as we both were after such a short night's rest, we were astonished when at 6 a.m. Tebourba was reached. We packed our luggage on the shoulders of two little lads and turned towards the village. The world was not yet astir, and after inquiring with no result, for

#### A ROOM TO LET,

we patiently waited at the door of the sheik's house for him

to appear. He was soon up, his toilette not taking long to perform, and kindly provided us with an empty room—the commencement of a house in course of erection, everything being very unfinished. As we had brought no beds with us, he sent us two benches and a couple of suspicious looking mattresses, the use of which has warned me to take my own folding-bed in future. In an hour's time we were fairly installed in our dwelling, drinking a cup of English tea, with some eggs and Arab bread. We had not much furniture, nothing but two benches and our cooking utensils! Our outlook—a courtyard of rubbish and half-built walls of the rooms beyond, an outer gate with bar shutting us in securely.

Our arrival was soon known in the village. We visited first the sheik's household, where many members of the family live together with their wives. They were very warm in their welcome to us, and plied us, as usual, with many questions. This time we said nothing about the purpose of our coming to Tebourba, but the following day I again went, and, seating myself amongst them, began to tell

#### THE WONDROUS STORY

of how the Lord Jesus came to this earth to bear the punishment of our sin, that we might live for ever with God. They drank in the words most readily, every now and then remarking, "Do you hear what she says? Listen!" If any interruption occurred, they quickly disposed of it and resumed their eager attention.

Day after day as I continued to visit this house, they listened with unabated interest. I felt the seed was being sown on good ground, prepared soil, and will, I believe, bear fruit for eternity. One dear woman said to me, when I was telling her how I had a heart always at rest, and *how* Jesus bore my griefs and carried my sorrows for me, "We would like a heart at rest too, for there is only toil, labour, and sorrow in our lives; we have no time to think of the other life beyond. Will you tell us how you got your restful heart?" And with joy I told them. This was only one house out of many where our message was so gladly listened to; in a few we met with opposition and blind bigotry, but in general the tidings of a Saviour's love, of One ever living to help and save, seemed to come with strange, glad sweetness to many a heart, and to awaken a longing to know more of Him.

Tebourba is a promising field for labour, and a good centre for reaching other villages. Our hearts yearn to go to each of these villages of Tunis with the light of the Gospel.

#### WHO WILL COME AND HELP US

to take it, for our number is insufficient for this work? Whilst we are delaying, thousands are quickly passing away with a false hope. Oh, that the need of these Mohammedans of North Africa may be laid upon your hearts, dear friends in England, and the suppressed cry of this people, held fast by such a cruel bondage, may enter into your ears.

## Tripoli.

### SOME NOTES OF OUR MEDICAL MISSION IN TRIPOLI.

BY MR. H. G. HARDING.

*Feb. 27th.*—Twenty patients attended this morning. Mr. White and Mr. Holt came to the service as well, the latter having hurt his foot. At the beginning of the service a man called out, wanting to be attended to at once. The others tried to hush him up, and he was politely told that it was not time yet. However, he refused to listen to the reading, and got up

and walked out. This is the first time anything of the sort has occurred, if my memory serves me.

*March 10th.*—Sixteen patients to-day. Went with Mr. Venables to see S—. Had a nice talk with him.

*12th.*—Seventeen patients attended. Went to see a man who had been severely burnt by explosion of powder in his lap. He will take up an hour and a half of our time every day for at least a fortnight. Prayer-meeting in evening.

*19th.*—Eleven patients. I went out to see S., and he spoke to me of the near approach of Ramadan, and asked what he ought to do. He has not been attending the mosque (of which he is Imām) for some time; but, of course, they will require him during Ramadan. I urged him to put his confidence in God and do what was right, showing him that it must be pleasing to God that he should boldly confess himself a believer in Christ; and he seemed gladly to accept all I said, and decided not to fast during Ramadan.

*23rd.*—Sixteen patients at Medical Mission. S. came and had lunch with me. We spent between two and three hours together in reading the Word, conversation, and prayer. He prayed himself, and seemed much strengthened, though he is very anxious and fearful as to what will be the result if his apostasy is discovered. He much desires our prayers.

*26th.*—Fifteen patients this morning. Read and expounded the parable of the vineyard and the husbandmen. H. el A.—was present.

In the afternoon I called to see two patients, also went to see S.; he still stands firm in his determination not to fast. Prayer-meeting. We have had to visit the man who was burnt and dress his burns every day this week, but he will now be able to come to us in a carriage.

*30th.*—Four patients this morning. I called on S.; he promised to come and see me on Friday or Saturday.

*April 1st.*—Five patients to-day. Read to them John x. 22-40. Was sent for to see a patient at her own house. Also called on several English residents to try and make arrangements about more English services.

*2nd.*—Only six patients again to-day. The attendance has fallen off on account of Ramadan. I had to spend a considerable part of the day at the Custom House. In the evening had a visit from a new patient, a Custom House official, whom I allow to come at night as he cannot get away in the morning.

*5th.*—To-day we have performed an operation under chloroform for the first time here; we have taken the patient into the house for some days. My patient from the Custom House came again this evening.

*6th.*—I went to see S. He does not seem so confident, has been persuaded to return to the mosque. I spoke to him very seriously about it, and he promised not to go any more. He is going away into the country next week for a fortnight or more.

*7th.*—Had a visit from Mahmoud, a native gentleman, a great friend of mine, but quite hardened against the Gospel. However, I had a long talk with him about it.

## EXTRACTS FROM WORKERS' LETTERS

FROM MISS SHELBOURNE.

*May 18th, 1892.*—It is my birthday, so we have taken a holiday, we are so glad to have a day's rest, each day comes round with so much work, and the Kabyles seem to think we are here just to run to them whenever they like. We really do get very tired continually going to the door trying to drive boys away, or answering those whose one cry is "give." They even come to ask for a single needle. The other day I got up twice during dinner; one boy did not know exactly for what to

ask, so he said, "Give me medicine, a needle, give me your belt."

The work amongst the sick is going on well; lately we have had as many as fifty in a day. The people really listen very attentively, whereas before, the men were in a great hurry to get off to market; now they sit and listen for a long time.

It is very touching to see the gratitude of some of the people. One poor man who had a very bad hand, quite useless (his fingers were doubled), used to come daily; one day he brought some milk and wood, was so sorry he could not bring more as he could only use one hand, and lived a long way off.

I told you in my last journal Miss E. Smith and I had started a working class for girls on Mondays; and one for women on Wednesday mornings. At first this was dreadfully trying work for us, we used to be worn out at the close of it, for the women were almost wild, would scream and yell at us, and unfortunately, we could not understand a word they said; now they are quite different, speak quietly, and try to understand us. You would be so interested to see Malh'a trying to make a *thaquendourth* for her little boy; she can hardly see, but struggles on with great perseverance. Miss E. Smith and I were in her house one day; we found to our great pleasure that she had taught her husband, who is blind, some of the hymns and texts she had learnt at our house. We do love this dear woman, she has so changed. Pray that the words may sink into her heart, and she may accept Jesus as her Saviour.

## Description of Illustrations

### ALGERIAN KAID.

ON our front page we give an illustration of an Algerian Kaid, or chief.

Each tribe is commanded by a Kaid, whose duty is to exercise surveillance over it, carry out the orders of the French authorities, arrest malefactors and collect taxes, for which he receives a certain percentage; he listens to all complaints, and either himself redresses the aggrieved, or submits the case to the commandant-supérieur of his circle. He is responsible for the good order and loyal conduct of his tribe. These Kaides are always nominated by the French, and are usually chosen from the most influential families. Thus, in time of peace, they greatly aid the French authorities, though they are dangerous to a corresponding degree in time of war and insurrection. Attempts have been made to place men of inferior birth, but of approved fidelity, in these posts, but the experiment has never succeeded; the moment an insurrection breaks out their power is defied, and whether the great families are in office or not, if they rebel the tribe is sure to follow them.

### MOSQUE OF THE DJAMAA EL-DJEDID, ALGIERS.

THIS new Mosque is situated at the corner of the Rue de la Marine and the Place du Gouvernement. It was constructed, according to a very doubtful tradition, in 1660, by a Genoese architect, who was subsequently put to death by the Dey, in consequence of having built it in the form of a Greek cross. It was surmounted by a large white cupola, with four smaller ones at the corners. The interior is much like others we have seen, bare and whitewashed, with mats round the columns and on the floor. There is, as in all other mosques, a fountain at the entrance, which the Mohammedans use for their ablutions before prayer. The square tower, or minaret, is about 90 ft. high, and contains an illuminated clock. This mosque is used by the "Hanefi" sect. It contains a magnificently illuminated copy of the Koran in folio.

## 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.

### FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," the sum of Pounds sterling, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate with the said sum upon Trust to be applied towards the general purposes of the said Mission, and a receipt of such Treasurer for the time being of the said Mission shall be a sufficient discharge for the said Legacy.

If a Testator wish the Legacy to be paid free or duty he will add the following words to the above form:—And I direct that the Legacy Duty upon the said Legacy be paid by my executors out of the same fund.

\* \* Devises of Land, or of money, charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands and tenements, are void; but money or stock may be given by Will, if not directed to be laid out in land.

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

1892.	No. of Receipt.	General. £ s. d.	1892.	No. of Receipt.	General. £ s. d.	1892.	No. of Receipt.	General. £ s. d.	1892.	No. of Receipt.	General. £ s. d.
May 2...	6447	0 16 4	Brought forward	26 8 4	Brought forward	66 13 3	Brought forward	223 13 0	Brought forward	850 13 6	
3...	6448	5 5 0	May 5...	6468	0 10 0	May 13...	6490	1 0 0	May 21...	6511	10 0 0*
3...	6449	2 0 0	5...	6469	0 17 1	14...	Illus.	5 0 0	21...	6512	500 0 0
3...	6450	0 10 0	5...	6470	0 5 0	14...	Texts.	5 0 0	21...	6513	3 0 0
3...	6451	0 16 6	5...	6471	1 0 0	14...	6492	1 0 0	21...	6514	1 5 0*
3...	6452	0 10 0	5...	6472	1 0 0	14...	6493	1 0 0	21...	6515	1 0 0
3...	6453	3 0 0	5...	6473	1 6 6	16...	6494	50 0 0	21...	6516	1 1 0
3...	6454	2 0 0*	5...	6474	0 2 10	16...	6495	5 0 0	21...	6517	50 0 0
3...	6454	0 5 0	5...	6475	0 13 6†	17...	6496	0 5 0†	21...	6518	1 1 0
3...	6455	2 2 0*	5...	6476	1 1 0	17...	6497	50 0 0	23...	6519	1 0 0
Anon.		1 0 0	6...	6477	0 2 6	17...	6498	0 5 0	23...	6520	25 0 0
4 Witham.		1 0 0	7...	6478	0 16 0	18...	6499	1 9 9	23...	6521	5 0 0*
4...	6457	0 10 0	7...	6479	1 0 0	18...	6500	5 0 0*	23...	6522	0 3 6
4...	6458	0 2 0	9...	6480	5 13 0	18...	6501	11 17 0	23...	6523	0 4 0
5...	6459	0 2 6	9...	6481	0 9 0	18...	6502	0 15 0	23...	6524	10 0 0
5...	6460	0 2 6	10...	6482	5 0 0	18...	6503	2 0 0	23...	6525	10 0 0
5...	6461	0 2 6	10...	6483	0 10 0	18...	6504	3 0 0*	24...	6526	3 0 0
5...	6462	0 5 0	10...	6484	2 2 0	19...	6505	2 2 0	24...	6527	0 10 0
5...	6463	0 2 6	11...	6485	0 2 0	19...	6506	10 0 0	24...	6528	1 1 0
5...	6464	5 0 0	11...	6486	4 0 0*	19...	6507	0 10 0*	24...	6529	0 10 0
5...	6465	1 0 0	12...	6487	0 15 5	20...	6508	0 6 0	24...	6530	0 5 0
5...	6466	0 2 6	12...	6488	12 17 1	20...	6509	6 0 0	24...	6531	1 0 0
5...	6467	1 0 0	12...	6489	0 2 0	20...	6510	0 10 0			
Carried forward	£ 26 8 4		Carried forward	£ 66 13 3		Carried forward	£ 223 13 0		Carried forward	£ 850 13 6	
Total ... £ 919 15 0											

\* Special Funds. † Repayments.

GIFTS IN KIND: May 2nd (68), brooch and earrings; May 3rd (69), box containing parcels for missionaries; May 6th (70), bottles, garments, pajama, pillow, etc.; May 9th (71), box of fancy articles; May 19th (72), box containing parcels for missionaries; May 21st (73), case of empty bottles.

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## Location of Missionaries.

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

\* 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 free.

## Press Notices.

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

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