

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

## NORTH AFRICA MISSION,

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

No. 55.

MARCH, 1893.

PRICE ONE PENNY.

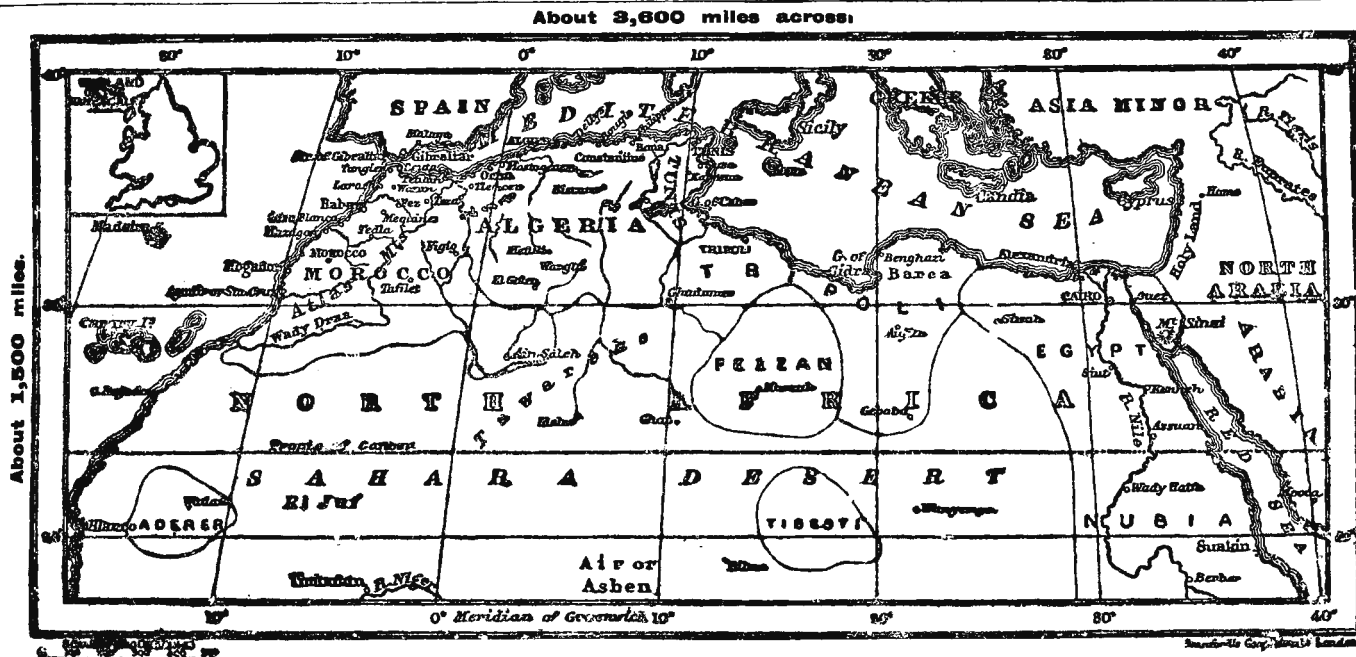
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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



### NORTH AFRICA consists of—

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

No effort has, until recently, been made to 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 the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

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

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

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

**ALGERIA** (fifty-five hours' journey from London) is the most advanced in 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 stations and twenty-seven 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 three more labourers have since been sent. A Medical Mission has been carried on 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 1886; he has now retired, but another brother and his wife are taking up the work, but for the present are preparing in Egypt.

# NORTH AFRICA.



A SLAVE IN FEZ (see page 35).

## Obedience and Faith.



HERE seems to be an idea that walking or living by faith is a sort of speciality to be practised by a few who may be bold enough to take such a venturesome path. This, however, does not seem to be the teaching of Scripture, which speaks of all believers as walking and living by faith, as though it were intended to be the ordinary course of every child of God. Possibly this mistake has arisen from the want of a clear idea of what is intended by walking by faith. We have heard of many who think only those live a life of faith who abandon business and regular income, and become dependent on God to supply their needs through His servants. Some may be called to take this path, but all are not, yet all are called to live a life of faith. The mistake here is to confound a particular manifestation of the life of faith with the principles that underlie it. It may help us to look at some of the men of faith mentioned in Scripture.

Noah, Moses, Abraham, David, and Daniel, and many others in the Old Testament, as well as the Apostles and others in the New Testament, lived and walked by faith. Our blessed Lord above all others lived a life of faith in God from the manger to the Cross. Why should we speak of these men as living lives of faith? Because they lived lives which could only be lived by drawing by faith upon the strength and grace of our Almighty God. The secret of their being enabled was union with Christ, and drawing from God's boundless fulness. Had they only possessed

the strength and resources of earth, they would have been quite unable to do their work. Faith linked them to God's wisdom and omnipotence. But why did they take such a difficult path, beset with so many obstacles and perplexities? Why not take an easier one, such as could be lived without being compelled to be constantly dependent in this special way upon God? They had become God's people, and realized their obligation to obey Him, and their privilege to please Him, and they found that they could only walk in the pathway of obedience and well pleasing by trusting in the power and grace of God. Thus the pathway of obedience and pleasing God is of necessity the path of faith—the life of faith. It is never necessary to go out of one's way to trust God. We must walk the path of faith, or we cannot be walking so as to please God. If we are willing at all hazards to please God, we shall very soon be brought into circumstances where, unless we are enabled to count upon our God, we shall break down. Human help will fail us, and we shall find God our only stay. Those who have endeavoured thus to walk may, perhaps, be conscious, with sorrow, that their faith has from time to time failed, and they have been humbled and disappointed; but it was their faith and not God's faithfulness that was at fault. Let none be discouraged, but with increased humility and self-distrust grip afresh and with firmer grasp the promises of Him who cannot lie.

But let us examine the course of a few of the men of faith. Noah found grace in the eyes of the Lord. He walked with God, and the God with whom he walked commanded him to build an ark of vast dimensions, undoubtedly at very great cost. Obedience involved an immense sacrifice of time and labour, and probably the sacrifice of almost or quite all his property, and this in face of a world that ridiculed his folly. How was Noah sustained in this pathway of costly obedience in the midst of agnostic scorn and ridicule? By faith. The path of obedience could only thus be walked, then or now.

Abraham, being called by God to leave his native land, obeyed, and the trials that came upon him were the result of endeavouring to walk in the path that pleased God. Only by faith was he able to tread that lonesome road. Sometimes he was tempted to take an easier course, as we are, and as Lot did, and failed to keep in the narrow way; but God brought him back, so that Abraham was willing to do the will of God, even though it meant to slay his son and heir. Oh, marvellous grace of God, that enabled a weak and failing man to triumph over the frailty of nature, and be strong in faith, giving glory to God!

Moses was commanded to bring Israel out of Egypt, and he also found that obedience to this commission led him into circumstances of almost unparalleled difficulty. The tyranny of Pharaoh, the peevish weakness of Israel, his own sense of insufficiency, the perils of that great and terrible wilderness, the mighty hosts of Canaan with their giants and chariots of iron, were enough to make the stoutest heart quail and faint. How could Moses obey such a command? How could he walk in such a path? It seemed beyond the powers of human nature, and it was. See how Moses fears to undertake the work and obey. But he did it. He brought them out, and led them through that great wilderness. How? By faith. Moses found that the pathway of obedience was the pathway of faith. Space fails us to take up others of whom the world was not worthy.

But let us look at the New Testament. On the Mount Christ spoke to Moses of His exodus (decease) which He should accomplish at Jerusalem. Then He, the Lamb of God, obtained deliverance for us from a doom more awful than that which fell on Egypt's first-born. He has now commanded and commissioned His disciples to go into all the world and make disciples of all the nations, etc. Paul, as he contemplated this service or ministry, said, "Who is sufficient for these things?" What a command and commission to give to His weak disciples! Even that given to Moses was less difficult. Well might they tremble at such a task, and had they realised its difficulty they would have trembled a good deal more. The work of Moses lasted forty years, this work has already been more than forty-five times forty years in progress. Generation after generation of God's servants have led out their company of souls freed from Satan's tyranny. But the work has been no child's play. The path of obedience to this divine commission has been, and is, one of faith. To the first disciples it was a path of obedience that involved not only the sacrifice of all things, but even the laying down of life itself. More or less it has been so ever since. Alas, however, there have ever been some who, called to meet this stern ordeal, have faltered and yielded. For a time Mark abandoned the Missionary enterprise. At another time Paul had to say, "Demas hath forsaken me, having loved this present world," and again, "All seek their own." We can hardly wonder at these failures, they must occur unless God fills the soul.

Blessed be God, the professing Church still has not a few heroic souls who have determined by God's grace to walk in the path of obedience and faith; but there are others, many others, who shun this trying path, either but little concerned about the Lord's glory, or if to some extent concerned, yet, in an age when men are lovers of pleasure more than lovers of God, inclined to argue that a kind heavenly Father could never wish His children to take a path that would involve so much discomfort. Some are, perhaps, uneasy about their business association or friendly and family connections, being afraid they are not pleasing to God; yet they cling to them, screening themselves behind the thought that surely the Lord was not calling them to so lonely and difficult a course. Others who desire to abandon an ecclesiastical position, but are afraid to do so because the path of obedience to conscience is the path of trial. Some are afraid to give to the cause of God at home or abroad as their heart prompts, because to do so would involve difficulties that God alone could enable them to meet. Others hearing the call to the mission-field, endeavour to persuade themselves they are not called, because to obey would involve perplexities that they have not faith to face. No true Christian, I suppose, would say distinctly—I will not walk in the path of obedience. Our deceitful heart, therefore, is ready to show us that what at first sight seemed the path of duty is, after all, not so, and therefore can be avoided.

If we search our own hearts, are we not all conscious of much failure, and should we not pray for one another, that we may have the courage and patience of faith in God, which will enable us to take any path His Spirit may by His Word and Providence indicate?

Notes and Comments.

A MISSIONARY PRAYER MEETING is held in the Mission House, 21, Linton Road, Barking, every Friday afternoon at 4 o'clock. All who can make it convenient to come are invited, and Christians from other parts of the country visiting London will be heartily welcomed. Tea is provided at the close. A convenient train leaves Fenchurch Street at 3.8.

\* \* \* \*

ILLUMINATED TEXTS.—Will our friends kindly make known to their friends that illuminated texts, in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, can be ordered from J. H. B., Calverley Mount, Tunbridge Wells? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

\* \* \* \*

BIRTH.—On Friday, January 20th, at Tangier, Morocco, Mrs. Patrick, of a son.

\* \* \* \*

MR. PATRICK has been much encouraged by the conversion of another Spanish woman in Tangier. Our brother says:—"It is the first time I have seen a Spanish girl in tears for joy. Tears streamed from her eyes when I was saying "Good-night," and she said, 'Oh, Mr. Patrick, I know I am saved by Jesus; all my sins are forgiven, and I want to be baptized in His Name.' P—, the Spanish convert, who was baptized a short time ago, and his wife, continue to give the workers much encouragement by their consistent lives.

\* \* \* \*

MISS BANKS reports that the New Year has opened brightly in Tetuan. The class on Thursdays for Moorish boys is encouraging, and the new sewing class for girls, which is to be Miss Hubbard's sole charge, although still "the day of small things" as regards numbers, is fairly launched. A night-school for Spaniards was attended last week by seven adults and three children; the influence of the priests, however, hinders the work.

God's ancient people are not overlooked by our sisters, and once a week they come to the house for medicine, which enables the workers to place before them the claims of their Messiah. Out-patients come well on fine mornings, and all the workers are kept busy till mid-day.

\* \* \* \*

MISS BONHAM, writing of the numbers who attend the Medical Mission in Fez, and the fewness of the workers in the midst of such a dense population, says:—"This morning several had to be sent away, which means sending them away from the Gospel. It leads one ever to remember to pray the Lord of the harvest to thrust forth labourers into His harvest. This morning two women were very interested, and when it came to their turn to go to the dispensary to be treated, they asked that others might go before them, as they wanted to hear more. Later on they said, 'If we repent, must we repent in this house?'"

\* \* \* \*

ANGERA COUNTRY.—The distress in the villages among the Angera Mountains south-east of Tangier, owing to the late war, is very great. Most of the huts were burnt, and the owners have been doing their best to re-build or re-roof them with any materials they can collect. Several of our workers have visited these villages from time to time, taking with them medicine, garments, and a little help in the way of money. Many of the families have lost clothing and household goods as well as shelter. On these occasions they were most attentive listeners to the Gospel, gathering round the speakers in large numbers.

A JEWISH SCHOOL.—While in Morocco city, Mr. Edwards visited a Jewish School. It was held in a dilapidated out-house, or dis-used store, very dirty and festooned with cobwebs, the accumulation of many years. Into this wretched place were crowded about a hundred boys of various ages, for the most part sickly looking and anything but clean. They were seated tailor fashion, repeating altogether a passage from the Old Testament. After this they were examined separately by the teacher, who sat, whip in hand, prepared to punish those who failed.

\* \* \* \*

MR. CHEESEMAN writes that he has frequent visits from natives belonging to the various tribes around Mascara. Like all Mohammedans, however, they are afraid of each other, and consequently some who formerly were friendly now avoid him, and others will only walk with him in the outskirts of the town, where they are not likely to be seen. The Jews are also very hard to reach; one, however, who is a good scholar, has been reading "Old Paths," and has now asked for a New Testament.

\* \* \* \*

MR. CUENDET has been paying a short visit to Medeah and Blidah, in company with Mr. Brading. At the former place they visited the Arabs, as well as distributed tracts and portions of the Word of God to the French. At the latter town they found several Kabyle cafés, in one of which was a convert from Djemâa, with whom they had reading and conversation. They also found representatives of a Berber tribe, called "Beni Sala," who inhabit the mountainous district near Blidah. Their dialect is very similar to the Kabyle, and Mr. Cuendet was able to converse with them without much difficulty.

\* \* \* \*

MISS READ, of Cherchell, writes:—"The present winter has been very cold, much snow, hail, and rain. It has been a bad year for the colonists, the worst they have had since 1866, and the Kabyles have come in from places around to beg food in the town. The Government gave them corn to sow their fields, but this they have eaten, and many have died of hunger, while the future looks dark."

\* \* \* \*

MISS GRISELL and Miss Harding during their recent journey to El Kef (see page 29) sold and gave away as Scripture portions the Acts of the Apostles for the first time. They ask our friends to pray for a great blessing to rest on their distribution.

\* \* \* \*

MISS CASE, of Tunis, says:—"We should be very glad occasionally of a parcel of prints or winter stuffs from England, as such things, while very useful, are very dear in Tunis." This could be sent direct by parcel post at 2s. 8½d. for 7 lbs.

\* \* \* \*

MR. HARDING reports that the Medical Mission in Tripoli was opened on twenty-six days of January. The total number of natives who attended was 441, or an average of 17 per day. He has had two conversations with a negro, who professes to have received the truth from Mr. Harris, and who seems to realize that he is saved.

\* \* \* \*

MRS. VENABLES, in visiting the Arab homes in Tripoli, finds that many of the people take pleasure in teaching her how to pronounce words and in correcting mistakes. The first time Mrs. Harding went with her after her marriage, the Arab women were delighted to see her, but were much disappointed, as they quite expected she would have come decked out in jewellery, paint, and fine clothes, as in their estimation became a bride.

### HOW TO MEET THE NEED.

THE members of the North Africa Mission endeavour to reach Jews, Europeans, and Mohammedans, but Mohammedans mainly occupy their attention. Eighteen millions of immortal souls are living and dying in ignorance of the blessedness of God's salvation, in the fields in which they labour, only a few days' journey from London. Cannot *more* be done than has yet been attempted? Only seventy or eighty missionaries, including wives, belonging to the North Africa Mission, and perhaps thirty or forty other labourers, are at present seeking to evangelise these large countries. To the south lie vast districts still quite untouched by the Gospel, and these, too, *must* hear the glad tidings of redeeming love.

Many more missionaries are needed to do this work, and *large* sums of money are required to sustain the old work with vigour and to inaugurate the new. Dozens and scores of labourers are required where at present there are only ones and twos, and hundreds where there are none. Thousands and tens of thousands of pounds are needed where hitherto but five or fifties have been bestowed.

There are many Christians who should be fit for the work. There are others who could, if they had grace from God, give their thousands of pounds to forward it. When shall we see the same vigour in African missions that we see in African commercial, industrial, and political enterprises? When there is a fuller and more real fellowship in the love, purposes, and plans of Christ. If God grant us this, volunteers for service will not be wanting, and they will be of the right sort. Noble and munificent donors from among the poor and the wealthy will be found in abundance. And, best of all, the work will be done in the power of the Holy Ghost and in the strength of Him into whose fellowship we have drunk. Let us, then, get down before God and seek of Him this grace also. Let us implore Him in His own way to draw *us* into intenser fellowship with Himself, and then to draw others as well.

This may mean to drink of His cup; this may mean gall and wormwood to us. Can we, dare we, face it? Of ourselves, no. By His grace—abounding grace—yes.

## Historical Notes.

### THE EARLY CHRISTIAN CHURCH IN NORTH AFRICA.

#### INVASION OF AFRICA.

THE African provinces would not necessarily have been affected by the collapse of the Roman Empire, perhaps, for many years, as the Mediterranean rolled between them; an untoward circumstance, however, hastened the event. Boniface, the Imperial Governor, was recalled, his conduct having been misrepresented at court by a rival Aetius, who privately sent a letter to Boniface advising him not to go. He fell into the cunningly laid trap, and, refusing to obey the order, was branded as a rebel.

Looking round for the means of self-defence, and not feeling strong enough to stand his ground by the aid of the provincial troops, he resolved on inviting the Vandals, who, after the fall of Rome, had established themselves in Spain. Their leader, Genseric, gladly accepted the invitation, and crossed the straits to Tingis (now Tangier). In the meantime, Boniface had discovered his rival's fraud, and having made peace with the Empress Regent, was anxious to cancel his arrangement with Genseric, but it was too late.

The Moors, glad of the opportunity of having revenge on their former oppressors, the Romans, and desirous of shaking off a foreign yoke, came flocking in from all parts of Mauritania, and placed themselves under the banners of this

warlike prince. Advancing to the East, a severe battle was fought, resulting in the defeat of Boniface, who retired on Hippo (now Bone), where he was besieged.

#### SIEGE OF HIPPO.

During the fourteen months that the siege of Hippo continued, the Vandals overran the country with the most savage fury. Every city was sacked, and its defenders buried in the ruins. The inhabitants were tortured, without regard to age or sex, in order to compel them to give up any treasure they were supposed to possess. Trees, whether planted for use or ornament, were rooted up, and the invaders seemed to take the most wanton pleasure in effacing every mark of civilization and improvement.

Augustine, who had retired into private life, was residing in Hippo at the time the siege commenced. To him resorted the various clergy to consult whether it was their duty to remain with their flocks or to fly. He replied that when the danger was general they should remain, but if one pastor in particular was marked out for persecution he should fly, taking care to leave others in charge. God did not permit his aged servant to witness the downfall of the city where about half-a-century before he had been called to the office of Bishop; he died on August 28th, A.D. 430, in the third month of the siege.

At the end of fourteen months, a fresh and powerful army was landed at Hippo, the flower of the Roman troops from the East and West, and a last and desperate attempt was made by Boniface to drive back the invaders, but it was all in vain, the legions of Rome were scattered by the impetuous onset of the rude Northern warriors, and the remainder fled to the ships.

#### CONQUESTS OF THE VANDALS.

After this the progress of the Vandals was more rapid than ever. Genseric, finding he could not hold the whole country without the assistance of a powerful navy, which he did not possess, offered to relinquish to the Emperor the extensive region now known as Morocco and Algeria. This was accordingly done, but it was only intended as a cloak to cover his ambitious designs, for while the troops of Valentinian marched to occupy the western deserts, he advanced on Carthage, of which he speedily made himself master. This celebrated city would seem to have been taken by surprise, for there are no historical records of either siege or battle. Carthage at this time was full of refugees. Many of the Roman Senators with their families had fled here when their own city was captured by Alaric. The rich proprietors of estates from all parts of North Africa had found an asylum here with any movable wealth which they could rescue. There were also crowds of fugitive clergy, who had fled from persecution. The conqueror seized all the valuables upon which he could lay hands, tortured those whom he suspected of concealing their treasures, and compelled every person, without distinction, to deliver up their gold, silver, jewels, and other valuables under pain of death. This occurred in A.D. 439, being nearly six centuries after its destruction by Scipio.

#### THE CANDLESTICK REMOVED.

The Vandal monarch shewed especial animosity against the nobles and clergy, many of the former, both men and women, being sold into slavery, while most of the latter escaped with the Bishop of Carthage in some unseaworthy vessels to Naples. The churches were plundered, and then turned into barracks for troops.

Of the bishops and clergy who remained, cruelties and indignities of every kind were heaped upon them; numbers were banished, and many suffered death, for Genseric, who was an Arian in doctrine, would spare none unless they subscribed to the Arian faith, which few did. The statistics of

the period are not very reliable, but from them we may gather that large numbers of the clergy, to escape from their persecutors, "wandered about . . . being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth." Many perished with hunger; others sought to hide in the dense forests, where they became a prey for wild beasts; while numbers escaped from the sword and fire of the Vandals only to become captives to the Moors.

And thus the North African Church passed out of sight in a baptism of blood. And why? The cause is not far to seek. The Christian Church of that day forgot the lessons learned in persecuting times, and turned aside for the downgrade: False doctrine, in the shape of Manichæism, Arianism, and other things had been suffered to spread unchecked. The simplicity of Christian worship was hidden by the pomp of Ritual, and appealed more to the carnal senses than the spiritual instincts of men. Worldliness and pleasure found abundant opportunities to run riot, especially on feast days. Paganism, though nominally renounced, was practised secretly, and many who presented themselves at the Lord's Table, offered in private sacrifices to Ashtoroth, and so, like salt that had lost its savour, God permitted it to be swept away—crushed under the iron heel of the Vandals.

What an object lesson for the Church of to-day. He whose eyes were "like unto a flame of fire and His feet like fine brass" during this Thyatira period of the Church is "the same yesterday, to-day, and for ever." "I AM HE THAT SEARCHETH THE REINS AND HEARTS, AND I WILL GIVE UNTO EVERY ONE OF YOU ACCORDING TO YOUR WORKS."

## Tunis.

### VISIT TO EL KEF, TUNISIA.

For some time Miss Harding and Miss Grissell have had it laid on their hearts to visit this inland town, which lies among the mountains, about 140 miles south-west of Tunis. By the kindness of friends they have been at length enabled to do so. They first journeyed by rail to Souk El Arba (Market of Wednesday), where they spent the night, and the next morning saw them busy amongst the natives. These weekly markets are a special feature of Eastern life, and full of interest. Small, rough canvas booths cover the whole area of the market-place, and commodities of almost every kind, especially corn, are on sale. Crowds of people of many nationalities, and consequently in varied costumes, are brought together from the surrounding country, and our sisters found abundance of work in entering the little booths and either selling or giving away the portions of Scripture with which they had come provided. At noon they started for El Kef, but we will let Miss Grissell describe the journey for herself.

*From Miss GRISSELL.*

From Souk el Arba we took our journey at mid-day, by an African diligence (a sort of wagon with a ponderous hood).

After the first hour was passed our road began to ascend, and wound round past the mountains, a most lovely road, giving fresh views at each turn, and causing us often to exclaim with delight. Then we crossed the river and had a peep along its rocky bed, afterwards a distant view revealing blue mountains lying away behind, and then again some great rocks broken and overhanging our road. At a half-way house we changed horses and added a fifth, and here we had an opportunity to simply tell the story to two or three men, who were waiting to see the diligence pass. One, the postman for the

village, with his single letter, gave us a warm invitation to his little home, and promised, on my explanation that we needed a room to ourselves, to vacate his room and leave us in possession of it with his wife, if we would only come. We told him we would if we could, but at that time of the year it was impossible to promise for a fortnight hence, and for fear we should be prevented we gave him a Gospel, trusting he might find some one who would read aloud to him and his friends at night.

The sunset was lovely behind the mountains, and the red glow still hung over them as the moon, shed abroad her light on our path, and presently displayed to us the high, strong walls of

#### THE TOWN OF KEF,

hung as it were in the air, but in reality built just under the brow of the mountain.

We were deposited at the entrance of the town, and, greeted by an Arab lad, made our way up and up the slippery, stony street to the little inn, to which I had written to secure a bed. We passed through a room filled with French soldiers and Arabs smoking, and found the landlady perfectly indifferent either to our letter or our persons; but I do not think either of us felt a bit disturbed, as we turned out into the street again to seek elsewhere a shelter. "The Lord will provide" came into my mind, and sure enough He did, for soon we were safely housed in a wee room at the top of the other small inn, where at least we could manage for that night.

*December 2nd.*—Arranged yesterday with our landlord for a second little room adjoining, and having established ourselves, we went out to survey the town.

Found our way into two houses, and arranged with a lad to take us to some people we had heard of, but who lived about two miles outside the town. So to-day we have been there. We went out from half-past nine till four, and when we returned to our rooms our heads felt giddy with the strong mountain air.

It was a lovely walk over the crest of the mountain, climbing up and down, round boulders and over rocks, with miles of country stretching out on each side. We found

#### THE LITTLE VILLAGE

nestled between two rocks beside a deep ravine. It consisted of a few Arab tents and some tumble-down houses, comfortless and filthy.

We went into the principal house, and there fowls and pigeons and a couple of lambs all made free of the one living room of the family. The good people gave us a very kindly welcome, and brought out the one chair and a stool for us to sit on. Then for food they gave us, first a drink of milk, and after a little while eight (!!) cooked eggs, which we were expected to eat without bread, for it had not yet been baked, and of course without the aid of spoon or egg-cup. Having partaken of their hospitality, we packed the rest into my bag. We afterwards had a long talk over the Wordless Book, Miss Harding explaining the state of man's heart and the plan of salvation. The one man of the party was very intelligent, and we felt when we left that though they would not admit a need greater than could be met as they think by their prophet, yet at least they had understood. The seeds of truth had been sown among them, and we hoped to return another day.

#### DWELLERS IN TENTS.

From them we went to the tents, and after standing at a respectable distance and shouting at the top of our voices for fear of the dogs, the men came out and brought us in. It is a strange way of entering the dwelling of unknown people, but it does not seem to signify in this part of the world. They were delighted to see us, and made us sit down on a burnous, while they gathered round and explained to us the advantages of

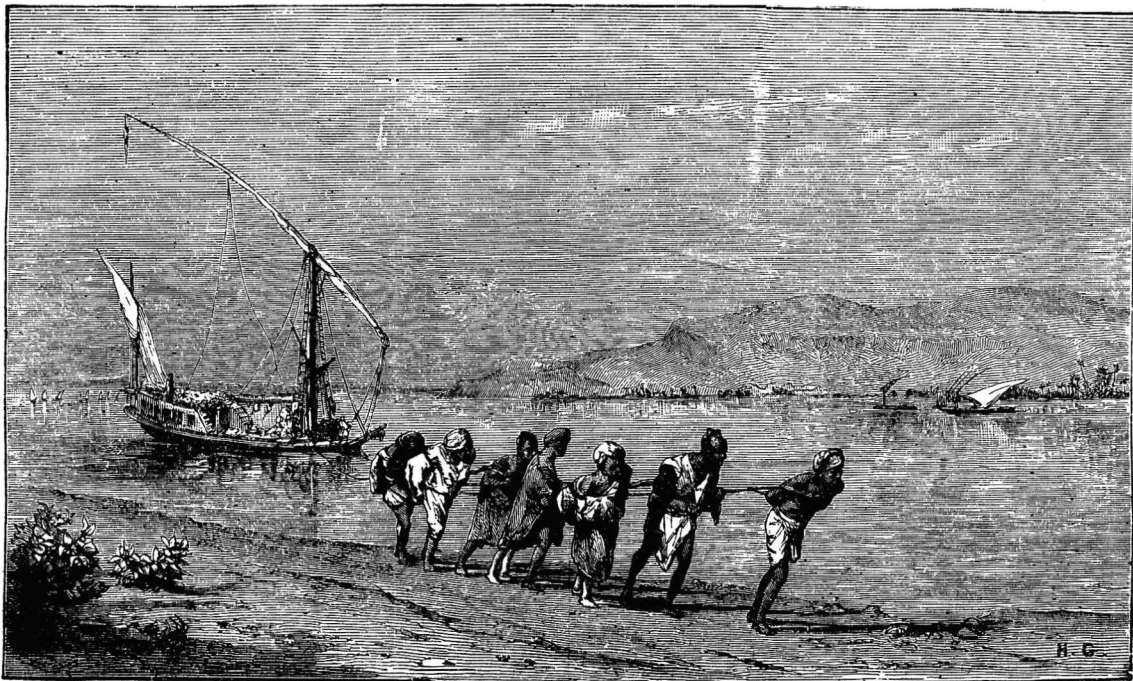
their mode of life. I asked, "What shall you do when the snow comes?" for it lies deep sometimes in Kef. They replied, "We are much better off than the people in the big house you have just left, for no water comes through our tent, while they do not know where to find a dry corner. The owners of the house to which we first went are well off, for they told us they had 18 cows, besides flocks of sheep and goats, and a large tract of land, but they will not spend money on their houses. The dwellers in the tents were also well off, for when I asked, "Why do you live in such a desolate place, so far off from the town?" they replied, "The land has belonged to our fathers for many generations."

For their stores of grain they dig an enormous hole in the ground, cement it on the inside, and pour in the corn, which is then covered. When a fresh supply is needed, a boy with a basket is let down. One of the men here argued for the advantage of almsgiving, pilgrimage, and good works in general "to outweigh" the sins committed; so this led to our

house adjoining the "sarviat," or little mosque, which has been devoted to his shrine, and which has been in their possession for two centuries. At the time of the great festivals, devotees of this saint come from all the surrounding country, and visit his shrine and pay their offerings, being cured, as they think, of every kind of disease. They remain a few days, partaking of the hospitality of the sheikh, the men residing in the "sarviat" itself, the women being sheltered in

#### THE SHEIKH'S HOUSE,

and sharing all with his family. We found on our entrance a large number of women and children, as visitors to the shrine, arrive every day, most of them *seemingly* very poor. They were standing or sitting about in every corner of the house, which is very spacious, and *very* dirty and dreary looking, bare of furniture, and no signs of comfort about it. This was the sheikh's house! We soon had each a group of women round us, and after our asking a few questions about the "sarviat"



A DAY OF CALM ON THE RIVER NILE (see page 36.)

trying to prove to him they could do nothing, and telling him what we believed.

When we reached our rooms that evening, having paid another visit on the way there, we found we had been given altogether 13 eggs, a basin of milk, cake of bread, and some dates. Every house we enter for the first time gives us something, and we should offend them if we refused to accept it. This evening one of the leading men of the town called upon us. He belonged to the family of Ben Aissa, a Marabout. We could not invite him up, as it was then late, but he asked us to visit his family at noon to-morrow.

*From Miss A. HARDING.*

*Dec. 4th.*—Our first Sunday in El Kef has been a very happy day of service. We have been greatly encouraged by the opportunities we have had given us of witnessing for the Master. We went early to the house of the Sheikh Ali Ben Aissa, the chief family of the town; they are called "Marabi," descendants of a Marabout Sidna Yusef, and are living in a

and its visitors, the sheikh's sister, turning to me, said, "Can you bear witness that there is no God but God, and that Mohammed is His Prophet?" I replied, "No; I can only bear witness that our Lord Jesus whom we know is the Saviour of the world," and then began to unfold to her and the women assembled God's wondrous plan of salvation. "He died that we might live, He was counted guilty that we might escape condemnation." This was impossible, they said; all must stand before God and be judged. The Mussulman would only remain awhile in hell, the Jews and the Christians would be kept eternally there, suffering severest torments. For a long time we spoke of Him who had sent us, and who is the only way of safety, peace, and happiness.

#### THE OLD SHEIKH

presently came in, and, seating himself beside us, asked us about the Government in Tunis, whether *we* were on good terms with the French, Italians, etc. We tried to point out to him what improvements had been made by the French in con-



struction of railroads, etc. Finally he presented us with a fowl, which we took to a neighbouring house, had killed and plucked, and finally carried home in triumph in my handkerchief! Whilst this was going on, *i.e.*, the preparation of the fowl, we had a talk with the owner of the house, who is one of the native police; he was very anxious to know our motives in coming to El Kef, which we explained to him, and had thus an opportunity of speaking to him of our Saviour.

Being a beautiful sunshiny morning, we started off to visit some

#### BEDOUIN TENTS

in the valley beneath us, about a mile and half distant. We had thought there was an encampment, but found only two tents. In one lay an old man, very ill, suffering from a heavy cold; he was stretched on the one little piece of matting the tent contained, and covered by one woollen wrapper, evidently too weak to speak much. Having enquired into his illness, we promised to send medicine to ease his cough, and prepared an egg-cordial for him, with water and honey to sweeten, as there was no milk and sugar; then sitting down beside him, the little tent meantime filling with relatives who had come to see him, with a beautiful expanse of country before us, as seen from the tent-door, we were able to speak of the One who had sent us, with a message of love from Himself, the way of safety through Jesus, and happiness and joy hereafter. Dark and ignorant as these poor tent-Arabs are, they are not lacking in ready intelligence and understanding. They took in the fact of the death of Christ on their behalf, His shed blood being able to atone for their sins; it needed only the Spirit's power to bring it home to their hearts. As we took leave, we promised to come again to see the sick man. This evening, as we were preparing our supper, the son, who during our stay in the tent had been busy ploughing in the fields, came to fetch the medicine for his father, and with him we had a heart-to-heart talk. As we spoke of the wrath to come, he asked, "Tell me, what is the way of escape?" We tried to put it before him simply and shortly, that should we never see him again he might never forget the words. God grant that they may be seed sown to bring forth fruit unto life eternal.

We have had in different houses to-day many opportunities of witnessing for our Lord Jesus; it has been an untold joy and privilege, although often meeting with

#### OPPOSITION.

One, after listening to us for some time, said, "We think it wrong to give hearing to such words, but because you are strangers in our town, we like to give you hospitality, and would listen to what you say, but we can never accept your words. In not following the precepts of our prophet, you are transgressing the commands of your own Prophet, who bid you follow one who should come after Himself, even Mohammed—on him be blessing and peace." On assuring him that our Saviour never referred to the Prophet, he replied, "Your Gospel does not mention it, because the passages referring to Mohammed have been erased and changed, and therefore it is a corrupted Gospel. We can give no credence to it." We told him if he accepted not His words through us, we were guiltless of his blood, but those same words would judge him in the last day. He is a Marabout, and, like most of this class, very bigoted.

In the Sheikh Ali Ben Aissa's house, where at our first visit, from the bigotry of the women, we anticipated rather a closed door, the Lord has wondrously opened the way for us. Some of the women listened to us with real interest; some of the sheikh's own household can read the Arabic with great fluency, having learnt from a blind Arab woman, a native of Yufsa. Their being able to read, is a great help to us in teaching them.

The fact of our being unmarried ladies, living alone here, is a source of constant wonderment among the Arabs; but already they are finding out we are not as other Europeans, and that we have no other motive but that of bringing them to the knowledge of the truth they know not.

10th.—We visited again to-day

#### THE HOUSE IN THE COUNTRY,

where we went two days after our arrival. The dear women received us so gladly; each bright day they had said, "Surely they must come this morning," and had so looked for our return. The husband and son were still absent in Tunis. Evidently they had been thinking about the words we had spoken to them, and told them to others, as we soon found out. Before we sat down, the mother took us to see their beehives in an adjoining yard, and very original they were: just holes hewn out of the rock and covered over with manure to protect them from the cold.

As we sat down together again, the conversation soon turned on the one subject; that thought seemed to strike them much, that since their prophet was now dead and buried, he could no longer avail them, but our Saviour was ever living to save and bless. The mother asked, as we spoke of His delivering us from eternal punishment, "In the hour of death can He deliver you from death?" We replied, "Death to the believer in Jesus had no sting, it was but going home." We felt as we left, and heard them repeating our words the one to the other, that they had made an impression never to be effaced. The people here seem so touched by our care and love for them, as if they had experienced but little of it in their lives.

16th.—This morning we visited again the Bedouins, taking a fresh supply of medicines for our patients. The poor old man was decidedly stronger, and it seems as if he might yet get better, in spite of his exposure to the cold. M. Grissell went to one little hut near by, where were other members of the family, whilst I stayed in the tent, and again went over

#### THE OLD, OLD STORY

with the old man, his wife, and daughter. The interest seemed to grow as I spoke of the One who so loved and cared for them that He had given Himself for their salvation. Later on, as M. G. joined us, with one of the other girls from the hut, we together sought to lay before them once again the only true way to the Father's heart and Father's home above. It was a scene worthy of an artist's pencil: the elder woman, in her picturesque attire, eagerly leaning forward to catch the meaning, a little lamb born that day lying on her bosom; the younger woman leaning against her on one side, whilst the younger daughter also, her face flushed with interest, ever and anon sought to make clearer to her mother what we were saying; beyond the tent-door and its group, the quiet, peaceful scene. Presently, as we rose to go, the girls followed us, we seeking to impress on their memories the little prayer we had taught them; again and again they repeated the words to us with touching eagerness.

Oh that they may know and receive the full meaning of them: "I am a sinner, forgive me, for Jesus died for me," and that we may meet them again, if not here, in our Father's home above. A little further on we came across one of our tent friends, who was sowing on freshly ploughed land; it brought so much to our hearts. With free and lavish hand he scattered the seed to the winds, some falling between the thorns and weeds, which abounded, others into good, prepared soil, to bring forth fruit unto the coming harvest. Like him, we are scattering

#### THE INCORRUPTIBLE SEED,

looking alone to God to give the increase, and, as confidently as he, commit it to the ground of men's hearts.

The dark, dreary dwellings of El Kef are such a true picture of the dark, sad lives in them. In entering one of the sheikh's rooms one day to see a sick one, although broad daylight, I had to ask for a candle before I could distinguish any object. I was speaking of this want of light, and what light did for us, when the sheikh's sister said, "Yes, our lives are just like this room, dark and cheerless. Here we must stay all day from our infancy; we are our father's prisoners, and shall only leave these four walls when we are carried out to the grave. Our religion is a hard, hard one, but we can never leave it, it is our father's religion."

Oh, what a terrible bondage is that of Mohammedanism! how it blinds men's eyes and hardens their hearts, until it seems as if they would not believe, even if convinced; but only too real as the difficulties are in witnessing for Christ amongst this people, our sure confidence is, that the power of the Cross shall triumph, and Jesus be known as Lord, to the glory of God the Father.

## Morocco.

### FIRST EXPERIENCES OF FEZ LIFE.

BY THE MISSES MELLETT AND BONHAM.

From Miss MELLETT.

OUR party arrived in Fez to-day after a long journey, and was glad indeed to find myself once more on firm ground, after the experience of riding on a mule for eight days. On entering New Fez I was delighted with the beauty of the country. The mountains round about were magnificent, and the olive trees in large groups were looking so green and fresh I could not distinguish a faded leaf amongst them, though the sun had been so hot all the summer through.

We rode outside the city wall until we came to the gate nearest our home. We then got off our mules, and Miss Bonham and I being in European costume, we covered our heads and faces to appear respectable on entering the "Holy City" (as it is called); nevertheless, we did not pass unnoticed, as we were greeted by such words as, "Look at the Goblins," etc. Since then we have adopted the Moorish costume when out of doors. At first I felt as if I could not breathe, but now I am quite at ease.

We now study regularly every day, and each night we read a portion of the Gospel in Arabic. We have finished Matthew, Mark, and Luke. I also read with a native every alternate day for an hour.

*Nov. 4th.*—An invitation to a marriage at our next-door neighbours was accepted, as we are always so glad to get into new houses. We went for part of the afternoon, and it was very interesting, it being the first Moorish wedding I had attended. But what was still more interesting was a man that I noticed when we went in; his face seemed to beam all over, and after a little he came over to Miss Herdman and asked her if she remembered him. Just for a second she could not think who he was. He then said, "Don't you remember the man you gave the book to?" Then she recognised him as

A MAN FROM A DISTANT VILLAGE.

He said, "I have read it over and over again, but there are many passages I do not understand, and I was longing to see you that you might explain them." He brought forth the passages one after another (without the book), and she very gladly explained to him, and not only to him, but to all present, and while doing so there was perfect silence. It was a beautiful sight to see so many who a few minutes before were so careless, now seemingly drinking in God's Word.

When she had finished the explanations, another said, "Won't you now read us something out of your books?" She then read, as I thought, a most appropriate passage, "the marriage of the king's son"; and so the seed is sown.

THE WORK AMONGST THE BOYS,

I think I might say, is the *most* interesting part of the work here. They come regularly, and seem very anxious to learn, and it is so much easier to leave an impression on young minds than on grown-up people. And then they think of what they are taught, as we know by experience. For instance, the other day I was visiting with Miss Reed, and in one of the principal streets of Fez a little fellow called out "Miss Weed," and immediately afterwards repeated Ephesians iv. 25 at the top of his voice: "Wherefore putting away lying, speak every man truth with his neighbour." I think I never heard anything so beautiful as that text lisped from the lips of a little Moorish child. Surely He hath hid those things from the wise and prudent, and revealed them unto babes.

THE GIRLS.

It is not quite so easy to get girls as boys; the girls are married so young, and if not married are sent to learn trades, and those that are kept at home their parents are very particular about not allowing them out alone. Nevertheless, Miss Copping has a most interesting class of dear little girls, and some of them of the better class. She teaches them sewing, and she gets the rich little girls to make garments for the poor, and they seem to quite enjoy it.

It is such a pretty sight to see all the little ones of different colours—white, black, and brown—sitting side by side, no distinctions made, and all treated alike. I so wished that some of our dear friends at home could just take a peep at that group, I am sure it would cheer their hearts to see so many little ones here in this dark city of Fez being trained for the Master.

*Tuesday.*—This afternoon I went visiting with Miss Reed in a distant part of the city. When we reached the house we were met in the court by

A LITTLE DEFORMED GIRL.

She seemed so pleased at seeing her old friend again (as she counts Miss Reed), and took us into her room, which is sitting-room and bedroom combined, and here we found three other deformed little ones. Oh, such a sad, sad sight; two seemed very ill indeed, and the third little one was trying to do some work, which was rolling some cotton on four sticks much bigger than herself. Miss Reed spoke to the children, and tried to comfort them. Poor things, they have neither father nor mother, but live with an uncle. After a time three women and a man entered, and Miss Reed read and explained to them a portion of Scripture, which they listened to very attentively. I am always so surprised at the willingness of the people to listen to God's Word.

From Miss BONHAM.

*Nov. 1st.*—Miss Reed's class for boys lasts for three hours. It is astonishing the number who come, and their conduct is really good, on the whole. They so often remind me of my boys in Dublin, one little fellow in particular. His name is Abd Allah (slave of God). I am praying that he may become the slave of Him whose service is perfect freedom. Will you please join me in prayer for this little Mohammedan? He is about eleven years of age, as bright as a bee—one of those children who are so full of life that they find it difficult to sit still. One Sunday I heard him repeat twenty-eight texts quite correctly. It was a joy to hear him say them in his own tongue. He is very bigoted, notwithstanding which he comes most regularly. I believe he got into trouble one day about it. His father used to send him to school, and instead of going where he was sent, he would come here.

I have just made an interesting visit with Miss Reed. Several families live in this house. When we entered, the women and children gathered round us in the court. One woman invited us into her room, and told us to sit down on a mattress, on the floor. This we did, but before entering took off our shoes, as is their custom, and left them outside. After answering their many questions, Miss Reed asked me to sing a hymn in English, which she interpreted, after which she read some texts of Scripture for them, and explained them. While Miss Reed was speaking they seemed to give earnest attention, especially one woman sitting on the floor, quite close to us. She never took her eyes off Miss Reed, and, I thought, was giving special attention, when, to my great surprise, she said, quite abruptly, "Why is the sugar so dear now?" I was greatly disappointed. She had looked as if she were drinking in every word. The other women's minds may have been on the sugar question too. They say, if you want to tell a story to the women, you should begin with the moral, as it is so difficult to keep their attention.

### MOORISH CHILDREN'S HOME: MAKING PREPARATIONS.

BY MISS J. JAY.

DURING most of the week I have been busy getting things up from the port, unpacking, and getting straight. Several Moorish friends have been to see me. I cannot help feeling wee Hamed has been specially kept from being sent to a Mohammedan school. His mother came to see me on Friday, and she told me that about three weeks before I returned they decided that little Hamed, being now nearly four years old, was old enough to go to school; much against his will he was accordingly taken there. The folk gave him nuts and sweets (they do this to their new pupils), and Hamed was at first very happy. But during the morning another little boy was badly beaten; this so frightened Hamed that he ran away home, screaming, and nothing would induce him to return. So it is arranged he shall come to me. He is such a happy child; I feel God has sent him, I trust as

AN EARNEST OF MANY MORE

He will send later on.

I do not mean to tell any of the people what I am hoping to do until I have a house in which to receive the children. I have seen three houses this week, but none of them would be at all suitable.

*Dec. 10th.*—Old Ratamah has been over to see me. Dear old woman, it is always such a pleasure to see her and to talk with her of Sidna Aisa. Little Hamed comes most regularly, his mother sends him so beautifully clean, and he makes a pretty picture in his white jelah and little red fez. My second little boy has come. Hussine came up this morning and begged me to teach him. I had him before, more than three years ago, and he must now be about ten years old. He begged so hard I had to say "Yes," though really I do not want to begin until I have a settled place for the children to come to, and while I am house-hunting, etc., everything must be irregular. However, it is nice Hussine wanting to come, and I shall do the best I can for these two, as they will make a little beginning when I am able to start. I have

A THIRD LITTLE BOY,

who comes very often. Poor wee mite, I do long to be able to take him also. His mother is dead, and his father is a poor, sick beggar. The child is about five years age, very dirty, and

very ill too, I fear; he is to come into the hospital as soon as it re-opens, and when he is well I hope to have him altogether. In the meanwhile, we give him food, medicine, and clothing. I long so much to get hold of these little ones before they become Mohammedans, and train them from infancy for Jesus.

*Dec. 17th.*—Busy with preparations for Christmas. This afternoon, Masoodie, my dear Jewish friend, her stepmother, and two children came to see me. Most happily, Darmond called soon after they arrived, and we had a very happy time together, he reading and explaining many passages from the Old and New Testament, and Masoodie so enjoying it; she seems so bright, so sure her sins are forgiven for Christ's sake. It seemed to cheer Darmond very much to meet with one of his own people who is trusting also in Jesus; he looked so glad when she said, "I shall be with Jesus in Heaven one day, for He has taken away all my sins and will never put them back again."

*Dec. 27th.*—God has wonderfully opened the way about a house. A small one at the top of the Kaspah Hill is to let, and after consultation with Mr. Patrick and Dr. Terry, it was decided to take it, Mr. Patrick kindly making all arrangements for me.

THE HOUSE IS TAKEN,

the first month's rent paid, and to-night I have the key! It is too small for us, but will do well to receive the furniture, etc., and to commence the school in, I going daily backwards and forwards.

*Dec. 30th.*—I have just heard the house next to the one we have taken will be to let almost immediately. This would be far better, as the upper part would do well to live in, and the lower part for the children; so I have decided not to unpack anything more until we hear definitely from the landlord. Tweesha was brought to me again this morning by her grandmother. They are begging me to take her, and she seems more than willing to come. She is a very loving little mite, and I do so long that she and many others shall be brought up from infancy in the faith of Jesus Christ. There is no reason for waiting till they have been made Mohammedans before trying to win them for Christ. My heart echoes the words in Bishop Taylor's letter in the *Christian*, in which he suggests the plan of a Nursery Mission in each station, taking the children from three years old and training them from their day-dawn in the right way; for, he adds, "The little children of Africa are not heathens"—and the little children of Morocco are not Mohammedans.

[Without interfering with gifts for the General Fund and other purposes, perhaps some friends would like to subscribe for the education of one or more of these little ones.—ED.]

### REQUESTS FOR PRAYER.

FOR a poor consumptive Frenchman in Algiers, to whom the Word of Life is being carried.

FOR a cobbler and his wife in Algiers, both very intelligent, that they may receive Christ.

FOR the converts in all parts of North Africa during the approaching fast of Ramadan, that they may be enabled to break through the custom in their own homes and before their friends.

EGYPT.—Mr. Summers has just returned from a visit to Tanta, Benka, and Zagazig, three of the larger towns of the Delta. The object in view was the future location of workers, but no decision has yet been made. He finds Romish Missionaries very busy in these towns.

## AMONG MOORISH WOMEN.

By Miss C. S. JENNINGS.

*November 10th.*—Went this afternoon to our poor old in-patient, Rakeeya's little hut—the other side of Tangier—but found it occupied with strangers. She had removed to Mesullah! Stooping down in front of the hut, I preached the Gospel to the two women who were sitting inside, while a few stray girls and women came round. One woman, who was sifting corn in the hut, ceased from her work, and fixed her eyes upon me the whole time. Oh, to be able to follow up these visits by methodical teaching!

*Saturday, 12th.*—My old in-patient, the mother of my little namesake, "Sofeea," called this morning with the bonny baby on her back. It has just passed through small-pox, which is raging in Tangier and neighbourhood, and is spared to the mother. Her husband has divorced her, and she has to support herself and baby by charing, washing, etc.—the child tied on to her back as she works, and Sofeea is a fine child of one year old. A present of an unbleached undergarment pleased her much. She looked so sad and thin.

### IN THE SÔKE

this evening I spoke with some of the village women, who had come in with their market produce—mostly small baskets of charcoal—and were sitting on the ground in the open in small groups of four and six, round a charcoal fire, on which were laid small fish to fry. This, with native brown bread, was their supper. I asked them where they went on wet nights. "God knows," was the reply. I suggested to them my cherished plan of a house of refuge for them at night in the sôke, similar to that we have for the men. This pleased them much. If God should open my way, I hope to start this new work ere the winter rains set in.

### OUR SPANISH FRIENDS.

*Wednesday, 16th.*—Spent yesterday afternoon and evening with Miss Brown, who lives alone, and helped her make up from odds and ends a little mourning frock for the daughter of one of our Spanish congregation, who has lately lost her little boy by small-pox, and has an invalid husband. It is astonishing how every little bit of European dress or material—old or new, worn and shabby—can be turned to good account on behalf of these ever-needy, half-clothed Spaniards, who are gathering round our workers here. The women, too, are most clever in contriving useful garments for children out of veriest scraps, and Miss Brown is very thankful to have any kind of pieces whatever for her weekly sewing class for Spanish women and girls. The need for warm clothes and old boots among them increases in urgency as the cold weather and rains come on. For any kind of left-off garments this winter we should be most thankful. They could be sent to the Mission House at Barking.

Last evening, as Miss Brown and I sat busily working, a knock at the cottage door disturbed us, and on opening we found P—, one of our Spanish converts, with his wife and baby, just arrived from Tetuan, cold and tired, having made the whole journey (forty-five miles) in twelve-and-a-half hours, on muleback, bringing their worldly all in boxes with them. Gladly we welcomed them, and gave them some hot tea, etc., and I relieved the mother's tired arms of her eleven months' old darling, a sweet babe, named Jnainte, or "Little John," and the only child of our Spanish converts who has not been baptised by the priests. The parents braved all the Roman Catholic opposition, and have remained true to their Protestant faith in this respect. Want of work has brought P— back to Tangier. In Tetuan he has suffered persecution from the priests, and been thrown out of work. Happily, the adjoining cottage to Miss Brown's was empty, and so they are located there.

Miss W— joined me this morning in

### A VILLAGE EXPEDITION.

We had one donkey between us, as the constant hire, even at 1s. 6d. per day, is an object, especially when funds are low.

We journeyed first to Baranes. Sitting down outside the village on the slope of the hill, we had a talk with a poor old couple. The wife was digging up wild roots for food, and her husband, whose legs were bad, was resting. After a little refreshment and prayer for those to whom we were going, we entered the village, where we had happy service for the Master, as also in other villages before returning to Tangier.

## THE SPANISH MISSION IN TANGIER.

EXTRACTS FROM DIARY OF MR. N. H. PATRICK.

*Another January 1st.* All praise to God for His continued care and lovingkindness. I preached both morning and evening from Col. ii. 10: "Ye are complete in Him." I feel the truth of the words, and have given them to my fellow-labourers for a motto for the year. My wife and child are both ill, and I also have a bad cold and some neuralgia, but all day long I have felt the "all-sufficiency of Jesus."

*Monday, 2nd.*—Bad influenza, unable to go to Spanish meeting. I seem to have done nothing all day, but have felt the love of God in my heart.

*Monday, 9th.*—Felipe (Philip), a negro, but a Spanish subject, came to see me. Three years ago he attended our meetings regularly, but left Tangier and has lately returned. He is a cook, and wants work. I have not work to give him. Mr. Starvation thinks—Religion, Esq., is a rich man; consequently beggars haunt Church doors. I am grieved to find Felipe very self-righteous. "Do you believe in Jesus, Felipe?" "Yes, sir; ever since I was a baby." "You do not feel you are a sinner, then?" "No, sir; I am not a sinner; I never steal," etc., etc., etc. "But you used to get drunk sometimes?" "Yes, señor; but that was because I had a kind heart, and my friends asked me to drink with them, and I didn't like to say no; but I never was a drunkard like A and B and C." O God, convince these people of sin—convict—convert.

*Sunday, 15th.*—Spanish meeting very full, but no sign of conversion. We are glad to have numbers, but yearn for souls.

### OUR SPANISH NEW YEAR'S TREAT.

*Wednesday, 18th.*—There were eighty-two present. I showed some views of "Æsop's Fables," as I wanted to say some things about treatment of animals, etc., etc. Animals are brutally ill-treated here. Three children recited, and we gave prizes to children for regular attendance, etc., at Miss Brown's Day School. Coffee and cake, and a small present for each. We pray God to save all these people. I cannot forget 1 Thess. ii. 4: "Allowed of God to be put in trust with the Gospel." What a trust! What an opportunity! What a responsibility! Help me to be faithful, Lord.

*Sunday, 22nd.*—Before going to Spanish Service in the evening I entered two large Spanish taverns, distributed booklets, and invited to meeting; got well laughed at for my trouble, and I believe no one came from the tavern to the meeting, but the room was crammed. I had asked Mr. Edwards to speak, through an interpreter, for ten minutes. He promised to do so, but explained that he would be obliged to come in late. I spoke first, and as I was sitting down Mr. Edwards came in and speaking directly afterwards, again and

again used exactly the same sentences I had done. The people were very quiet and solemnised. How I wish I could say more than that, but I cannot.

*Monday, 23rd.*—To-night a nice quiet woman has

CONFESSED CHRIST.

It was after the prayer-meeting, the people were going out. As I shook hands with her I said, "Oh, what a Saviour God has given, and what a salvation we may have." Tears streamed down her face, and, seizing my hands, she exclaimed, "Oh, Mr. Patti (Patrick), I know I am saved by Jesus; all my sins are forgiven, and I want to be baptised in His name." Amen. Hallelujah.

In the morning I had a most interesting talk with a sick Spaniard. I asked, "Do you think the mother of Jesus can save you?" "Yes," he replied. Read Acts iv. 12, John xiv. 6, John iii. 36. Then asked the same question—"Do you think the mother of Jesus can save you?" "No." "Who can save you?" "Jesus." "Who else?" "No one else." He professed to accept Jesus. Now to bed. A singing bird in my heart. Four years to-day I landed in Tangier for the first time. How kindly God has dealt with me.

EXTENDING THE WORK.

*Tuesday, 24th.*—Tried to take a cottage in fresh part of Tangier, where many Spaniards are living. Mr. Barnard and self had prayed much about it, and felt certain a house would be found. A Jew owns some of the houses in that quarter, and a Spaniard the remainder. We thought the Jew would be more likely to let us a cottage, as the latter had already let two cottages to the Jesuit priests for a day-school. The Jew had several suitable houses, for the which we silently thanked our Master, but were dismayed when informed he would not let any of his houses for meetings.

*Wednesday, 24th.*—Hallelujah. This morning the Spaniard has let us a house at three dollars per month, most suitable in every way, and much better than any we saw yesterday. We have taken it for one year. We are very pleased, as we shall now reach many fresh families. May the power of God break down and then build up. We had a splendid Spanish meeting to-night—fifty-four present. A heart-searching time. Very short of money for the work, but am looking up. I trust the Lord Jesus to supply my need.

To-day a Moor, who was a patient in the hospital, was caught in the act of stealing. He was sent away, and left, blessing the doctor for not having sent him to prison, etc. What a picture he is of sinners! He took medicine and food, etc., from us and then robbed us. Sinners take all God's blessings, but would rob Him of His glory.

WORTHY OF IMITATION.

Received cheque, from two Y.W.C.A. members, for £1, being profits made by them from the sale of butterscotch (home-made) amongst their friends. I call that grand, and recommend the plan to some of my young friends. To-night T—told me how she enjoyed the meetings, and E. M—'s daughter, whom I baptised three-and-a-half years ago, said she felt, having become a disciple of Christ, she ought to be more holy. My God, help her to witness for Thee in the cigar factory where she works.

*Thursday.*—Mr. Barnard distributed booklets near to the Spanish Hospital, and had a rough time. The priest reviled, and then laid hands on him, threatening to break his head open, after which he called boys, and told them to beat paraffin tins like drums, etc. They did so. We have also been told by a Spaniard living near there that the same priest gave spirits to several men, inciting them to assault Mr. Barnard, but he took it all quietly.

*Sunday 29th.*—Not at all well, but a day of glad service. Had a talk with J. M—, who professes to be a follower of Darwin, but could not really find out what he believes, and do not think he knows himself, but I know what he needs—Jesus. M— died to-day an awfully godless man. We had seventy-six at our Spanish meeting. A dear old Spanish woman was there, to my great joy. She is "trusting, fully trusting," and expects to be called home very soon. She is 77 years old, and trusting in God. What a blessing!

Have no money in hand for expenses, but our hope is in God.

*Monday, 30th.*—Money came by to-day's post. Praise the Lord. Forty-six at our Spanish prayer-meeting. I feel very thankful to God for having preserved us all from small-pox. In every meeting we have some coming from homes where there are cases of small-pox. Many are dying from it. Five women and one girl are asking for baptism. About this matter we lean on the "only wise God."

The attendances at our meetings during this month have been as follows:—

		Total.	Average.
Sunday	English Service	.. 95	.. 19
"	Spanish "	.. 250	.. 50
Monday	Prayer Meeting	.. 185	.. 37
Wednesday	Meeting	.. 164	.. 41

YOUR OWN.

WHAT if your own were starving,  
 Fainting with famine and pain,  
 And yet you knew where golden grew  
 Rich fruit and ripened grain?  
 Would you hear their wail  
 As a thrice-told tale,  
 And turn to your feast again?  
 What if your own were thirsting  
 And never a drop could gain,  
 And you could tell where a sparkling well  
 Poured forth melodious rain?  
 Would you turn aside,  
 While they gasped and died,  
 And leave them to their pain?  
 What if your own were darkened,  
 Without one cheering ray,  
 And you alone could show where shone  
 The pure sweet light of day?  
 Would you leave them there  
 In their dark despair,  
 And sing on your sunlit way?

\* \* \* \* \*  
 "They're not our own," you answer,  
 "They're neither kith nor kin."  
 They are *God's own*; His love alone  
 Can save them from their sin;  
 They are *Christ's own*,  
 He left His throne  
 And died their souls to win.

Westminster Endeavorer.

Description of Illustrations.

A SLAVE IN FEZ.

SLAVERY is one of the institutions of Morocco, and always thrives under the fostering care of Mohammedan law. The slaves are brought by slave-dealers from various parts of the

Soudan, and re-sold to Moors at the border towns of the Empire. Some are treated kindly by their masters, others with more or less cruelty. If a Moor treats his slave badly, they have the right of demanding from their masters to be re-sold; but this is seldom done, as the slave might be in a still worse position under the new master. Many of these poor creatures come to our Medical Mission in Fez, where they receive treatment and hear the Gospel.

Mr. Edwards lately, in passing through Morocco city, visited the slave market. He saw there about a dozen, principally young women and girls, who were being paraded for sale. One or two were quite children, who did not realize their position, but the older ones seemed to feel keenly their degradation. Any person who was inclined to buy, examined these poor creatures as they would in buying a horse. As the auctioneer led them round bids were received, and they were thus sold as an article of merchandise.

There has been no slavery in Algeria since the French occupation in 1830. It was abolished in Tunis in 1843, mainly through the influence of our Consul-General, Sir Thomas Reade. How long shall it be before Morocco is free from this curse?

#### A CALM ON THE RIVER NILE.

WE present our readers with a view of a portion of "the river of Egypt," on whose broad bosom the infant lawgiver was once launched in his cradle of bulrushes. The day has probably been hot and sultry, the light wind has entirely failed, and now the crew have landed, and are engaged in towing the dhahabeah onward to its destination.

Once a year the mighty Nile, like the Jordan, overflows its banks, and irrigates the surrounding land. There was a time when its floods reached to the desert south of Aboo-Seer, and spread fertility over the plains; but rather more than 3,000 years ago, the obstacles which formed the first cataract, which was then in the narrow gorge of Silsilis, were swept away by the flooded river, and now Egypt only benefits by the annual inundation.

The result of this overflow is seen at the beginning of October, when the whole Delta from Suez to Alexandria is one broad picture of teeming luxuriance—an ocean of maize fields, unbroken except by the low mounds of mud called villages, with their beautiful palm groves. Besides the cucumbers and melons, leeks, onions, and garlick, so longed for by the weary Jews, Egypt now grows, in abundance, dates, figs, pomegranates, peaches, apricots, grapes, oranges, lemons, every variety of vegetables and cereals, cotton, sugar-cane, indigo, and many other good and useful products, quite unknown in the days of Moses.

### For the Young.

#### EXTRACT OF LETTER FROM MISS K. JOHNSON TO THE GIRLS OF HER FORMER BIBLE CLASS.

You are well aware that Arabic is the language we have to learn. We have been having two lessons a week from a lady friend in the colloquial or spoken Arabic, and we have also had lessons in reading the classical Arabic from an Arab. If we were to go into an Arab house and read Arabic to the women they would not understand a word. There are two sorts of Arabic, one written and one spoken, and they are very different. We shall have to learn some of the classical Arabic, of course; but when we work among the women, we must always use what they speak.

I will tell you a little about

#### TAYEB.

We believe he is converted. The picture of an Algerian Kaid in the July number of NORTH AFRICA will show you the way he is dressed, but Tayeb has a much nicer face. He has been out of work for some time. He has now gone away to another town and opened a little shop, where he will be a scribe—where he will write letters, etc., for Arabs who cannot write or read. The last lesson we had with him before he went away he seemed quite sad, and said he found the way very difficult. When we asked him if his old friends ill-treated him he said, "They won't have anything to do with me, and treat me coldly, and say, 'He goes to the house of the English.'" Miss Trotter has meetings in her house for the Arabs, and it was there we had our lessons. He speaks French very well, and before we parted we prayed with him, and he prayed, too, in French. Poor Tayeb needs courage. Oh, it is hard for the Mohammedans to be bold, for they know how their companions will treat them.

On one occasion we all went to stay with Miss Trotter and her two friends, in order to have meetings every day to correspond with the Keswick Convention at home. We could easily have gone every day, but we could not walk back through the woods in the dark. We enjoyed those few days very much. We had the morning and afternoon meetings out of doors. One afternoon during the meeting the hot sirocco wind sprang up quite suddenly, and everyone hurried into the house, catching up hymn books and Bibles all in a hurry. That sirocco lasted three or four days.

There is another convert that I have not told you of. His name is

#### MIZIAN,

and he has been up here on Sundays to our meetings often. He is a Kabyle, but speaks French like a Frenchman, and was once employed in an office in Algiers. While there, one of the clerks was a Christian and lent him a Bible, but the others only did him harm, and took him about to all sorts of worldly and wrong amusements. But he used to read the Bible. After this he left Algiers and met with other Christians, and became converted and was baptized. He then wrote to tell this clerk who had lent him the Bible; but he never heard the good news, for he was dead. But he will have the joy of meeting Mizian in heaven, and of knowing that he was a link in the chain which led him to Christ. I wonder whether we shall have any surprises like that? I hope so. Well, let us go on steadily, and day by day doing just what the Master gives us to do, and then there must be blessing, even if we do not see it.

### WORKERS' UNION FOR NORTH AFRICA.

#### WILL ANY OF OUR FRIENDS JOIN THIS NEW AUXILIARY?

It has been established to aid our numerous missionaries abroad by providing them with clothing. Some of them do not need such help, but to others it would be a boon, saving their time and labour in making for themselves and their children.

There are many friends at home who cannot give much money, yet who can help by joining the Workers' Union.

Membership consists in supplying two useful articles of clothing and one shilling annually for carriage.

We have already appointed ladies as Honorary Local Secretaries at Eastbourne, Christchurch, Tunbridge Wells, South Hampstead, Dublin, Wallingford, and West and Upper Norwood.

Will any ladies volunteer to help by offering to become Honorary Local Secretary in their district or town?

Communications should be addressed to Mrs. J. H. Bridgford, Honorary General Secretary, Calverley Mount, Tunbridge Wells, who will very gladly supply further information.

## THE NORTH AFRICA MISSION.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt, with 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.

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 of 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 JANUARY 1st TO 31st, 1892.

#### GENERAL AND SPECIAL FUNDS.

1893.		General.		1893.		General.		1893.		General.		1893.		General.		1893.		General.	
Jan.	No. of Receipt.	£	s. d.	Jan.	No. of Receipt.	£	s. d.	Jan.	No. of Receipt.	£	s. d.	Jan.	No. of Receipt.	£	s. d.	Jan.	No. of Receipt.	£	s. d.
	2... 7240	1	0 0	Brought forward	85	15	7	Brought forward	169	1	4	Brought forward	336	1	4	Brought forward	437	2	4
2...	7241	4	3 4	5... 7276	10	0 0	Jan. 12... 7314	0	10	0	Jan. 21... 7357	1	0	0	Jan. 31... 7394	1	1	0	
2...	7242	15	0 0	5... 7277	2	0 0	12... 7315	1	0	0	23... 7358	0	10	0	31... 7395	0	1	6	
2...	7243	5	0 0	6... 7278	1	1 0	12... 7316	0	5	0	23... 7359	0	10	0	Total, Jan. ...	438	4	10	
2...	7244	1	1 0	6... 7281	0	11 2	12... 7317	18	6 8	23... 7360	0	10	6	May to }	3,342	11	4		
2...	7245	5	0 0	6... 7282	0	10 0	13... 7318	5	0 0	24... 7361	2	13	8	Dec. .... }					
2...	7246	1	1 0	6... 7283	4	8 0	13... 7319	0	9 6	25... 7364	0	5	0	Total ...	£3,780	16	2		
2...	7247	0	12 6	6... 7284	2	0 0	13... 7320	15	0 0	25... 7365	5	0 0							
2...	7248	1	1 0	7... 7285	0	2 6	13... 7321	10	0 0	25... 7366	0	16	0						
2...	7249	0	1 0	7... 7286	2	0 0	14... 7322	0	10	0	25... 7367	1	3	0					
3...	7250	1	9 6	7... 7287	0	12 6	16... 7324	0	10	0	26... 7368	2	0 0						
3...	7251	0	10 0	7... 7288	2	9 0	16... 7325	3	3 0	26... 7369	1	2 6							
3...	7252	0	10 0	7... 7289	1	0 0	16... 7326	0	10	0	26... 7370	0	10	0					
3...	7254	0	5 6	9... 7290	0	6 0	16... 7327	8	0 0	26... 7371	0	2 0							
3...	7255	1	0 0	9... 7291	1	0 0	16... 7329	18	15 0	26... 7372	1	0 0							
3...	7256	1	0 0	9... 7292	0	10 0	16... 7330	5	5 0	26... 7373	1	10 9							
3...	7257	0	11 0	9... 7293	0	5 0	16... 7331	2	15 1	26... 7374	12	10 0							
3...	7258	3	0 0	9... 7294	3	16 3	16... 7332	2	9 6	27... 7375	1	1 3							
3...	7259	3	0 0	9... C.M.B.	15	0 0	17... 7333	50	0 0	27... 7376	10	0 0							
3...	7260	0	10 0	9... From a friend	10	0 0	17... 7336	1	0 0	27... 7377	0	10 0							
4...	7261	5	0 0	10... 7297	10	0 0	17... 7337	1	0 0	28... 7378	0	10 10							
4...	7262	0	11 0	10... 7298	0	2 0	17... 7338	1	10 0	28... 7379	4	0 0							
4...	7263	3	10 0	10... 7299	0	5 0	18... 7339	0	17 0	28... 7380	0	10 0							
4...	7264	0	4 3	10... 7299	0	5 0	18... 7340	0	10 0	28... 7381	0	10 0							
4...	7265	1	0 0	10... 7300	0	5 0	18... 7341	0	8 0	28... 7382	25	0 0							
4...	7266	0	10 0	11... 7303	1	0 0	19... F.E.T.	0	10 6	30... 7383	0	5 0							
4...	7267	1	0 0	11... 7304	0	5 0	19... 7345	5	3 9	30... 7384	0	15 6							
4... In Memoriam		1	0 0	11... 7305	0	10 0	19... 7346	1	0 0	30... 7385	1	1 0							
4... 7269	25	0	0	11... 7306	0	10 6	20... 7347	0	7 6	31... 7386	1	8 4							
5... 7270	0	5 0		11... 7307	0	10 0	20... 7348	5	0 0	31... 7387	1	14 6							
5... 7271	0	5 0		11... 7308	0	10 0	20... 7349	0	5 0	31... 7388	4	7 4							
5... 7272	0	5 0		11... 7309	0	4 4	20... 7350	5	0 0	31... 7389	10	5 0							
5... 7273	0	7 6		12... 7310	10	0 0	20... 7351	0	18 6	31... 7390	0	14 10							
5... 7274	0	1 0		12... 7311	0	10 0	20... 7352	0	5 0	31... 7391	2	4 0							
5... 7275	1	1 0		12... 7312	0	2 6	21... 7355	0	1 0	31... 7392	4	10 0							
				12... 7313	1	0 0	21... 7356	0	15 0	31... 7393	0	10 0							
Carried forward	£85	15	7	Carried forward	£169	1	4	Carried forward	£336	1	4	Carried forward	£437	2	4	Total ...	£1,014	4	0

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

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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 M. COPPING .. June, 1887		<b>Algiers.</b>		Dr. C. S. LEACH .. June, 1891	
Miss J. JAY .. Nov., 1885		Miss I. L. REED .. May, 1888		Miss K. JOHNSTON .. Dec., 1891		Mrs. LEACH .. " "	
Miss B. VINING .. Apr., 1886		Miss M. BONHAM .. Mar., 1892		Miss E. TURNER .. " "		Miss B. ROBERTS .. Mar., 1892	
Miss S. JENNINGS .. Mar., 1887		Miss M. MELLETT .. " "		Miss L. K. LOCHHEAD .. Mar., 1892		Miss M. SCOTT .. " "	
Miss M. C. LAMBDEN .. May, 1888		<b>ALGERIA.</b>		Miss A. COX .. Oct., 1892		<b>DEPENDENCY OF TRIPOLI.</b>	
Mr. J. J. EDWARDS .. Oct., 1888		<b>Tlemcen.</b>		Miss J. TAIT .. Dec., 1892		<b>Tripoli.</b>	
Mrs. H. BOULTON .. Nov., 1888		Miss R. HODGES .. Feb., 1889		<b>Kabyle Work.</b>		Mr. H. G. HARDING .. Feb., 1889	
Dr. C. L. TERRY .. Nov., 1890		Miss A. GILL .. Oct., 1889		Mr. E. CUENDET .. Sep., 1884		Mrs. HARDING, <i>née</i> WATCHAM .. May, 1892	
Mrs. TERRY .. " "		Miss L. GRAY .. Feb., 1891		Mrs. CUENDET .. " 1885		Mr. W. H. VENABLES .. Mar., 1891	
Miss K. ALDRIDGE .. Dec., 1891		Miss M. BROWN .. Mar., 1892		Miss A. WELCH .. Dec., 1892		Mrs. VENABLES .. " "	
<b>Spanish Work—</b>		<b>Mascara.</b>		<b>Djemaa Sahrjdj.</b>		Mr. W. REID .. Dec., 1892	
Mr. N. H. PATRICK .. Jan., 1889		Mr. F. CHEESEMAN .. Jan., 1886		Miss J. COX .. May, 1887		<b>EGYPT &amp; NORTH ARABIA.</b>	
Mrs. PATRICK .. Sep., 1889		<b>Mostaganem.</b>		Miss K. SMITH .. Feb., 1891		<b>Alexandria.</b>	
Miss F. R. BROWN .. Oct., 1889		Mr. A. V. LILEY .. July, 1885		Miss E. SMITH .. " "		Mr. W. SUMMERS .. Apr., 1887	
<b>Casablanca.</b>		Mrs. LILEY .. Apr., 1886		<b>Akbou.</b>		Mrs. W. SUMMERS, <i>née</i> FLETCHER .. May, 1890	
Dr. G. M. GRIEVE .. Oct., 1890		Mr. W. G. POPE .. Feb., 1891		Mr. A. S. LAMB .. Oct., 1883		Mr. J. W. HOGG .. Mar., 1891	
Mrs. GRIEVE .. " "		<b>Cherchel.</b>		Mrs. LAMB .. " "		Mrs. HOGG .. " "	
<b>Tetuan.</b>		Miss L. READ .. Apr., 1886		Miss M. YOUNG .. Feb., 1891		Mr. J. SMITH .. Apr., 1892	
Miss F. M. BANKS .. May, 1888		Miss H. D. DAY .. " "		<b>REGENCY OF TUNIS.</b>		Miss A. WATSON .. " "	
Mr. C. MENSINK .. Oct., 1888		<b>Constantine.</b>		<b>Tunis.</b>		Miss VAN DER MOLEN .. " "	
Mrs. MENSINK .. May, 1890		Miss L. COLVILLE .. Apr., 1886		Mr. G. B. MICHELL .. June, 1887		<b>Provisionally assisting in England.</b>	
Miss A. BOLTON .. Apr., 1889		Miss H. GRANGER .. Oct., 1886		Mrs. MICHELL .. Oct., 1888		Mr. M. H. MARSHALL .. June, 1887	
Miss A. G. HUBBARD .. Oct., 1891		Mr. J. L. LOCHHEAD .. Mar., 1892		Miss GRISSELL .. Oct., 1888		Mrs. MARSHALL .. Mar., 1888	
<b>Fez.</b>				Miss A. A. HARDING .. " "		Mr. R. JOHNSON .. Oct., 1889	
Miss E. HERDMAN .. Jan., 1885				Miss A. M. CASE .. Feb., 1890		Miss E. E. SHELBORNE .. Feb., 1891	
Dr. T. G. CHURCHER .. Oct., 1885							
Mrs. CHURCHER .. Oct., 1889							

## 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 thrown heart and soul into this worthy ministry."—*Christian*.

"A very encouraging and hopeful account of work for Christ in Morocco, Algeria, Tunis, and Tripoli, by the North Africa Mission. Mrs. Haig tells the story of this development and progress with the interest of one whose sympathies are in the work, and we sincerely trust that this volume may have a wide circulation."—*Reaper*.

"This is a most refreshing little book. Its perusal cannot fail to impress the reader, by both pencil and pen, with the state of things over there."—*Illustrated Missionary News*.

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