

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 56.

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PRICE ONE PENNY.



A burnt hut. Ilbourg
Algeria

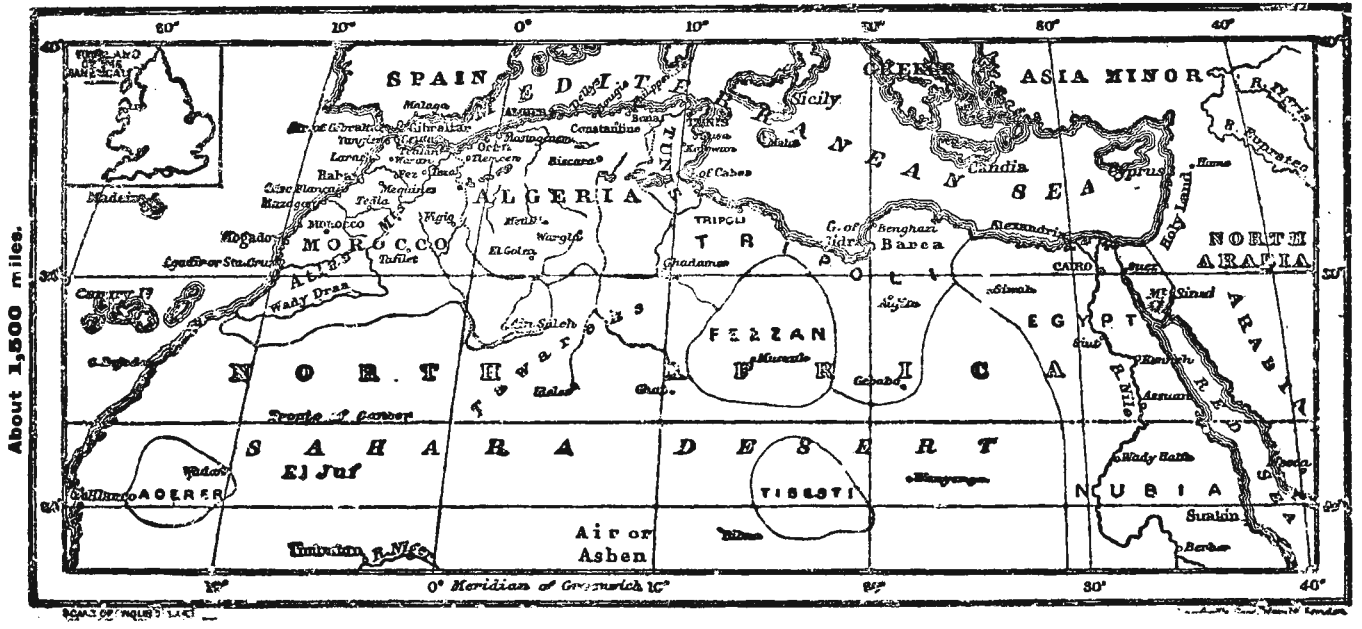
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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

About 3,600 miles across:



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 burnt hut. Abou
Aij-a

(see page 48).

Grace and Gift.



HE labourers are still few, and the Lord commands us to PRAY the Lord of the Harvest to send more forth. For what kind of labourers shall we pray? Beside physical and mental qualifications and spiritual life, labourers need to be men of Christlike lives. The people read the lives of missionaries long before they read their books or listen to their teaching, and they will be influenced largely by what they see the missionary is. Luke wrote of what Christ *did* and taught, and Paul said, "I have shewed you and taught you."

God the Father seeks fruit, more fruit, much fruit (John xv.); and afterwards, at the close of the chapter and in chapter xvi., we read of testimony. Is not this God's order, always and everywhere—first grace, then gift; first fruitfulness to God, then service? We are often inclined to reverse this order: we want power for service and ministry, when, if we had the mind of Christ, we should be seeking rather grace to bring forth the fruit of the Spirit, and manifest the moral beauty of Matthew v. 1-16.

Missionaries are frequently disappointed because of the various hindrances they meet with which prevent them from plunging heart and soul into their work of preaching Christ. The language bars their way; perhaps illness thwarts them—either their own or someone else's; then the climate enervates them, want of money holds them back, fellow-missionaries may differ from them and oppose their plans, and the spirit is apt to chafe. The yoke galls the young bullock. Why does God so frequently thus permit His servants to be hindered? Even an Apostle said Satan hindered us. He speaks of being buffeted also. Why did not God sweep away all these obstacles and give His Gospel free course? That He does not, we all know. May not the reason be this: His first thought is that we should bring forth *fruit* for God and man? We want power; He says, Grace first. So He prunes the branches until it looks as though He would destroy them; but no, it is that they may bring forth fruit with patience. Love, joy, peace, humbleness of mind, brokenness of heart, meekness, self-forgetfulness, self-restraint, and such-like are precious to Him and to all men. Directly we give ourselves to Him for Mission work and He accepts us, we are on a new platform, and He sees the importance of our manifesting Christ in our lives, even more than telling of Him

with our lips. Some He permits to even die, but they are very fruitful branches. Christ said, "Therefore doth My Father love Me, because I lay down My life that I may take it again."

It is the blessed work of God's Holy Spirit thus to make us fruitful. Every Christian, without exception, may by God's grace be fruitful. However dull, however poor, however young, however old, each may bring forth fruit to refresh the Great Husbandman.

But while the Father and the Son gave the Holy Ghost, the Holy Ghost bestows gifts for service as He will, both for ourselves and for others. For these we should pray and we should ask Him to endow us. Have we not failed Him? The missionary needs gifts—sanctified natural ability or special endowments for special service. Grace and gift should not be confounded; we need both. We have seen some true hearts greatly distressed because not seeing results as others. On the other hand, some may be exalted because of their gifts and resulting success. We are only *responsible* to use the gifts we have been entrusted with, and can never glory in them; for, since they are God's gifts, how can we boast of them or their results?

The Holy Ghost is He who enables us to bear fruit to God and man. He also endows us with gifts according to His will. Which do we specially feel our need of? Which does God, by His providential dealings, seem to indicate we most need? On the whole, it seems as though we needed grace more than gift. Let us cast ourselves upon Him who has begun the good work in us to carry it on to His own glory and joy and for the blessing of those around us. Let Him take us in hand as He sees best, we on our part rejoicing in His having His own way with us, for that is always wise and right. Seeking to find out His way that we may hasten to go in it, thus shall we light the world, salt the earth, and testify to all of the Gospel of God's grace.

Notes and Comments.

ARRIVALS.—Mr. J. Edwards and Miss Lambden reached England on Tuesday, February 21st, from Morocco, per P. and O. steamer, *Pekin*. Mr. Edwards would be glad to give an account of that large empire and its great spiritual need, if friends would kindly arrange meetings for him in various localities. Please address the Secretary.

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 Wednesday, February 15th, at the Mission House, Alexandria, Mrs. Hogg, of a son.

THE HON. SECRETARY left London on Monday, March 6th, for Paris. After a brief stay there on important business connected with the Mission, he proceeded to Algiers.

He is hoping to visit all the stations of the N.A.M. in Algeria, Tunis, and Tripoli, and would be thankful for a special remembrance in prayer.

MISS VINING is, we are thankful to say, again able to attend to much of the spiritual work in connection with the Hospital. She has conducted the Moorish services for patients almost exclusively during January.

TANGIER.—We would draw the attention of our readers to a short statement on page 46 regarding the present condition of the Spanish Mission work being carried on in Tangier by Mr. Patrick.

MR. LILEY has now a fellow-worker, Mr. Pope having joined him from Algiers. They have purchased a horse, and are hoping to do some itinerant work amongst the Arab tribes encamped in the neighbourhood.

TLEMCCEN.—Our sisters continue to labour on diligently, both in the town and the neighbouring village of Mansourah, where classes are held for both boys and girls. Miss Gray writes: "Their ignorance is simply astonishing; only one of them knew the names of Adam and Eve, and the story of the fall was new to most of them."

A girls' class in Tlemccen, held on Tuesday evenings, has an attendance of from twenty to thirty.

On one afternoon a company of fifteen Jews and Jewesses came to the house and had tea. Miss Gill spoke to them on the Broad and Narrow Way.

MR. BRADING, who is labouring in Algiers in connection with Miss Trotter's work, reports some interesting facts in a circular letter just issued. He says: "Some time ago I saw a native sitting writing in his shop, and thought he had a Morocco-like appearance. Upon questioning him, I found he had lately come from Tangier, that he knew the missionaries there, and had heard the Gospel.

"I invited him to our meetings; he came, and has continued to do so, and now we believe the light, if it has not already entered, is entering his soul."

MR. LAMB has been continuing the translation of St. Matthew's Gospel into Kabyle, and correcting the proof of St. Mark's Gospel. Many Kabyles come from the tribes around, asking for medicine. Quite a number of talebs, disciples of Mohammed, have come specially to ask for books. He has also visited surrounding villages when the weather has been suitable.

MISS A. COX, writing from Algiers, says: "This city seems woefully far off from God, and one just feels one must in everything be out-and-out for Christ, or one can do nothing at all to extend His Kingdom. Just fancy a bull-fight taking place in a few days!

"I am visiting a little alone now. Oh, what sad sights one does see!—sadder than in England, because of the utter ignorance of these people, and because the thought always rises, 'Whose fault is it that they are thus?' Not theirs, but ours."

MISS COLVILLE AND MISS GRANGER have been kept busy, having a number of sick cases to attend. Some of their patients are children of wealthy Arab families. They have also been able to get introductions lately to several fresh natives' houses.

TUNIS.—A suitable house has at length been secured in this large and important city, where, as soon as the necessary repairs and alterations have been made, a Medical Mission will be commenced.

MISS GRISELL AND MISS HARDING have been to Munzell, a small place they visited about two years since. They stayed on this occasion five or six days, scattering the Gospel seed,

MISS TURNER AND MISS JOHNSTON left Algiers on Tuesday, February 28th, for Tunis, where they will for the present be located. They were hoping to spend two or three days at Constantine *en route*, that they might see something of the work carried on by the sisters there.

MR. MICHELL writes us that he has hired a hall in a quiet part of Tunis, and near to one of the large Sokes or markets. This is intended to be for Arabic preaching services, and they hope during Ramadan to see many of the people listening to the Gospel.

PASTOR JAMES STEPHENS, who has been visiting Egypt, stayed a few days at our Mission House in Alexandria. His visit proved most refreshing to the workers there, and some helpful Bible-readings on the call of Moses, Isaiah, Peter, etc., were much enjoyed.

Egypt.

WHO WILL HELP TO BRING FORTH THE PEOPLE ?

BY MR. W. SUMMERS.

"Brought forth the people . . . to meet with God."—Exod. xix. 17.

AGES of oppression have rolled over the shoulders of the fellaheen of Egypt. Dynasties have risen, and sooner or later fallen, leaving them in the same condition as they were found. Heathens, Romans, and Moslems have in turn ruled those tillers of the soil, with the result that their last state is worse than the first. Recently, through the kindly, fostering hand of England, their temporal condition has very much improved, and now they are beginning to feel they are something more than mere beasts of burden. Even yet the word "fella" —*i.e.*, peasant—is the byword in Egypt for anyone who is stupid, ignorant, and uncouth. Some of the most popular stories related in the cafés of Alexandria and Cairo are those which describe the imbecility of the people.

If their material condition was bad, their spiritual condition is much worse. At the Arab invasion of Egypt, Islam was forced upon them by the victorious army, and nothing better having been presented to them, they still cling to it with all the tenacity of horny-handed sons of toil. They live not only under the debasing teachings of Mohammedanism, but they are bound hand and foot with a chain of worthless traditions and superstitions, gathered from as far back as the time of Abraham. Rude, sensual, and unlettered, they are not as sheep without a shepherd, but rather in the more unhappy condition of being sheep with a false shepherd. The quickening news of the Good Shepherd who gave His life for His sheep has not yet gladdened their ears. They are a people waiting—and they have waited so long, too—for consecrated Christians who, like Moses of old, will "bring forth the people to meet with God."

These are a few of the thoughts which passed through my mind as I took a short tour through some of the principal towns of the Delta in the early part of January, viz., Tanta, Zagazig, and Benha. The two former are of about 60,000 inhabitants, and situated in the midst of large and populous districts, almost entirely Moslem. Any of these towns would prove suitable centres for reaching the people with the word of life.

The bulk, however, of the five millions of people is found in the little villages scattered over the green, smiling Delta

—villages ranging from fifty to five hundred hearths, each a little world in itself. There, unvisited by any but the tax-gatherer and Government official, live and die, love and laugh, sorrow and rejoice, the descendants of the ancient Egyptians. There is little in their surroundings tending to elevate them; from sunrise to sundown they toil and moil, sow and plough, and work at the time-honoured "shadoof" in the companionship of the patient donkey, the watchful dog, and the milk-giving buffalo. Their dwellings of mud huts resemble beehives in appearance, and at a distance in size also. They have neither windows nor chimneys, nor any room for standing upright.

The needs of this people are many, but, beyond all others, their great need is Christ. Therefore, the question we ask is, Who will help to "bring forth this people to meet with God"?

Help can be given by supplying us with a "dhahabeah," or house-boat. To properly undertake the work of bringing this people near to God, we should make use of the existing waterways which intersect the whole of Lower Egypt. By doing so we can get where railways cannot take us, besides this being an inexpensive mode of travelling. The initial expense of buying one is too great to admit of drawing upon the ordinary funds of our Mission, so we look to God to incline the heart of one of His stewards in this direction.

To predispose the hearts of this ignorant and bigoted people to hear the Gospel story we find it necessary to invite the co-operation of medical men and their manifold acts of Christian kindness.

We need also whole-hearted, true-hearted brethren and sisters as evangelists to tenderly, carefully, and prayerfully plead with these wanderers.

Who will help to "bring forth this people to meet with God"?

REQUESTS FOR PRAYER.

FOR the poor Spaniards in Tangier, who are passing through much persecution from Romish priests.

FOR the newly-opened Medical Mission in Tunis, that God would graciously set His seal on the healing and preaching.

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

Algeria.

CHRISTMAS IN NORTH AFRICA.

SEVERAL of our missionaries, who during the year conduct classes of various kinds for children and young people, are in the habit of inviting their youthful audience at Christmas-time to enjoy a simple native meal, when a few presents are distributed, and where possible a Christmas-tree in all its glory is unfolded to their admiring gaze. These gatherings, dignified by the name of "fêtes," are of course eagerly anticipated, for children in Africa, though they may differ in many respects, yet in others, much resemble children at home.

Our workers never for one moment forget the end and aim of all their labour, and consequently these opportunities are diligently improved, and the way of life is set before them in hymns and addresses. We have received particulars of several of these fêtes, and present our readers with a few extracts from the various journals received.

From Miss A. GILL (Tlemcen.)

The Arab girls' fête was held on Tuesday, December 27th. The Protestants had a large Christmas-tree for their Sunday-school children on Christmas-eve, and they kindly gave it to us, and also lent us all the ornaments and unburnt candles. When the tree was lit up, the girls went into the room one at a time. It was amusing to see their amazement; one girl wanted to run away, thinking the house was on fire. When they were all seated on the ground and were able to attend to something beside the tree, we sang some hymns, and they repeated the texts they had learnt during the year. Every girl received a piece of ribbon; those who had attended the classes the highest number of times, muslin sleeves as well; and those who are beginning to come to the class which Miss Hodges has started on Sundays, some little things extra. The attendance for Tuesday and Sunday was read out, and as each girl received accordingly, there was no jealousy nor dissatisfaction, which means a great deal among the Arab girls. They all begged for one game after the prizes were given, so I took them in the Arab room and had an overwhelming time, but it was good to see their thorough enjoyment.

The Thursday following was the fête for the Mansourah girls. Miss Hodges, my sister, and G— went up early with the presents, eatables, etc., and were met by a demonstrative and not over-tidy crowd of girls; they had all been busy making the most elaborate preparations. We found the room beautifully cleaned, decorated in the most original manner, and in the middle of the room a large branch of a bay tree stuck in an old tin can. Of course we admired everything and thanked them, specially for the nice wood fire they had made for us. We turned them all out, locked the door, and set to work to move the tree on to the table, make it firm, and then dress it. The excitement was great outside; they were all dressed and ready to come in an hour before the time.

At four o'clock we let them all in. Several of the parents came, also the governess of the school. After the cake, etc., had been passed round, and they were all quiet, we had some singing. I taught them a Christmas hymn to the tune of "Hark, the herald angels sing," which they sang most heartily; it was good to hear the old home tune sang out here. Four girls sung together, "Tell me the old, old story," and the others joined in the chorus; they recited verses together and separately, one little girl repeated several verses from Luke, chapter ii.; then we had a short prayer, all the children standing. Madame Lichtenstein gave away the prizes.

The next day (Friday) was the boys' treat. As expected, they were not so easy to manage as the girls, but were not so bad on the whole. Twenty-seven out of the forty-one were the boys from Miss Hodges' class in the village of Sidi Elhaloui, the rest were town boys. Most of them received a garment, and those who had attended very regularly, penknives, marbles, tops, etc.

The classes since the fêtes have been most encouraging, with

the exception of the town boys. We had twenty-six Arab girls here on Tuesday, the same number on Sunday and this afternoon. Miss Hodges had thirty-two boys in the village.

At Mansourah, things seem more hopeful than they have done for some time.

We owe a great many thanks to the friends in England who have, by their kind gifts at various times, enabled us to give such pleasure to these Arab boys and girls.

From Mr. and Mrs. LILEY.

Tuesday, 27th.—Our poor blind Arab men and women came this morning with their guides at 9.30. When they were settled down on the mats in groups of six or seven, we found there were thirty-three present. I then read to them parts of the first and second chapters of the Gospel by Matthew, and explained to them why we had invited them to come and participate in our joy. After they had well eaten, we got them together in one group, and again spoke to them of God's great gift to the world, that Christ came into the world to save them as well as people of other nations. Their joy seemed to reach its climax as a garment was presented to each one. Many were the blessings called down upon the heads of those who had made and sent them.

In the afternoon the girls of Mrs. Liley's class came, thirty in all. These were seated in groups, and a bowl of couscous with soup was placed in the middle of each group. Even the best Arab families always eat together out of the same bowl. The meal finished, the girls all sat together and sang very well several hymns my wife had taught them in Arabic. Then they heard the Gospel story, to which they listened with great attention. According to the number of marks obtained for attendance, good behaviour, etc., at the classes during the year, they received gifts in the way of small garments, dolls, needle-cases, pin-cushions, etc., kindly sent for the occasion by friends in England.

My class of Arab lads came next day at 2.30 in the afternoon. When they had all been let in and seated on the mats spread on the ground for them, we found there were over forty present. How our hearts went up in silent prayer that the Holy Spirit would speak through us, giving some message that would touch the hearts of these lads! They sat in five groups, the smaller boys by themselves, and it was wonderful with what rapidity the couscous, soup, and vegetables disappeared. Their appetites having been satisfied, the mats were taken up, shaken, and laid in our dining-room, and the lads sat together.

We cannot but feel that an impression was made on some of their hearts as they attentively listened while I spoke to them of the need of accepting God's invitation in just the same manner as they had accepted mine in coming to the house this afternoon. A list of the marks obtained during the year had been made, and gifts were distributed accordingly. The first boy had a shirt, boot-box, and knife, the next a shirt and boot-box,

and so on. We regret that it was impossible for the friends who had made these shirts to see the happiness they created, and the comfort they will afford this cold weather. The Lord of the harvest will not forget the work of busy fingers.

From Miss READ and Miss DAY.

As I was putting the things on the tree, I took up a doll which was ticketed "M. Z. With love to little ones far away," and my thoughts went to the mignonne of eight years old who had given her time and talents to Jesus' service to make one little heart happy. I felt sure that with the gift a prayer had been put up, that the wee possessor might also know what it is to possess Jesus as her Saviour; in fact, I felt as I took up one gift after another of garments, etc., that much prayer had been sent with them, that when He cometh these brown-faced little maidens may be among His jewels to shine in His crown, and I know He *will* hear and answer prayer.

Soon after four the children began to come, and they waited downstairs in the "skiffa" until about five, when, all having arrived, we let them up into the room and seated them in rows upon the floor, sixty-nine of them, varying from three to twelve years of age. Then came our evening-class girls. These did not *unveil* their faces, and were seated quite the other side of the tree. We had several French lady visitors, who had not seen the children last year, and one of them we invited to distribute the prizes. Many of the girls have not missed one Sunday since the class has been open.

The charm to the Europeans was the correctness with which they sang to the music, and not one mouth was closed. Miss Day and I each gave a little address between the hymns, to which they listened attentively without a whisper. But when the distribution began of oranges and sweets, how their little tongues ran!

After this there was silence for the distribution of prizes. Ribbons, necklaces, handkerchiefs, garments, pieces of flannelette or print to make up at home—every child had something, according to attendances.

And now, perhaps, somebody would like to know how our little girls looked and in what they were dressed. Well, they all tried to make a "toilette" that day, and add to the charms of their olive skin and black eyes and hair. On their heads they wore their best caps—the ordinary Turkish fez with a strap under the chin and gaily-coloured tassel—the hair drawn right off the face, plaited, the plait bound up in braid, and on the end of this a long hair ribbon almost touching the ground, a little dress bodice made after a very old-fashioned French pattern, and then the big trousers containing eight or ten yards of stuff, which reach to the ankles and make the little girls look as broad as they are long. Of their shoes and stockings I can't speak, as they leave their legs bare and take off their shoes before coming into the room.

On Monday the poor dismantled tree was made to look its best again with new candles and the prizes for the French children's class.

We gave each child a card of invitation for one of their parents, thus not making the affair public. The hour was five o'clock, and with the children and parents we had between fifty and sixty. The fête passed off well. Mme. May sang a solo to them from the McAll Hymn-book, and we invited the children to renew their membership of the class for another year. Some of the parents as they went out asked if we would not have a grown-up people's meeting too, as they had so enjoyed the singing, etc. Our class-work increases, for now we have begun one for boys on Thursday afternoons at half-past two. We had thirty-seven the first time, and many more we know of are coming.

From Miss COLVILLE and Miss GRANGER.

We have had our three classes this week for their treat,

fourteen Arab girls one day, twenty-one Arab boys and eight French boys on another day, but allowed only those who had been regularly to enter. They all had coffee and bread, and afterwards a cake and an orange, besides some little things for a prize, according to merit. They answered questions on the life of the Lord Jesus, repeated all their texts, and sang several hymns. The Arabs are all very fond of "Oh, how I love Jesus!" it is so simple; and when they sing "Jesus, keep me; I believe in Thee only," some of them seem to mean it. We wish some of our English friends could have been with us to hear over forty Arab and Roman Catholic children—the eldest only fifteen—praising the Lord Jesus Christ. Anessa was allowed to come, although now she is closely guarded in the house. Her face just beamed when we sang and spoke of the Saviour of the world.

From Miss GRISSELL (Tunis).

I must tell you about our Arab evening two nights ago, for it gave so much pleasure in our Impassa that our people tell us we must repeat it every year. We had a Christmas tree! Our kind friend, Mr. Flad, gave us the tree he had used for his school treat, and lent us candle-sticks and many decorations. When we had made our preparations the first thing was to fetch our friends. Three of us went round with lanterns, and gathered in twenty-five women and children.

Thirty-four women had promised to come, but a variety of circumstances, and husbands changing their minds at the last minute, prevented their arriving. Then came coffee and cakes, after which we sang hymns, and both Miss Harding and I had little talks, to which they listened with attention for about half-an-hour. In the meantime the tree was lighted; it had been carefully covered from view by a big sheet, and when all was ready we opened the doors, and there was a general rush to see what this great illumination meant. Many were the exclamations of pleasure. The women were quite excited, for nothing of the sort had they seen before. When they had well examined it and had calmed down, we introduced our next surprise, and invited children, boys and women in turn, to take a dip into a bran bath. Conversation after this became very general with the opening and comparing of presents, and but for the usual one or two exceptions all seemed happy and contented.

You would have liked best to have heard the dear women, answering up as we talked to them. Miss Harding clearly set before them the necessity of the load of sin being removed before Heaven can be entered, giving us by way of example what she had seen in Tripoli of the camels being unloaded at the door of the house before they could enter themselves. The story was seen through before she had finished, and when she asked, "When will our loads of sin be removed?" one Jenaina answered, "When we accept Sidna Aisa into our hearts." Thanks and blessing were showered on us as they left.

ON the desert of the Sahara, a traveller was burning with thirst and fever. He sent out an Arab attendant and told him to bring any green thing that he could find. He came back late at night with a cactus-like plant, the only green thing that grew in the desert. It seemed that such a succulent thing could not grow in that soil, but the secret was this: it drew its life from the air, and when its leaves were broken they poured out a refreshing crystal water.

Our pathway lies through a burning desert, and although the air around us is under the dominion of the Evil One, and is full of evil both physical and spiritual, we can draw from heaven a life that will counteract all this and keep our leaf green in the drought of summer, and our being full of fountains of refreshing for the weary and thirsty ones around us.

Morocco.

ON THE ROAD TO DIMNAT.

A JOURNEY INTO THE INTERIOR OF MOROCCO, UNDERTAKEN BY MR. J. J. EDWARDS.†

MR. EDWARDS left Tangier on October 11th by steamer, calling at Rabat, where Mrs. Kerr and her baby landed on their return from England. At Casablanca Dr. and Mrs. Grieve were visited, and the Lord's Day spent with them in happy Christian fellowship. Landing at Mazagan on the 17th, Mr. Clarke and Mr. Badger, of the South Morocco Mission, who were located here, cordially received our brother, and the next day was spent in visiting two vessels in the bay, on board one of which a service was held, which the captain attended, the crew listening with quiet, earnest attention. A native, whom Mr. Edwards had known in Tangier, having been engaged for the inland journey, a start was made on Wednesday, October 19th. Much of the country in this direction was flat, and the journey was rendered unpleasant by strong winds and heavy rains. They reached Seedi Ben Nour in the afternoon of the 20th.

After leaving Ben Nour, the country for some considerable distance was still flat and uninteresting. On approaching the country of Bou Zarada, where was a low range of hills, some signs of water were seen, and the aloe, prickly pear, fig, and vine again made their appearance. Near the Kaid's* house were some large

I met with a hearty reception from the brethren, and soon felt quite at home among them. After tea I was taken to visit a rich Moor, at whose house we spent a very profitable time. I found him a believer in the death and resurrection of our Lord, and very open to speak about the gospel which he is reading.

This man was so free that his wife and family were present during the evening meal, which we partook of with him. I made inquiries about Ait Aitab, and found that there was a Kaid in the town from that district. He promised to give me a letter of introduction to him. He said it was three days' journey into the mountains. I was glad to hear this; but my man having made inquiries, says it is unsafe to go, there being no government, law, or order in the district, and the people robbers.

Tuesday, October 25th, I set out in company with some of the brethren to Timsloht, a town situated in the plain on the way to the mountains almost due south,

gardens in good cultivation. Here they were hospitably entertained, and medicine was given to one or two fever patients. In passing through this district there was much sickness, and they were frequently pressed to stay. Beyond this range of hills lies a vast plain, with occasionally an Arab douar to be seen. At one of these they were asked to see an old woman who was ill. They found her suffering from the effects of having been beaten by a taleb about twelve months previously. One arm and leg were contracted and quite powerless, and no help could be given.

With the City of Morocco Mr. Edwards was charmed. The situation of the place and everything around is beautiful. He says: "The Atlas Mountains alone are a continual feast to the eye. One never tires of beholding their awfully grand outlines and snow-capped heads, towering high above the clouds."

The missionaries connected with the South Morocco Mission have met with great encouragement while labouring here, and there seems to be nothing but goodwill towards them. They are constantly busy visiting the people and attending to their ailments, and so making the ground ready for casting in the seed.

and some three hours from Morocco City. We arrived just before sunset at the house of one Moulai El Hadj, a shereef and very rich man, owning some thousands of acres of olive groves. We found our host engaged, entertaining the Kaid of Amsmiz, who had preceded us in the way. He offered us a kind and warm reception, and made us feel quite at home. I noticed the out-buildings and house were in a dilapidated condition—just mud walls with no plaster—but the beautiful shrubs and tall cypress tree atoned somewhat for the ruined condition of things around. The songs of numerous and various coloured birds also lent a charm to the situation. The magpie is very plentiful hereabouts.

After we had partaken of grapes, our host, the Kaid above mentioned, and the Kadie † of Amsmiz came into our room to chat with us. The Kadie and I were soon in an interesting conversation about the divinity of Christ. His ground was that Christ was created, even as Adam, by the power of God,

and was consequently unworthy of worship and the title of "Son of God" as we understood it. I explained that it was Christ as *divine* and not His manhood that we worshipped; that His *divine* nature was "minez-zal," *i.e.*, from the beginning in the bosom of God, and that as such emanating from God, He was worthy of the deepest adoration, under whatever form He might choose to manifest Himself to His creatures. The Kadie could not understand how Christ could be a dual person, *i.e.*, God in Spirit, Man in flesh, God manifest in the flesh.

The shereef came in here to summon his guests to an upper-room, where he was about to entertain them with music and wine. You may be astonished to read this, but there is no doubt that many of the officials indulge too freely in this, to them, forbidden drink. One Moor present remarked that as we were so evidently near to being Mussulmen, we had better witness and become altogether so. The shereef, who is a diligent reader of the Gospel, spoke

* A Kaid is a Governor.

† A Kadie is a Civil Judge.



VIEW ON THE DESERT NEAR BISKRA (see page 43).

out pretty plainly, saying that Christ was equal to Mohammed, and if need be he and a hundred thousand whom he could influence were ready to become Messiahean, *i.e.*, followers of Christ.

After this speech the whole company left us to settle down for the night. The Kadie quoted some passages from the gospel which he, too, is reading. God help them to see and grasp the truth as in Jesus! It is very blessed and most encouraging to find these cases and to know that a spirit of inquiry is rising in the minds and hearts of many of these people.

On leaving the shereef's house this morning, after bidding adieu to Mr. Geddes and Mr. McMath, who were returning to their work in Morocco City, we struck and twice crossed the large river Nafees, some six miles from Timsloht, still going towards the great Atlas. In the rainy season this river is impassable on account of the strong current. The country here was very hilly and barren-looking. The sun poured down upon us very hot, and this with a cold breeze from the mountains, which, as we ascended, caught us now and again, was not at all comfortable.

During their brief stay at Amsmiz, Mr. Edwards was able to treat a number of the people, who came round him asking for medicine. He was also asked to treat the Kaid's mother, but not being allowed to see her, he had only their description of her state to guide him. He left the next morning, although far from well. The road was bad, and in parts dangerous—the path skirting the edge of wide, deep gullies, over which the laden beasts, had they made one false step or jump, would have been precipitated. They reached Girgour in the afternoon, Mr.

After this we came upon another tableland, stony and barren; and at noon, coming up with some olive-trees and a stream of beautiful mountain water, we rested the animals and refreshed ourselves in the shade for half-an-hour. After luncheon we crossed another group of low hills, still ascending from the sea level, and came in sight of a pass leading to Taradant. It was a lovely sight to see the town snugly nestling in the midst of large olive groves at the foot of those snow-capped mountains, towering up at its back some ten thousand feet.

As we approached the town, we wended our way through a delightful glen alongside a river, whose bed is now almost dry. On either side of this were gardens and vineyards. Partridges abounded, and Mohammed, my servant, greatly lamented that we had no gun with us which would enable us to replenish our empty larder. The people we met in the road were quite civil. The children were filled with astonishment, and would cry out to one another in Shilhah, the tongue of the people inhabiting the mountain^s, to come and behold the Roumis

or Europeans. It is seldom one hears Nazarene from these mountain-people.

We reached the town at 4 p.m. It did not now look so picturesque as earlier in the day. It was ruins, ruins on every side except the Kaid's house, which was in good condition. The open space in front of the Kaid's house was fairly full of soldiers and idlers. After a few minutes of waiting at the doorway, which was barn-like in its dimensions, we were summoned before the Khalifa.* Mohammed explained the situation, kissing the clothes and pouring out numerous compliments upon his head. This Khalifa, who was the Kaid's brother, was a mere youth, rather sullen, and not at all so amiable-looking as the Kaid whom we met the previous night.

Things having been put in their true light to this young dullard, we thankfully heard "Wakhar," *i.e.*, "All right," pass his lips, and we were immediately taken charge of by a soldier, who led us to our quarters in the Agideer, a building used for the prisoners and soldiers, situated about half-a-mile outside the town. We were given a fairly decent room, and provided with a few necessary things.

Edwards still feeling very ill, having fasted for several hours.

On Monday, October 30th, they left Girgour for Eureka, on the way to Dimnat; but the heavy rains of the previous night, and the fact that he still felt unwell, led him to decide to return to Marrak'sh (Morocco City) and endeavour to reach Dimnat by another route, the real object of this journey to Dimnat being to discover, if possible, some traces of native believers, who were reported to exist in this neighbourhood. After a long and tedious journey they entered the city about sunset.

* Khalifa, Deputy-Governor.

Nov. 4th.—Everything was ready this morning for a start for Dimnat, but at the last moment the men refused to go. Then after two hours' waiting they consented, only to find, when we mounted our pack-saddles and gave the word to move on, fresh complaints and reasons for not going. I lost my patience with the ringleader of the obstruction, ordered him to return my surety money, and requested him to go about his business. The man was most unreasonable, and kindness and forbearance had been ineffectual.

We could not understand just then the cause of this delay, but our gracious Father saw the trouble and annoyance these mountaineers would give us, and so permitted it. A few hours' afterwards we had sought and found other and stronger animals. And thus God teaches His people patience. Life in Morocco has taught me that he who is patient will come out of every difficulty a gainer.

Saturday, 5th.—Our animals arrived at daybreak, and we were all ready to start for Dimnat by eight o'clock. It was a lovely morning as we passed out into the open country through the south-eastern gate of the city. A strong bracing wind was blowing from the mountains as we struck the vast plain, or basin-land, and made for Seedi Rahal, and the whole party was in excellent spirits. At noon we lunched under the shade of a clump of palm trees, by the side of a little noisy brook. By sunset we had crossed the plain diagonally, rising perceptibly during the last two hours. The sunlight of the closing day lit up the long line of mountains on the right and Jabeelate (little mountains) on the left with rich autumn colours, while above our heads was the clear, pale-blue expanse of heaven.

Our reception at Seedi Rahal was all that could be wished. Comfortable quarters were secured to us, and our hearts were overflowing with praise for God's undeniable goodness and guidance.

During the evening it was made clear to us why we were hindered leaving Morocco on the Friday. Had we done so, we should have missed two very interesting Arabs from the borders of the Sahara, who were passing the night in a room opposite to ours. They came asking for medicine, and, as we so often find, this proved to be a door of entrance for the Word. I followed them to

their room, and gave them each a gospel and book of psalms, strongly recommending them to read the books daily, as they had been to me a light in the darkness of this sinful world. They were deeply touched, and thanked me for my words, promising to read the books, folding them up carefully the while and secreting them in their side sachels.

Nov. 7th.—When we awoke this morning, we heard the rain pattering down smartly in the court without. This delayed us in starting until nine o'clock. We reached the river Tassowt at noon, and succeeded in crossing without any difficulty. The current was running strongly, but the water did not reach up to the panniers. I can imagine this river, in the rainy season, to be a really dangerous one to cross.

The road from the river was long and tedious, although the monotony of the plain was now broken by the fast increasing olive gardens and real mountain scenery. Near Dimnat the road became very steep and slippery, for a thunderstorm had now broken over us. The roar of the thunder, and its echo, ran round the mountains like salvos of artillery.

It was sunset when we entered the gate of Dimnat, wet, tired, and cold. The scenery around here is passing beautiful. The high mountain peaks, with their massive bases, inspire the mind with pleasing thoughts of God's power and majesty.

I met with a talkative old man in the road, from whom I obtained much information, but nothing in the direction for which I was looking. He had never heard or seen the Gospel. All he knew was that Jesus, the Son of Mary, was a prophet. The tales read the book in the schools and mosques, that was all he knew about books or learning. If you talked to him about the price of wheat, barley, eggs, or chickens, he could give valuable information, but to all other questions his answer was, "Allah yârîf" (God knows).

Ruins! ruins! ruins! will describe the town itself. Being built with mud, it has no strength to resist the blazing sun and pelting rains, so it quickly crumbles to pieces.

Nov. 8th.—After breakfast we made a start for a cave of which we had before heard. The Kaid put no difficulties in our way, but graciously acceded to our request for a guide. On the way we passed by, or rather through, a mountain village. The people all spoke Shilhah. Here we waited some time before

we could get guides to conduct us. There was much controversy in that, to us, unknown tongue; but at last two men were forthcoming.

We had just returned from the cave when the rain descended in a steady downpour, confining us to the house for the rest of the day. During the afternoon the Kaid sent for us to his state apartment, and we found ourselves the centre of a large gathering of Moors, mostly officials. The usual introductory green tea and ablution followed, and then what a feast of fat things!

After the banquet, Mr. Geddes, on the right hand of the Kaid, got into conversation with one near him, and I made for the Kaid, sitting as I was on his left. I talked for a long time with him about the Gospel—what it had done for my country, how that our laws and constitution were based upon its precepts and the books of Moses. Then I drew a comparison between our people and his people, our country and his country; and I reminded him of the gross sins committed daily under his eyes, offences for which in England a man would be imprisoned for ten years. He opened his eyes in amazement and said, "Ajeeb" (wonderful)!

All this led up to a closer and more personal talk as to his need of God's salvation and the precious blood of Christ to cleanse him from his sins. The whole man was subdued, and listened reverently as I almost in a whisper now spoke to his conscience and his heart. There was silence in the room. When I looked up, all eyes were upon us, and I was obliged to turn the conversation, and soon after we rose up to go, grateful to God for having used us in His service.

Just before sunset we visited the Jewish quarter. On our way back to our room Mr. Geddes went one way and I another. Passing along, anxious to find any signs of Christian inquirers or Christian life, at our wits' ends how to set about it, I stopped and began to speak to a man sitting in the street. A crowd soon gathered, and then and there the flood of life within broke loose, and tongue found utterance, and Jesus' name, life, and power were proclaimed. God in His wonderful goodness sent along a man who knew Arabic and Shilhah well, and he interpreted the message in a language understood by the people. The crowd listened respectfully and darkness and wet only stopped the outflow of our hearts, which had been pent up so long. If there are Christians in Dimnat, they will know surely that we have tried to reach them.

Mr. Edwards and his companion left Dimnat on November 9th. While passing out from the Kaid's presence, after bidding him farewell, a soldier returned the books which had been sent the Kaid the night before. These books were afterwards left with a taleb, to whom copies had been promised, and who, afraid of being seen with them, sent a messenger to waylay the travellers outside the city gate.

They reached Bil Muddin about mid-day. Here the Kaid, whom they had previously met in Morocco City, received them kindly. This was the Kaid who had jurisdiction over Ait Aitab, at which place is situated the cave, of which our workers have so frequently heard. There is said to be an inscription over the entrance to this cave—"Jesus Christ, He is the Good Shepherd;" and

In the afternoon rode out, attended by two soldiers, in the direction of Ait Aitab returning by the Tadla road. We passed through miles and miles of olive gardens. The people were afraid of us, the women and children catching sight of us ran away and hid themselves in the trees and bushes.

During this ride we had a splendid time with our escort. One of them had been in Tangier about three years ago, and remembered quite well one of the sisters reading and explaining the Gospel to him. At first he clung tenaciously to the point that Mohammed was above Christ, but when I explained to him that his prophet was now dead, and until the resurrection morn would not rise, whereas Christ had risen from out of the dead, had ascended up to heaven, and was now a living Saviour sitting on the right hand of power in the presence of God and the holy angels—when I had said this, the question was put whether was greater, "The living Christ or the dead Mohammed?" The poor man's countenance fell, and he nobly admitted that we had the truth with us. By this means I have silenced all Moors contending for the superiority of Mohammed over Christ. They cannot help admitting it, for the Koran says that Christ is ascended and is living.

Nov. 11th.—We walked out this morning from the Kasba* to the surrounding country. There were many groups of people sitting about, and many were ploughing and sowing. We stopped at one of these groups and spoke a few words, leaving a gospel with one who professed himself a taleb. As we turned to go, others ran after us, begging for

a book, till quite a crowd were following us. As we did not want this sort of thing we doubled back upon them, struck off in another direction, and made for our rooms. We had no sooner returned than the Kaid's secretary called to say that the final answer of the Kaid was that we could not at the present time go to Ait Aitab, repeating the afore-mentioned reasons, but added that he personally was sorry to disappoint us, but we must submit to God, who overruled all things.

After this the secretary asked to see the gospel. He read most of the sermon on the mount, and expressed much pleasure and surprise. It was a great treat to hear him read so clearly and intelligibly. He then said, "If this is your religion, it is good and I would like to be one of you." He preferred the gospel to the psalms. Let your nay be nay, and your yea, yea. The lily not spinning and yet being cared for, and the wise providence of God for the tiny sparrow, were thoughts that struck him with much force. He asked for a complete book, which we gave him. We believe him to be sincere and honest—if there are such things as sincerity and honesty in this country of shams.

Nov. 13th.—This has been a glorious day from a missionary point of view, doctoring, preaching, and giving away the Word of God most of the day. O bright and happy service! God's work is delightful. We have to refuse books, for everybody is asking for them. The Kaid's son, a lad of seventeen summers, sent for a gospel to-day. Our hearts are full of gratitude and praise

being now in the immediate neighbourhood, our brethren were naturally anxious, if possible, to visit it. All arguments, however, were of no avail. He had received orders, he said, not to allow travellers to enter districts that were turbulent, lest any harm should befall them, and positively refused to allow them to go. They were able to glean a few particulars from the people of a neighbouring place called Seedi Edrees, to the effect that the cave was often called "The Father of the Books," that it belonged to the Nazara (Nazarenes) in early times, that windows, doors, and underground passages were still to be seen. Some said there was writing in our language (Latin), but this was contradicted by others. It has probably some connection with the Roman occupation, about the third or fourth century.

to God for the marvellous way He has been working here in this out-of-the-way district. I gave an under-garment away to-day to a poor, ill-clad, consumptive-looking man with a racking cough. He received it and thanked us. During the day I came across another half-naked man from the mountains, and gave an under-garment likewise. We told him of Christ's love to poor sinful men, why we came among his people, and how we longed that he should know and believe the Holy Gospel, which was the power of God unto salvation to every one who believed.

During the day I met a sheikh from Ait Aitab, but could get little or no information out of him. He seemed afraid to be seen with us. We came across some Jews from the mountains, wild-looking men with long black locks of hair, clothed in coarse sack- ing, black caps and slippers. We had a most interesting talk with them.

Nov. 14th.—Left Bil Muddin this morning at nine o'clock for El Kala. We lost about two hours in the middle of the day, having been misdirected. It was sunset before we reached El Kala, beautifully situated in a large plain at the east end of Jabeelates, and quite close to the Tadla hills. The land here is a light sub-soil. Ploughing and sowing in full swing.

This town would make a lovely spot for a resident missionary. It is quite a large town, and cleaner and better built than most towns hereabouts. We were not well received here, and could do no work.

Nov. 15th.—I was delayed starting this morning by my muleteer suddenly demanding six dollars to buy a donkey with. He

* Citadel.

refused to ride the second mule, as he said it was too heavily laden, and he would not continue to walk. After a two hours' struggle, finding that I could not get him to start without bringing him up before the Kaid, I yielded to his request, when things soon went smoothly. I parted from Mr. Geddes here, who turned south for Morocco City, a good two days' journey from El Kala.

The sun was shining brightly in a perfect sky as we passed out of the town and struck the plain for Beni Miskeen. Passing out of the gate, we were warned to look after our mules, as there were highway robbers in the district we had to pass through. Two hours after leaving the town we met Sheikh Sharadi

and the brother of Kaid Bil Muddin armed with swords and pistols. They stopped us and asked who we were, and advised us to stop at a certain sheikh's house near by, pointing it out the while, who would be pleased to receive us and pass us on to Beni Miskeen in safety.

After leaving them we passed through a very wild, desolate region, a great lone-land; it took us till nearly sunset to cross it. A better place for attacking people I've never seen in Morocco, but we were not molested. It was late when we arrived at the river, and the ferryman refused to take us across until the morning. Neither persuasion nor demands were of any avail, so we turned

back and pitched our tent in the Arab village, where no sooner did they know that we had medicine than we were surrounded by men and women with all sorts of ailments and complaints. I asked them to let me rest a little and take some food, as I had travelled a long way, after which I would attend to them. After tea for about two hours my tent door was packed with patients, who brought eggs, barley, and candles in payment for the medicines. I could write pages about interesting conversations and details of work done here, but refrain. Both my money and books were nearly exhausted, so I was obliged to push on quickly towards the coast.

SLAVERY IN MOROCCO.

MISS HERDMAN and the sisters who are labouring with her in the large city of Fez are continually brought into contact with slaves who have been imported from various parts of Africa, and from whom they hear many particulars of their sad lives. They have, therefore, special opportunities of judging of its evil effects, and naturally feel strongly that something should be done to abolish this detestable traffic.

MISS HERDMAN'S REMARKS ON SLAVERY.

Generally speaking, female slaves are treated like animals, and are cruelly and brutally beaten for the most trivial offences. In some houses the female slaves are fairly well treated; a few are petted and pampered for a season in grand houses, and end by being drudges in poorer homes.

Many of the rich keep Circassian slaves, who are very fair. These cost large sums of money (£200 or more is given occasionally) and do no hard work; they are very intelligent, and entirely absorb the affections of the owner, who often leaves or divorces his wife, the slave becoming mistress of the household. She is not ashamed, all the same, to boast of her high price! Truly, this is an anomaly.

The price of a young black slave-girl from the Soudan, or a brown one from the Sahara, ranges from 60 to 200 dollars—60 would be given for a child of seven or eight years, and generally about 120 for a girl of maturer age, freshly stolen from her home. This is also the usual price for an able-bodied older slave woman.

Every women's day at the Medical Mission, slaves attend with their mistresses, or come alone for treatment.

Very often a rich man will bring his slave for treatment if sick, as he knows the jealous wife wishes her to die, and really they can hardly be blamed, as often the mistress is despised and the slave honoured for a time.

A gentleman, whose family we know, is bringing a little slave-girl of nine or ten years regularly to have her hand attended to. She is black, and speaks the "Guinea" language, and does not understand much Arabic; but as the children in homes where there are many slaves know that language, interpreters are plentiful.

She and other children were packed in the panniers of mules by the slave-hunter. Others have told me three are crammed into each basket. They cannot move, and are lifted out in the day-time and hidden away. These men journey by night to avoid pursuit. The little girl shouted and put up her right

hand to lift herself out. The slave-hunter beat her with a stick, and the hand and arm are permanently injured.

When the young son of her owner comes, he talks freely of the loss of 60 dollars and her keep, and not being able to work, while the wife told us she only wished she would die. Human life is of no account here. The little girl, suffering fearfully, is kept alone in an upper room; and as all blacks believe in evil spirits, as she lies awake at night one can imagine how her bodily pain is aggravated by her dread of *goblins*. This is only one of many such cases.

Last week, another black slave-girl, who has been five years in Fez, related me her experience.

She had walked two months with a gang; many of the little girls fell down and were left on the road, she said, in the desert to die! "The sun and thirst hurt us most, but we were always hungry as well. We had a little *corn* once in twenty-four hours, and water with it, and no other food or water." Another woman told me she came with them on a camel. The faint or dying fell off, and no one stopped to pick them up! Their stories coincided. They died of the sun and thirst.

We say frequently, "Women cannot come in to-day, this is men's day," and a common answer is, "I know it is; but this is not a woman, it's a slave."

SPANISH WORK IN TANGIER.

OPPOSITION OF ROMISH PRIESTS.

THE Spanish work so long carried on here by Mr. Patrick and his helpers is undergoing a time of persecution. God has been blessing the work greatly of late, and the powers of evil are much stirred.

A few weeks since Mr. Barnard, with a Spanish colporteur and Miss Brown, who were distributing tracts in the Spanish

quarter, were stoned by the priests; but God protected them from harm.

Intimidation is being resorted to, and Mr. Patrick has received notice from his Spanish landlord to vacate at the end of March the premises now used by him for the Spanish services, etc.

As it is most difficult to hire buildings in the face of such organised opposition, WOULD NOT SOME OF OUR FRIENDS ENABLE US TO BUILD A HALL FOR THIS GROWING WORK? Many of the Spaniards, both men and women, have been savingly converted.

Notwithstanding the bitter persecution that is being waged, the meetings are crowded, and the people are standing firm.

In a subsequent communication Mr. Patrick says:—No words can tell how fierce is the persecution we are enduring. Men are being turned out of their houses, and have the greatest difficulty in getting others, as the friars speak against our people to all the landlords in Tangier. One man has been turned out of four houses in less than a year.

Some 12 or 14 people have been summoned to the Consulate, and grossly insulted and abused by the Consul within the last month. The falsest of charges have been made against Mr. Barnard, Miss Brown and myself by a friar, through the Spanish Consulate, to the English Consul. Truly we are beset on every side.

Notwithstanding all the people have endured, February was the best month we have ever had for meetings. We held 17 meetings in our Central Mission, with an average attendance of 70, and our new out-station shows an average of 46. The day-school, etc., in Miss Brown's out-station have quite kept up in attendance.

I have succeeded in procuring premises where we can carry on our meetings until such time as the Lord enables us to build, but I shall need from £60 to £70 for rent, etc., by the end of this month, and I fully believe it will come.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Miss ADA WATSON (Alexandria).

MISS VAN MOLEN and myself went to-day to a village about an hour's walk from here. We were feeling a little tired, so we seated ourselves on a large stone and surveyed the land. At a little distance off some native women were having a discussion between themselves, which drew quite a number of children around them. When the storm had blown over, we went across and spoke a few broken sentences to them. Having taken a good supply of nuts, they soon became friendly. As we walked away, after leaving some tracts, some boys followed, telling us they could read, so we returned to our stone, and the boys read from the Gospel of St. Luke. Some men passing stopped and listened to us, and one man remained all the time. We repeated a few texts, and also sang an Arabic hymn, and tried to teach the lads the meaning. We were very glad to have the lads, as they could read so well, but our hearts were heavy at not being able to speak more freely to them.

From Miss COLVILLE (Constantine).

We had our first meeting for women a few days ago. We invited twelve to come, and two brought a friend each. We had them without their children and neighbours, as they all came from different houses. We gave them coffee, etc., and sang "Verily, verily I say unto you," and "Oh, how I love Jesus." Miss Granger then told them why we loved Him, and

what He has done for us, and appealed to them to open their hearts.

After her address we sang "Jesus loves me." We had prepared a room in which to show them the magic lantern, so while this was being made ready I showed them the picture of the Prodigal Son. The wilfulness of the son, his dirt and wretchedness, and the unkindness of his friends in his time of need—all this seemed to be realised by these dear women. "I have loved thee with an everlasting love" was dwelt upon, and His yearning over each of them—"I will be a Father unto you, and you shall be My daughter, saith the Lord Almighty;" "Come out from them, and be ye separate." They were solemnized, tears came into the eyes of some, and all wished to obey and follow Him. One came to me afterwards, and said her heart was full; the message was for her.

They were just as interested when we showed them the life of the Lord Jesus on the sheet, and those who knew most would tell those near them. They went home after being with us more than two hours, thanking us for our kindness. Some of the women were brought, and one husband both brought his wife and came for her also. We did wish we could have given them some little thing, and wish so much some friends would send us beads, bags, ribbons, stockings, or handkerchiefs (large red ones).

We have had, during the last few days, five houses opened to us. One has twenty families in it, in three of which we are giving medicine. In another large one is a dear woman who has cancer. We are giving her something to relieve her, and she is so grateful. One day we had twelve out-patients, besides a number in their houses.

From Miss B. ROBERTS (Tunis).

Wednesday, 18th.—One afternoon I was invited to join Miss Harding, who was staying for three days with Lilla Doojah. I much enjoyed the little visit, for they were all so kind and hospitable; but it was very cold, as their rooms are large and comfortless, and a little "canon" is not much warmth when the door is being continually opened and left open.

Next morning Miss Harding had some opportunities of speaking of the Saviour, but it was sad to hear Doojah say at last that it was decreed for her to be walking in her way, and what could she do. M—B—K—, about whom the others had such hope some time ago, but who latterly seemed to be losing interest, acknowledged he was not happy and that he was still seeking the true way.

Last Sunday I got entrance into a new family. Some time ago, when I had Baby Dorothy with me, in passing the house, they had called me in, as they wanted to see her. I only stayed a few minutes, and often since, when passing, wondered whether they would like me to go in again. However, a few days ago one of the little girls was standing at the door and recognised me. She asked me why I had not come again, so I promised to go to-day.

They welcomed me very warmly, and at once made me a cup of coffee. Opportunity then came to sing them a hymn, and I showed and explained my wordless book. One woman, with such a sad face, listened beautifully, and one could not help thinking, while singing "I heard the voice of Jesus say," that she was indeed one of the "weary, worn, and sad" ones who needed to hear the voice of Jesus to make her glad.

From Miss M. SCOTT (Tunis).

Sunday, January 8th.—We had a really good time at the French Evangelistic meeting to-night. The message was given in power, and we were glad at having a party of Zouaves come in for the first time.

The soldier G—A—, of whom I have told you, still writes to us. I do trust he is sincere, but God only knows the

heart. In his last letter he says his father won't receive his letters, and will have nothing to do with him if he continues a Christian. A—— says that even for his father he will not give up his faith. We have heard, through some one in Switzerland, he has signed the pledge. I trust he may keep true, in spite of all he may have to endure among his comrades.

I am still longing that some one may be led to take up special work among the soldiers here. It is a needy field.

11th.—In the morning I went as usual to help Mrs. Michell with her sewing party of Arab women. The numbers were so large that they are for the future to be divided into two groups, the negresses coming on a different day. I am sure they will be more open to receive the Gospel, as Mohammedanism is only an adopted religion, imposed on them formerly, I suppose, by force. I must say the women listen very well during the last half-hour, when the work is laid aside: Mrs. Michell speaks to them.

“THE RIGHT OF REDEMPTION IS THINE.”

Leviticus xxv. 24-28; Jeremiah xxxii. 6-15.

“THE right of redemption is Thine,”
My Kinsman, my Heavenly Friend,
My Saviour, whose glories divine
Have neither beginning nor end,
“The right of redemption is Thine,”
For all was created by Thee,
Thy power and Thy wisdom now shine
In all that around us we see.
“The right of redemption is Thine,”
Though the creature by sin has been lost,
And no trace of Thine image divine
Has our poor fallen nature to boast.
In darkness and ruin we lay
On the brink of eternal despair;
To the spirits of evil a prey,
Whose blind, helpless captives we were.
And none could the ruin repair:
No angel, no spirit of light
Could furnish the cost of that war,
Could win back that forfeited right.
But Thou in the love of Thine heart,
In Thy grace and compassion divine,
Didst freely endure all the smart,
For “the right of redemption was Thine.”
The law's full demand Thou hast paid,
The claims of Thy justice made good,
And the sins of Thy Church on Thee laid
Have been purged by Thine own precious blood.
Thy manger, Thy cross, and Thy grave,
Thy love by the Spirit revealed,
Thy power—now exalted—to save,
Are faith's witnesses, open and sealed.
We yield ourselves freely to Thee,
Constrained by Thy marvellous love;
That love has indeed made us free
To adore Thee for ever above.
Creation may groan for awhile
Under bondage and sorrow and fear,
But soon shall Thy life-giving smile
Usher in the bright jubilee year.
We wait till the trumpet is blown
That shall summon us home to our land;
Till that moment of rapture unknown,
We would gladly leave all in Thy hand.

Yes, all that are sown in the dust,
And all that we breathe forth to Thee,
We can safely confide to Thy trust
Till the day of Thy glory we see.
And when that glad morning shall rise
Which reveals Thee in beauty divine,
Thy saints shall resound through the skies
That “the right of redemption is Thine.”—J. B.

January, 1893.

Description of Illustrations.

A BURNT HUT, ANGERA COUNTRY.

A FEW months since, an unhappy warfare ensued in the neighbourhood of Tangier between the Sultan's troops and the Angerites, who inhabit the mountainous country to the south-east. During the progress of this unhappy conflict numerous villages were burnt, the people flying in terror from the scene.

Since the war ceased the villagers have been slowly returning to their ruined homes and commencing the almost hopeless task of repairing the sad havoc, or, as in many cases, of entirely reconstructing the huts. These are mostly built of stone and roofed with a native grass.

Mr. W. Hind-Smith, who has been lately visiting the locality, sends us a photograph of one of these burnt dwellings.

VIEW ON THE DESERT, NORTH AFRICA.

THE encampment of which we give an illustration is that of a tribe of wandering Arabs, such as may be seen in many parts of Algeria or Morocco.

The view was taken in the neighbourhood of Biskra, on the verge of the great Sahara desert. It is computed that there are some three millions of these wanderers on that vast solitude, and as yet nothing has been done to bring the light of the Gospel to these perishing souls.

We long intensely to be the channels of blessing to such, but at present have neither the men to undertake this arduous work nor the money for their support. We are confident, however, that when the former are sent us, the latter will most assuredly be supplied through His stewards. “Who will consecrate his service this day unto the Lord?”

WORKERS' UNION FOR NORTH AFRICA.

WILL ANY OF OUR FRIENDS JOIN THIS NEW AUXILIARY?

THE objects of this Union are: 1st, To pray earnestly for the Mission, and specially for one or more members of it; 2nd, To aid our numerous missionaries, by providing clothing for them, their children, and poor native friends. To almost all of them this would be a great help.

Membership consists in supplying two useful (new) articles of clothing, and one shilling annually for carriage, duty, etc.

We have already Honorary Local Secretaries at Eastbourne, Christchurch, Tunbridge Wells, South Hampstead, Dublin, Wallingford, Upper and West Norwood, North Highbury, Liverpool, Blackheath Park, Basingstoke, Belfast, and Crouch End.

Will one or more ladies volunteer to become Honorary Local Secretaries in their neighbourhood? None but earnest Christians who would undertake this service for the Lord's glory should offer for these posts.

Communications should be addressed to Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells, who will very gladly supply further information and supply circulars, etc.

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 FEBRUARY 1st TO 28th, 1893.

GENERAL AND SPECIAL FUNDS.

1893.	No. of Receipt.	General.	1893.	No. of Receipt.	General.	1893.	No. of Receipt.	General.	1893.	No. of Receipt.	General.	1893.	No. of Receipt.	General.	
Feb.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Brought forward	44	5	2	Brought forward	143	6	0	Brought forward	182	2	6	Brought forward	225	19	3
Feb. 1...	7396	1	0	Feb. 3...	7421	0	3	Feb. 9...	7447	0	2	Feb. 18...	7471	2	0
1...	7397	0	17	4...	7422	4	3	9...	7448	0	10	18...	7472	8	0
1...	7398	0	10	4...	7423	1	0	9...	7449	0	10	18...	7473	2	3
1...	7399	0	4	4...	7424	0	5	10...	7450	0	5	18...	7474	1	2
1...	7400	0	3	4...	7425	0	5	10...	7451	1	1	18...	7475	1	1
Fm. readers of the Christian	22	16	11	4...	7426	0	5	10...	7452	2	0	18...	7476	2	0
2...	7403	0	5	4...	7427	0	10	10...	7453	0	10	20...	7477	0	5
2...	7404	0	5	4...	7429	3	10	11...	7454	0	5	21...	7479	4	2
2...	7405	0	10	6...	7430	1	0	11...	7455	0	5	21...	7480	0	10
2...	7406	1	1	6...	7431	50	0	11...	7456	2	2	21...	7481	0	5
2...	7407	1	0	6...	7433	2	0	11...	7457	20	0	22...	7482	2	2
2...	7408	0	14	7...	7434	1	0	13...	7458	0	13	22...	7483	1	0
2...	7409	0	10	7...	7435	20	0	13...	7459	0	15	23...	C.M.B.	5	0
2...	7410	0	10	7...	7439	5	0	15...	7460	1	1	23...	7486	1	14
2...	7411	3	0	7...	7437	0	1	15...	7461	1	0	24...	7487	2	2
2...	7412	2	2	7...	7438	0	10	15...	7462	0	6	24...	7488	0	5
3...	7413	1	0	7...	7439	1	0	15...	7463	0	7	24...	7489	0	5
3...	7414	0	5	8...	7440	3	0	15...	7464	0	10	24...	7490	0	5
3...	7416	1	0	8...	7441	2	2	15...	7465	1	0	25...	7491	2	15
3...	7417	1	11	8...	7442	0	10	16...	7466	2	8	25...	7492	0	1
3...	7418	0	3	8...	7443	0	5	16...	7467	2	0	25...	7493	0	7
3...	7419	4	7	9...	7444	1	0	17...	7468	0	5	25...	7494	3	0
3...	7420	0	10	9...	7445	0	10	17...	7469	0	10	27...	7495	0	10
				9...	7446	1	0	17...	7470	0	10	27...	7496	3	1
Carried forward	£44	5	2	Carried forward	£143	6	0	Carried forward	£182	2	6	Carried forward	£225	19	3

Total. Feb... 283 19 3
 ,, May, '92. } 3,780 16 2
 to Jan., '93. }

Total ... £4,064 15 5
SPECIAL FUNDS.
 Fm. readers of the Christian
 Feb. 2 of the Christian
 3... 7415 1 17 6
 4... 7428 2 0 0
 6... 7432 0 0 0
 9... 7445 0 5 0
 20... 7478 2 5 0
 23... 7485 0 2 6
 Total. Feb. ... 18 11 0
 ,, May, '92. } 1,014 2 6
 to Jan., '93. }

GIFTS IN KIND: Feb. 9th (109), parcels for Missionaries. 13th (110), parcel of useful articles. 20th (111), box of fancy articles and toys; (112) parcels for Missionaries. 25th (113), hamper of bottles.

Council.

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Location of Missionaries.

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

* At present in England.

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