

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

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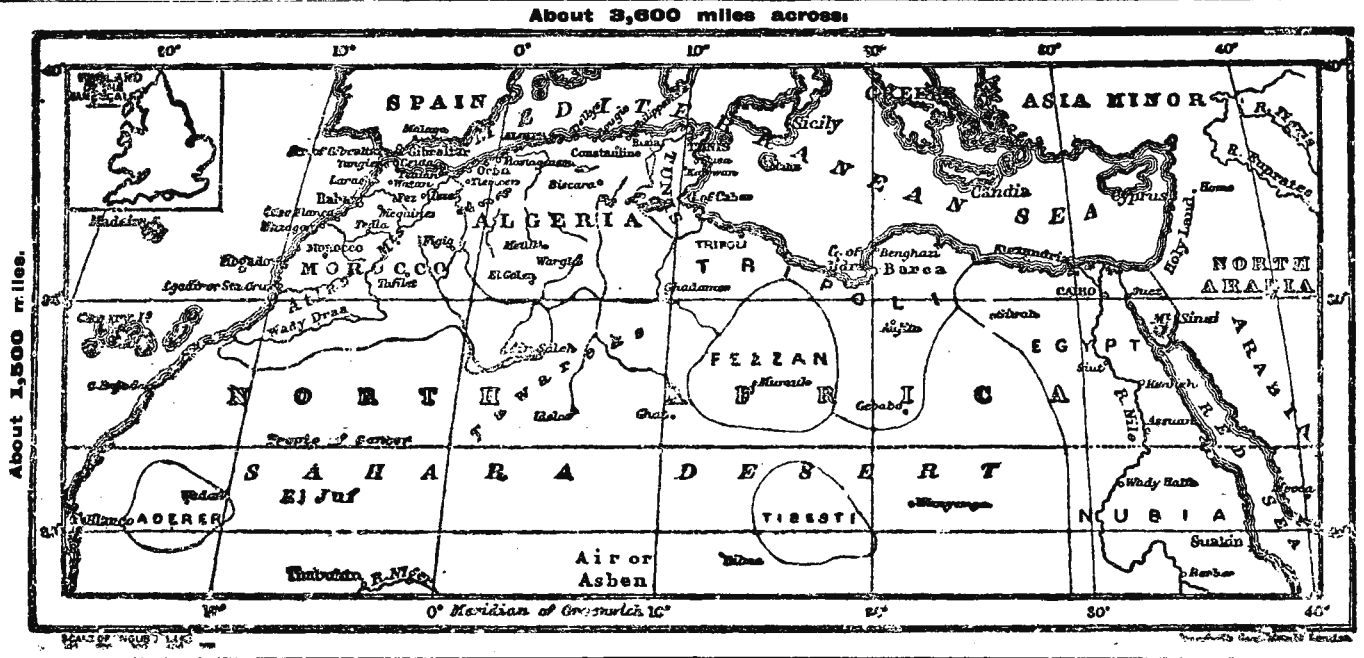


Contents.

	PAGE		PAGE
Decentralization in Missions	49	Description of Illustrations	60
Notes and Comments	50	Map of Africa	ii
Requests for Prayer	51	The North Africa Mission	iii
Witnesses for Christ in Mohammedan Lands	52	Form of a Bequest	iii
Tripoli—The Medical Mission in Tripoli	54	List of Donations	iii
Tunis—Missionary Work in Tunis	54	Council	iv
Algeria—My First Diary	57	Location of Missionaries	iv
In the Mountains of Kabylia	57	Mission Publications	iv
Morocco—Work among Spaniards in Tangier	58		

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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.

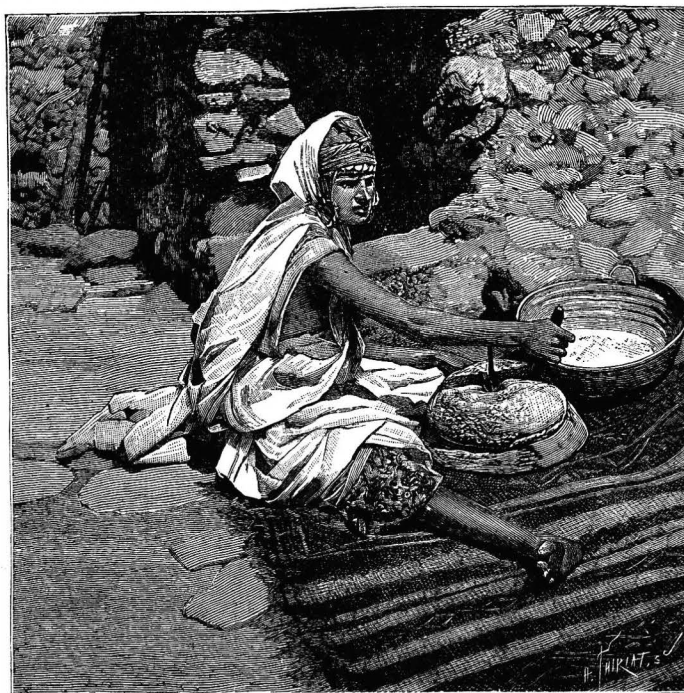
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000 who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. 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 $4\frac{1}{2}$ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

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

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has now retired, but another brother and his wife are taking up the work, but for the present are preparing in Egypt.

NORTH AFRICA.



ARAB WOMAN GRINDING CORN (see page 60).

Decentralization in Missions.

DR. GORDON, writing in an American periodical on the above subject, says that, "without proposing anything either revolutionary or radical," he believes "the time has come for decentralization in missionary operations."

The thought has been forced upon him through reading an able article in the *Evangelical Review*, in which the writer says "the Churches of Great Britain have never as yet made foreign missions a part of their work. The great Missionary Societies in England are all outside the Churches, which, *as Churches*, have nothing to do with their maintenance nor management. All that the Churches do is to manifest a benevolent neutrality. Missions are not made the *work* of the Churches; they are a parergon—we had almost said a by-play or a May-holiday—instead of being the Church of Christ's first work, as it was her Lord's final commission—a work demanding the highest talent, and most devoted service."

We do not think that anyone can question the truth of these remarks. We hear a great deal in certain quarters about missionary enthusiasm, but we are inclined to think it mostly exists upon paper. Were there as much real concern for the perishing multitudes on the part of the Churches at home, as we are repeatedly asked to believe, we should surely not hear so much of trial arising from scanty supplies from those already on the field; nor would the supply of candidates, especially of men, be so miserably inadequate to the need.

Without accepting every proposal suggested by Dr. Gordon, we think that much more might be done along the lines indicated, viz., the representation of individual Churches upon the mission field by qualified members chosen from their midst, whom they would send out and sustain. He says, "The Metropolitan Tabernacle is a kind of organised

Spurgeon ; Northfield is a sort of incarnated Moody. These types of men and method should be transplanted bodily to the missionary field, instead of being minted and restamped with the uniform signature of a missionary board. There are Churches which are hot and Churches which are cold. Pour their missionary spirit into a common receptacle, and lukewarm is the mean temperature. In some way the most fervent, most evangelical, most spiritual Churches ought to make their influence felt directly on the foreign field through agents who shall properly represent them."

As a matter of fact this is already being done in a limited way, but it is certainly capable of vast extension. Some of the members of the North Africa Mission are thus supported by Churches ; others again, by one or two members of a Church, to whom God has given both the means and heart to do so. We should, however, like to see the representation by Churches more widely carried out, for not only would it result in more workers being sent out to occupy the thousands of towns in North Africa where no work is at present being attempted, but the blessing would come back upon the Churches in revived spiritual life that would again flow out for the blessing of the world.

This personal representation of Churches would have a threefold gain. First, it would call forth increased prayer on behalf of the work of God in foreign lands. A worker going out from a Church, known to, and having the confidence of, both pastor and people, would excite an interest in that particular field that could not otherwise be felt ; the details of the work would be subject for prayer at the weekly prayer meeting, and the worker's failures and successes would be shared more or less by the whole Church.

Next, it would vastly increase the contributions of the Church. The Church that had its own missionaries on the field toiling among heathen or Mohammedans would necessarily feel a personal interest in their welfare, and each individual member would realize a responsibility to do something for the far-away workman. If a worker is supported by a society from its general funds, there is apt to spring up the feeling that they will be sustained "somehow ;" but if it be known that a fellow-member is dependent for daily supplies upon the fidelity of each one within the fellowship of that Church, and that the worker will actually want unless those means are forthcoming, the probability is that some will exercise self-denial, and tax their ingenuity in many ways to provide for the support of the absent one.

A third result will most likely follow, and that is, that the deep interest taken in the work thus linked so closely with the Church life will sooner or later lead other of its members to say, like the prophet of old : "Here am I ; send me !" and thus the increased prayer will produce increased labourers, and the increased labourers will again call forth increased prayer and gifts, and they that tarry at home will divide the spoil : for we have ever found it true that just in proportion as a Church gives its energies to the work abroad, so the blessing of God will descend richly upon their work at home.

Should a Church not possess within its Communion one suitable for this special sphere, they could imitate the example of other Churches with which we are connected, and adopt one of the Members of this Mission who are already engaged in the work. We should be glad to hear from the representatives of any Church who felt this matter laid on their hearts, or from any individual member, who, prevented by various obstacles from themselves going forth, were desirous of supporting a representative on the field. What joy it would give their own hearts to know that although they were not permitted to be ambassadors of the King, yet the work was being efficiently done in their name !

"Whom shall I send, and who will go for us?"

THE DIFFICULTIES WITH THE FRENCH GOVERNMENT.

MOST of our readers have heard from other sources of the serious troubles that have threatened us in Algeria, through false reports of our work communicated to the French authorities. The Secretary of the mission has had the favour of an interview with His Excellency the Governor-General of Algeria, and been able to explain the true state of affairs. His Excellency showed every desire to enquire impartially into the facts, and as the mission has everything to gain by impartial investigation, there seems to be substantial reason to hope that, in answer to much prayer, the misunderstandings may be removed, and the missionaries permitted to continue their labours.

We would, however, still ask the prayers of our friends that the further investigations that may be made may bring out the true loyalty of the missionaries to the French Republic, and lead to the mission receiving the full confidence of the authorities:

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 of the meeting. A convenient train leaves Fenchurch Street at 3.8.

MISS ROSE JOHNSON, after the lengthened series of meetings she has been holding during the past three months, was somewhat overdone, and has been resting for a season, but is again prepared for work. She has spoken at about forty meetings within the last two months.

MISS SHELBOURNE.—We intimated in our February number that our sister had been forbidden by her medical adviser to return to North Africa. She has now joined the staff of Deaconesses at Mildmay.

Miss Shelbourne has rendered the Mission good service since her return from Africa, and we much regret losing her, but trust she may be made a blessing in the new sphere of service to which she goes.

RATES OF PARCELS.—As there has been some slight alteration of rates in some cases, we think it best to give a revised list. For small consignments the Parcels Post is in operation to most of the towns where missionaries are residing at the undermentioned rates of postage.

		s.	d.
<i>Tangier</i>	Under one pound	0	8
	For each pound or fraction of a pound additional to 11 lbs	0	5
<i>Casablanca</i>	Not exceeding 3 lbs.	2	3
	Exceeding 3 lbs., but not exceeding 7 lbs.	2	10
<i>To all parts of Algeria.</i>	Not exceeding 3 lbs.	1	9
	Exceeding 3 lbs., but not exceeding 7 lbs.	2	2
<i>Tunis.</i>	Not exceeding 3 lbs.	2	3 $\frac{1}{2}$
	Exceeding 3 lbs., but not exceeding 7 lbs.	2	8 $\frac{1}{2}$
<i>Tripoli, Barbary.</i>	Not exceeding 3 lbs.	1	10 $\frac{1}{2}$
	Exceeding 3 lbs., but not exceeding 7 lbs.	2	3 $\frac{1}{2}$
<i>Egypt.</i>	Not exceeding 2 lbs.	1	3
	" " 3 lbs.	2	6
	Exceeding 3 lbs., but not exceeding 7 lbs.	3	2

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

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

PARCELS FOR MISSIONARIES.—Those sending small parcels to missionaries in Algeria, Tunis, Tripoli, and Egypt, will find it cheapest to send them by Parcels Post direct, at the rates given above. If they wish them to be delivered free of charge, it will be necessary to remit a small sum to cover duty on any articles liable to duty, and a further small sum to cover carriage from nearest depôt, when sent to any place remote from a railway station or port. These small sums may be sent direct to the missionaries in English penny stamps. If more than 7 lbs. two or more parcels can be sent. If 40 lbs. or over, parcels can be sent through the

office of the Mission at various rates, from 10s. 6d. and upward, according to size and weight. Parcels for Morocco can be sent to the office of the Mission, to be enclosed in larger boxes to Tangier.

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.

THE SPANISH WORK IN TANGIER.—Mr. Patrick and Miss Brown send us full details of the efforts made by the Spanish priests to break up the work here, which we are sure will be read with interest. We are thankful to record that Mr. Patrick received all he needed in the way of monetary help by the end of the month, and has taken possession of his new premises, which are now under repair. He also received a goodly sum towards a permanent building.

We should be glad to hear of a fellow-worker for Miss Brown amongst the Spanish-speaking people.

FEZ.—The sisters working here have succeeded in renting a small house in Sifroo, a Moorish town, about eighteen or twenty miles to the south of Fez, and situated higher up among the mountains.

They are hoping to use this as a sanitarium during the heat of summer, and ultimately to occupy it as a permanent station.

MISS BANKS writes of continued happy service in the Gospel at Tetuan. Fine days bring many in from the mountain villages, and they are kept busy for hours in preaching and dispensing.

Classes for Moorish and Spanish children fluctuate considerably. Some mother will be taunted by her neighbours and called a Protestant, which results in the children being kept away, but fresh boys soon make their appearance, and so the work goes on.

MRS. MENSINK of Tetuan, gave birth to a still-born child on March 13th. For two or three days our sister's life was despaired of, but we are thankful to add that through the mercy of God she has recovered.

MISS TROTTER and Miss Haworth have been spending some days in Constantine; their visit has been quite a cheer to the sisters labouring there.

BIRTH.—On Thursday, April 6th, at Djemâa Sahridj, Kabylia, North Africa, Mrs. Lamb of a daughter.

MISS K. SMITH, of Djemâa Sahridj, sends us a deeply interesting letter regarding the work of God in this and the neighbouring Kabyle villages. We print it *in extenso* on page 57.

MISS J. COX, of Djemâa Sahridj, has been suddenly called to England on account of the state of her father's health. She arrived home the early part of April.

MISS COLVILLE writes from Constantine: "Ramadan commences to-morrow, several of our people are not going to keep it entirely, but have not the courage to confess Christ. Please pray for H—, the man for whom you have been praying so long, he is almost persuaded to become a Christian; also for his wife, who is listening to Satan, and wishes to please her relatives by remaining a Moslem.

WITNESSES FOR CHRIST IN MOHAMMEDAN LANDS.—A STORY OF THE AMRITSAR MEDICAL MISSION.

By H. MARTYN CLARK, M.D., C.M.

THE sun has gone down on another life while it has yet the freshness of morning. The story of A—, who has just been called home, is in many ways very remarkable.

Far away in Afghanistan, on the slopes of the now well-known Black Mountain, there dwells a learned Moulvie, who is also the religious guide of numbers of Afghans.

It is no easy thing to be a saint amongst this wild, bloodthirsty people. Greatness has its drawbacks. A certain Afghan village flourished remarkably because of the offerings of pilgrims who were attracted thither by the shrine of a holy saint who had been there buried. The people of a rival village felt they too must have a shrine, but they had no saint to bury; that, however, was soon remedied. They went to a holy man, who gladly acceded to their request that he should allow them to bury him in their village. "But," said they, "we cannot wait till you are dead; if you don't mind we will kill you; we shall not hurt you very much, and you shall have such a funeral as never was;" and, despite the poor saint's resistance, kill him they did, and reared a magnificent shrine over him too.

Our saint has hitherto been more fortunate. He had a son who in due time became a priest, and the incumbent of a mosque, and was as fierce, as fanatical, and as blind a Mohammedan as any in all Afghanistan. As time went by there fell on him the horror of a great darkness. Sin was laid upon his heart, and how shall sin be forgiven became the all-absorbing question for him. He read the Koran again and again, but in that dreary book he found neither light nor help; nor hope for the sinner. His mind fastened, however, on a verse in the chapter called the Table, in which God is made to say to Mohammed, "Verily have we sent down the Scriptures of the Old and the New Testament, which contain direction and light." "Had I but these books," said he, "I might yet have direction and light"; but the bright beams of the Sun of

When the lady missionaries arrived, the Hindu postmaster at once sent word to his friend, some sixteen miles away, that he was in luck. Two ladies had come who would probably have just the thing he wanted.

On hearing the message, without thought of food or preparation, or fatigue, he set off and rested not until he stood before the ladies. Anxiously he asked for the Testament. They gave him St. John's Gospel. With no thought of anything in life but the wondrous book he had at last obtained, he there and then sat down to read and read on, and by the time he had finished a few chapters the light had come, and he was a free man.

He perfectly haunted the ladies in his eagerness to learn more, and then came the question, How was he to be baptized? It was simply impossible in his own land. They sent him to Peshawur; there his father followed him, and brought him home

Righteousness have not, as yet, shone on his dark Afghan mountains, nor has the sweet sound of the Gospel gladdened those vales.

In British India, in the Hazara district, he found a friend in a Hindu postmaster, who told him that Christ had not taken the New Testament up to heaven when he ascended, as Mohammedans believe, for he himself had been taught it many years ago in a Mission School in Lahore. The cares of this world had choked the seed patiently sown in Dr. Forman's school; for to the eager query, "What is in it?" he could only give the careless answer, "Oh! I don't remember, it is years ago since I learned; it was all about the forgiveness of sins and that sort of thing." How to get the Book was now the endeavour of the young priest. The District was, and I fancy practically still is (though our Peshawar and Cashmere missionaries have their eyes on it), untrodden by the missionary, but God, who had been preparing the seeking soul, now Himself sent him the message.

Miss Smith, a well-known Amritsar lady missionary, being in poor health, determined to try the effects of a change to the Hazara country, and accompanied by Miss Lonie, another lady missionary, she went there. But no valetudinarian was she; together with her friend she was instant in season and out of it, always intent on the Master's business; and wonderful work these ladies did in that most interesting country. Never was there a more accessible and interested people, and the Gospel message came to them with all the freshness of novelty. It was my fortune to pass through the Hazara once, and I saw many wonderful things: let one suffice here. A certain Hindu had become a Mohammedan, and about sixteen men asked me to "settle a difference" for them. "But I am neither lawgiver nor judge." "Nay, but thou art a good man, and the difference is concerning religion. Settle it; tell us which is best, Hinduism or Islam." "They are both alike, downright bad," said I; "the religion of Christ alone is true." "Tell us of it," said they eagerly. "We have never even heard of it." Tell them I did; they listened intently, wonderingly, and at the close they said, "Wonderful! Wonderful! Oh that we had some one to walk about amongst us and tell us these words. Wonderful!"

again. The lad while at home fell ill, and when he was supposed to be dying, the father said, "Lad, thy breath is going, say there is no God but God, and Mohammed is His prophet, and ascend to paradise." "There is no God but God, and Christ His Son is the Saviour of men, and Mohammed is a vile impostor," gasped the poor lad with his feeble breath. "Impious wretch!" said his father, "were it not that in a few minutes thou must die I would myself cut thy throat for that blasphemy;" and he left him with a curse.

The lad did not die. When he was convalescent a new development took place. Miss Smith wrote to tell him the Rev. R. Clark was coming, and if he would come to them they might arrange something for him. The letter fell into the old saint's hands; he said nothing, but one day A—'s cousin said to him, "We have been lads together and have played together, and have been as brothers; so I tell you. I have

been told to cut your throat to-night, and if you are fool enough to be here, why cut it I shall"; and he walked off. A—, weak as he was, set off, and by night was far away.

A kindly welcome awaited him, and after much thought Miss Smith sent him down to me at Amritsar, that he might be there safe. And he soon became very dear indeed to me. I could not teach him fast enough; he was literally hungry and thirsty for righteousness, and God abundantly satisfied him.

At his own desire he was baptized by the Rev. R. Clark, "For," said he, "it is meet that I, an Afghan, and the firstfruits to Christ of the Black Mountain, should be baptized by that saint of God who was the first to preach Christ to my countrymen." He witnessed a good confession. A number of Mohammedans gathered round him and said, "Why have you, an Afghan, and the son of so holy a man, forsaken

Mohammed?" They fled when he yelled in reply, "Because he was an evil man, and the grace of God was not in him." His remarks concerning "the prophet" were really so outrageous that one day I took him to task about it. "O my father," said he, "it is easy for you to speak gently of him, you were never steeped to the lips in his filth as I have been. If it had not been for God's mercy where should I have been?"

I shall never forget once when we were reading the Life of Mohammed, from being full of questions and argument as we read on he became silent. I too stopped and watched him. He was deep in thought. I could see his eyes were very dim as at last with a deep sigh he closed the book and said, "Alas! O God, to think that I ever thought that man a prophet."

He was no child of India, but an Afghan to the backbone; as tough and strong of heart as the granite of his own hills, and as airy, and breezy, and free as the wind which sweeps over them. The wild blood surged hot within him too, but withal he had the spirit of a little child, and an exhaustless capability for love. A grand nature was his, and one of immense possibilities. His heart's desire was to preach to others.

One day he implored me to let him talk to a Mohammedan with whom at a public preaching I was having a religious discussion. I readily agreed, and as I turned to talk to another man, heard A—— say, "Listen to me, O beloved brother." Four minutes after there was a yell, I turned round, and there lay the "brother beloved," full length, as the result of one blow from the stalwart A——, who, with eyes ablaze, was saying, "Just say that again." The "brother" however only wept and howled out that his neck was dislocated. I picked him up and comforted him, and inquired into it. "The vile wretch dared to say that our blessed Lord was not the Son of God," said A——. "Why you would have said that yourself a few months ago, and cut any one's throat who had contradicted you," said I. As I lectured A—— the injured Mohammedan kept feeling his wounded head and saying, "Call this Christianity?" "Yes," I said, "had he been a Mohammedan nothing short of your blood would have satisfied him; as a Christian he is content merely to dislocate a few teeth." There was a great laugh, in

which the "brother beloved" heartily joined, and all went on smoothly again.

After A——'s baptism his father the saint offered a very large reward to any one who would kill him, and a considerable sum to him who should bring him the good news. For many months I had to watch over the lad almost as my own shadow, and many a tale could I tell, amusing and pathetic, of that dear lad as he went about doing his work in the hospital. He steadily grew in grace and in the knowledge and love of God. My fears for him were dying down, when one day he came into my study in a state of the greatest excitement. His father, who had tracked him to Amritsar, having found that he was indeed a Christian, had cursed him, and told A—— that he would soon hear from him to some purpose. He would neither eat nor drink in that accursed city, and set off for the railway station. The son followed weeping. Indian trains run but seldom, and the old saint found he had some six hours to wait. "Come and see my spiritual father," said A——. The day was hot, my house was close by, and finally the father said, "Yea, I will, that I may curse him also," and so he came.

As he entered I was much struck by him. He had a beautiful fair complexion, and rosy cheeks, white beard, and piercing hazel eyes, and a grace and dignity and sweet gravity about him that greatly impressed one. I quite lost my heart to him at first sight. "Welcome, most honoured guest," I said, as he paused on the threshold. "Am I indeed welcome?" "Yea, verily, even as cold water to a thirsty soul." "Then in the name of God peace be to thee and thy household." He too fell in love with me, and stayed as my guest for about ten days. As he left he put A——'s hand in mine and said, "The lad is thine, not mine. Christianity is not as bad as I thought it. He has done right. None shall harm him, but if he returns to his own land I must myself cut his throat—how else could I remain a saint?"

I gave him a Testament as he went away, and saw him no more till, some nine months after, I found him in my verandah as I returned from hospital. He scarcely noticed my welcome and greeting, but said, "I am not thy guest; I come not to stay—I am on a message to thee. I and twelve other learned men have read that book the New

Testament many times. We noticed it is called the *New Testament*, which makes us think there must be an *Old*. They have sent me for it. If it exists, in the name of God give it to me; if it does not, tell me. Hinder me not, let me return to those who sent me."

He would only stay long enough to get the book, and then went away, and I saw him no more until one Sunday on my return from church I found him waiting at my house. "I have come to be thy guest," he said. It was his invariable custom for two hours daily at a set time to meditate on the Koran. When the time came, the Koran was brought him, but to our intense astonishment he said, "Let it wait, I will look at it by and by."

We sat in blank amazement, which deepened when he said, "Since I read the other books my relish for this is gone." We could hardly believe our ears as he continued, "Why need I hide it longer, I, too, am now a Christian: the God of my son is my God also." A happy visit it was. He witnessed a good confession of his faith in Christ, and in no measured terms he renounced Mohammed. He went home, wound up his affairs, and came with his little son to be baptized; and it was a happy moment when I put A——'s hand in his and said, "Thou gavest him to me, and now take thou thine own again, since ye are again both one in faith."

The day for his baptism was fixed, but on the preceding night he came and said, "I hear you go soon to England—who will love me when you are gone? I will not be baptized till you return. Go; and God go with you. Rejoice in your relatives and friends, and see your own land, and the day you return I will come to be baptized."

About two months ago I received a letter from him, in which he wished me to know that he was steadfast, but did not wish the writer to know of the matter; he had had to get it written in Hindustani so that I might understand. The following sentence told his meaning: "Know, most honoured, that the jewel you gave me to keep is quite safe, and the day you return I will come to lay it in your hand." And in a letter from A—— came the message from him: "The jewel is safe against the day of your return, and I am getting a number of my disciples ready that they may come with me to re-

turn the jewel to you with all honour." One looked forward to that day, but in the meantime the home call has come to A—. He had been in poor health for some time, and Dr. Lankester sent him to Cashmere in the hope that he would there recover, but it was not to be. Mrs. Perkins writes:—

"When he arrived the epidemic of cholera was raging, and a short time after their arrival his wife had a son, a lovely baby, and such a delight to his father, who,

however, then said, 'I had hoped to work for the Lord, now I trust my son will do so instead of me.' However, he was making good progress towards a certain amount of recovery, and on Sunday I was able to be twice at church, and to be present at the baptism of his child. Thanks were offered for his being able to be with us once more. The following Sunday we heard that he had been seized with cholera, and that it was a most anxious case. When my husband

went to see him he was able to express a wish for the Holy Communion, so we met for it, a small company, round his bed. He passed away on Monday morning. His faith was simple and clear, and when asked shortly before his death if he had any fear, he said, 'Why should I, when I am in the arms of Jesus?'"

We had looked forward to much from him, and had many plans, but God's plans are best.

Tripoli.

THE MEDICAL MISSION IN TRIPOLI.

MR. H. HARDING reports that the Medical Mission in that city was open on twenty-four mornings of February; that the total number of patients receiving medical aid was 444, or an average of 111 per week. Mr. Harding adds:—"The month being ended, I may say as regards the medical work, that although, owing to much bad weather, the attendance has been very irregular, the total is well up to the winter average, and one may suppose that had it not been for the very rough weather, it would have been greater.

As our business is to preach the Gospel, we are glad to see an increase in the attendance; at the same time one cannot but feel some sorrow about it, recognising that it means that the sickness and suffering which have been great this winter show no sign of decrease.

The universal habit of lying on the part of the natives sorely tries all workers for God among the Arabs. We give some remarks of our brother on this subject.

EXTRACTS FROM MR. HARDING'S DIARY.

23rd.—A man came yesterday and wanted me to go and see some sick person, which I promised to do if he would come back in two hours, when I had finished attending to the other patients. I waited a long time for him, but he did not come.

24th.—This morning, just as I was starting for the city, he stopped me. He had brought a cart, and wanted to carry me off bodily to his house in the country, although he had told me that he lived in the city, "quite close." I knew that selfishness was far too deeply engrained in the Arab nature for him to recognise or realise the needs of others, still I pointed out to him that there were perhaps twenty people waiting for me, and I could not disappoint them. It was in vain; such a reason could not appeal to him; he wanted me, and did not care about anyone else; they could have me when he had done with me. I told him he should have come yesterday. He replied that it was too much trouble.

I said I must go, I could not break faith with the regular attendants at the surgery, and seeing I was determined, a friend who

was with him declared he had just come from the surgery, and there was no one there. Of course, I paid no attention to such a statement, though confirmed with oaths and appeals to God, and, going to the surgery, found eight people there waiting.

27th.—I was surprised to see twenty-four at the service this morning, for it is Friday, and on Fridays the attendance is usually small. Two men came to take me to see a patient. I made careful enquiries as to the locality of the house, and was assured that it was quite close to my own, not more than a quarter of an hour off; so, though I had not finished till mid-day, I went with them.

I was hardly surprised, however, to find that they led me right out to the desert, to a place that I should certainly have expected them to reckon as three quarters of an hour off. But it would have been worse than useless to reproach them for the deceit, it would only have amused them to think they had got the better of me, and it would have considerably surprised them if I had told them that such conduct, deliberate as it was, was displeasing to God.

Sometimes my feelings get the better of me, and I denounce the utter deceit which they practise. Amid all the sin which is rife in this country, nothing inspires me with greater horror than the utter indifference to truthfulness which pervades all classes of society. I have heard it said of some men, that if given their choice they would rather prefer to tell a lie. I doubt whether that is true of any man, but I am convinced that for the ordinary Arab, it is a matter of absolute indifference, other things being equal, whether he tells the truth or not; while it is a matter of common observation, that for a native to confirm his statement by an oath is *prima facie* evidence that the statement is false.

Continually hearing lies, and knowing them to be lies, I am getting hardened to it, but sometimes horror thrills me, and sometimes anger. Reasoning and remonstrance are alike vain. A man will within a couple of minutes make statements not only inconsistent, but contradictory; but to take him to task about it only causes him to heap lie upon lie.

Twice this morning I protested against false statements, more than usually barefaced; but in vain. Arabs cannot think that anyone has an honest, disinterested dislike to falsehood; they cannot conceive of such a feeling in man, nor, I believe, in God. And if it so affects us, what must it be for the God of Truth? If we suffer at being brought into contact with such sin, what must be the feeling of the Holy One, who sees the sin of a whole world, which lieth in the wicked one? Yet He loves them, and shall not we?

Tunis.

MISSIONARY WORK IN TUNIS.

FROM THE JOURNAL OF MR. G. B. MICHELL.

WE have been thinking so much of the poor negroes lately, and my wife has determined to divide her women's sewing class, and let the Arab women come as usual, and the negresses by themselves another day. This plan is working well. The blacks cling so much together, and are so grateful for any little special attention, that they are generally more easily accessible than the white Arabs. The success of this attempt led us to think that perhaps the men

could be induced to come to the house too. So we asked the women to invite their husbands here on Tuesday evenings; and last night we had sixteen negroes in our room, of all varieties of shade and figure. I asked them if they were all of one race, and they counted up, I think, five different nations and languages—Nupé, Haussa, Bornu, Wadai, Fellata, etc. They had *all* been brought away from their homes by force, and made slaves, and broke out in protestations of love for the English, who always set the slaves free. It would have been a sufficient reply to any one who might imagine (as some Moslems argue) that their experiences were not an unmitigated evil, as they had been brought to a certain measure of civilization at least—to hear the deep indignant anger with which they all spoke of their treatment, their march across the desert, and their slavery in Tripoli and Tunis. Their faces lit up when asked if they would like to go back to the homes of their childhood, and not one but expressed his longing to go at once.

We gave them coffee and Arab cakes, and I told them I wanted them to come every Tuesday evening, and if



GROUP OF NEGROES IN ALGERIA (see page 60).

they would tell me where to get them, I would provide materials for them to spend the time in making their baskets, dish-covers, etc., which they sell, while I told them about the Lord Jesus. They told me only a few knew how to make them; most of these were labourers, stone-breakers, etc., and had no handicraft, but they were glad enough to come without, and to be shown kindness.

Miss Grissell had kindly come up, and had lent me some large pictures of the Philippian Gaoler, the Prodigal Son, and the Lost Sheep, so I made them the subject of a sort of conversational address, to which they listened most intently. One young fellow seemed to want to argue, as he knew a little of the Koran, and felt bound to support the literary credit (!) of the negroes,

but I would not enter into any question. I asked them, as they knew what slavery is, if it is not true that Satan makes slaves of sinners, and that they needed to be set free. I said it was not a question of this or that prophet; God is One, and we must all answer to Him. What is wanted is a *Saviour*. This they took in perfectly.

Then I said they wanted a *living* Saviour

—not a dead prophet, but one able to see, and to know, and to deliver in time of need; and all are agreed that the Lord Jesus is *living*, and “exalted to heaven,” and that that is true of no one else. Further, this same Lord Jesus, who knows and sees them now, will *return*, as all also acknowledge, and will be able to testify to them as His own in the day of judgment; and so, with-

out arguing about Mohammed or any other prophet, the Lord Jesus is the Saviour they need.

Then I told them how He came to seek and to save the lost, and the Shepherd went through deep waters and even death to rescue His lost sheep; and now the Father will receive the prodigal who returns with true repentance, and as the Lord Jesus received and ate with sinners on earth, and was not ashamed to be called their Friend, so He will gladly receive poor ignorant and despised people, black both inside and out, now.

They listened silently, and so attentively that one could only hope and pray that the Word was finding its way into their hearts; and as they left, I invited them all to come again, and I would tell them more and better wonders of His grace.

Last Sunday I went with my wife and sister to distribute some of my new tract, "A Useless Task" (by Cheyne Brady), in a large open street, between this and the Kasba, called "The Marr," and I found that it was eagerly received on account of its being in the native handwriting (lithographed), and so they can read it readily, while the printed character is unintelligible to very many. I gave away fifty, besides some of a printed leaf of texts Miss Grissell had done in London, and of which she gave me some. I also gave away two gospels, and was begged by some Jews to bring them tracts in Hebrew.

Before going out, M. Maccabez, of Mr. Flad's school, brought me a native soldier, a Tirailleur, from Sfax, who was in Tunis for a few days as a witness in a court-martial. M. Maccabez, who is very keen in getting hold of the military, found him wandering about with nothing to do, and finding he knew no French, brought him to me. He was a large, handsome fellow, very quiet and reserved, and he could not read; but I got him interested in a tract I am getting translated, about an episode told by Dr. Martyn Clark in *Our Boys' Magazine*, of a discussion between him and some Moslems in India, and showing that Mohammed never professed to be the intercessor for sinners. This is a fundamental doctrine with the Moslems of Tunis, and the soldier, who knew most of the Koran by heart, confessed he knew of no text to support it, so I begged him to reflect over his need of a Saviour, and to remember that none can, or will, intercede for him with God but Christ alone.

Feb. 15th, 1893.—Last night only three negroes turned up, to my disappointment; but I had a nice talk with them, on the same subject of intercession, as with the Tirailleur mentioned above, and I recited to them several passages from the Koran which say that there will be *no intercession* in the last day. I begged them not to be deceived, but to decide for Him who can intercede now while it is called to-day.

On Sunday afternoon we again went out tract-distributing in a street we went to two Sundays ago. On our way there we met a goat-herd, to whom I gave a tract, and also to another man with him. While doing so I noticed two students standing near, and so I went across to them and offered them my paper. One turned upon me and asked what it was. "The story of a heathen that learned to know the true God," I said. "What is its purpose?" he said. "That others may do the same," I said. "I know all about you," he said (I remembered having seen him at the shop in the Halfaonine, in Ramadhan). "*Who* is it about?" "About the Lord Jesus," I said. "I thought so," he replied. "It is all infidelity; I will have nothing to do with it." I said he was not obliged to accept my tract, but that I was engaged on another which would probably interest him, as it shows that there will be no intercession with God in the day of judgment, either by Mohammed or anyone else, and I asked him to produce a verse of the Koran to prove there will be. He said it was "harram" (unlawful) to quote the Koran to an infidel in the street, and went off; but it gave me a chance of a word with the men that were standing by looking on, who stayed while I told them that they must not allow themselves to be deceived by such pretences as these students make. Their soul's salvation is too important a thing to be left on such a hazy basis.

We met with quite a cordial reception at two or three cafés where we gave away many tracts. At one large Moorish café, just opened, the keeper wanted us to stay and have some coffee, and in another they insisted, and we did so. Some Italians and Jews also asked for tracts, and as we had brought some, we gave away a large number of French, Italian, and Hebrew, as well as seventy-five of "The Useless Task," one "Acts," and two gospels, and some of Miss Grissell's leaflet. Altogether, we were much encouraged.

Feb. 24th.—I have been very busy with the tract, which I have called "The Doctor and the Hafidh" (or Hafiz: one who knows the Koran by heart). My wife and I have been doing it together, and we finished it nearly a fortnight ago; but I felt it ought to be revised by a native, which has now been done.

I asked the son of the Mufti, who lives opposite, to come in one day and correct it for me. The Thursday before last he came in and read a little, and when he came to the Hafiz's acknowledgment of inability to produce a verse, he exclaimed that it must be false, as there are 100,000 passages in the Koran which say distinctly that Mohammed will intercede for sinners. I said it must be easy, then, to tell me of one, and he said he would come in on Saturday and tell me all about it. Needless to say, he has not done so. But I had a sheet of verses prepared to show him, on the other side, with the Commentary of Zamakhshari, Epistle of the Wahhabis, etc., which are very clear. In a conversation last week with the "Mollah" that Bishop French employed when he was in Tunis three years ago, he said, "Of course, what you say is quite true, but then we don't want any intercessor." I said, "Intercession will be too late in the day of judgment; but we need one *now* to make peace with God and to write our names in the Book of Life, and, most of all, to keep us out of sin and fit us for His kingdom."

REQUESTS FOR PRAYER.

THAT more labourers may be sent forth amongst the perishing Moslems of North Africa, and that those who are there may be more fitted for His service.

For blessing on the series of tracts in the vernacular, being written and circulated by Mr. G. B. Michell, of Tunis.

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

FUNDS.—While many special objects are being liberally sustained, the General Fund of the Mission is greatly in need of help. The receipts for several weeks past have been altogether inadequate to meet the many calls which are constantly being made upon it.

At the time of going to press we require £500 to provide for the various home claims, and to send out much needed supplies to the Missionaries for their personal use, expenses of rent, etc.

Algeria.

MY FIRST DIARY.

By MISS DORA WELCH.

I WANT briefly to pass over the journey here, the warm welcome which awaited me in Algiers, and other matters, to tell you a little about my future home, the workers, and work of Djemâa Sahridj.

Early in the morning of December 24th, Emilie (Miss E. Smith) and I left Algiers, and after sixteen hours' travelling by train, cart, and donkey, we arrived at the mission station.

It looked a very isolated little house, standing as it does quite alone among the mountains, and it required a big effort to really believe that the quaint, cold-looking little building could really be "home," and not until we had entered and found a really English welcome and *tea* did the homesick feeling (which had been slowly but surely creeping on during the last few hours of the journey) die away, to make room for the heartfelt thanksgiving which arose in its place; and it was a very happy missionary who lay down that first night in the African home, and who realized as never before the meaning of the Psalmist when he said, "I will both lay me down in peace, and sleep: for thou, Lord, *only* makest me dwell in safety" (Ps. iv. 8).

I must tell you something of the first visit I took with Miss Smith and Emilie to the Kabyle village.

As we entered the low hut we were bade to be seated, which command we instantly obey, arranging ourselves as gracefully as possible on the stone floor. Then Miss Smith spoke a little to them, just as you do in England, taking for a primary subject their children, aches and pains, troubles, etc. Afterwards, having partially gained their hearts, and therefore their attention, she told them the story of the Christ. But this is told not quite as you tell it in England, for although whosoever will may come, and the Gospel message is the same to the unsaved Kabyle as the unsaved Englishman, yet we have this difference: the former is *Mahomet*—hardened, and the latter is *Gospel*—hardened. Therefore, Miss Smith had first to dig up her ground, and then to cast in her seed. Oh, we need your prayers, and should feel hopeless but that our Master knew full well what He was doing when He said, "*All power is given unto Me.*"

The women's dress is very extraordinary, consisting of large white, loose garments, which are fastened round the waist with a cord or sash, and this seems to comprise almost all they wear.

This diary may be read by some who have been stitching perhaps for hours over these very uninteresting garments, or by some who *intend* to stitch at them for hours during the coming year, so I should like to tell you a little of the sight I witnessed this morning, and which I should have enjoyed very much, only that, being very fond of talking and having much to say, it was rather hard and unenjoyable to find myself unable either to speak or understand *one* word.

And yet it is hardly true to say I did not understand, when the whole face of every woman in the room was lit up with joy as they received from the missionaries' hands the garments which you have made for them in England.

But who are these people? Kabyle women—old, wretched, miserable, unhappy women—living lives too sad to write about, having been sold, and beaten, and married, and divorced time after time, and now, old and forsaken, they find some love in the Christians' hearts; they hear of a Saviour who has died for them; wicked, wretched, unlovely though they are, and as a practical proof of this love, they receive your garments, and when possible a piece of bread and cup of coffee.

I must close now, but I long to tell you more of the hopeless wounds and painful diseases, and the sickness and sorrow, that we (you and I) are left here in Christ's stead to alleviate. Will you pray for us and for Kabylia?

IN THE MOUNTAINS OF KABYLIA.

DJEMAA N' SAHRIDJ, MEKLA, ALGERIA.
March, 1893.

DEAR CHRISTIAN FRIENDS,—Our somewhat long silence has not been occasioned by lack of news; but rather by excess of work, and consequently lack of time. Since our last circular letter went off, we have continued our usual classes with which you are already familiar, besides which we have visited much in Djemâa and the surrounding villages, truly sowing the precious seed beside all waters, often sorrowful at the hardness of the soil, but always joyful in the hope that God will prosper His own Word. Perhaps we shall never see the harvest, but God is cheering our hearts by seeing one here and another there touched by His life-giving Spirit. Oh! friends, what joy this gives us, worth all the trials and sufferings!

A few weeks ago, in the midst of our work, came disquieting news concerning the continuance of our stay here, but looking to the Lord for guidance, we thought it best to go on with our work; and we quietly redoubled our efforts, so that the land should not be left without a few rays of light amid the darkness of Mahometanism and Roman Catholicism.

Miss Cox, who had just returned from Algiers, where she had gone on business for the station, remained at Djemâa with our faithful helper, Miss A. Collins, to carry on the work here, while my sister Emmie and I started for a three days' tour to distribute God's Word in the mountains of Kabylia. We took Ali ou N'ser, one of the converts, with us, and filled the panniers on our mules with Bibles and New Testaments in Arabic, Kabyle, and French.

We felt very serious as we rode along, the cry of our hearts being "Lord guide us," not knowing if this would be our last chance of distributing Bibles, and we wanted to make the best use of our time. God *was* with us; He did guide us—we felt it! In the three days we visited ten villages in three different tribes. Furnished with large white sun bonnets, we took no notice of the hot mid-day sun; but though we rode several hours daily, we could not touch more villages, as they often lie far apart; the first day we only passed two in five hours.

Our mode of working was to enter a village, enquire for the president, sheikh, amin, or any man who could read in Arabic or French, and present him with a book. In some villages only one or two could read; in one, none; whilst in others near the Kabyle French Schools many could read in French, and consequently in Kabyle. In many villages the books were gratefully received, and we feel sure will be read.

We had intended visiting the Benni Yenni, where perhaps some of our friends will remember Hamou and Mohand el Haoussin live, who visited our homes in England when we were there three years ago. These men have never forgotten our kindness at that time, and we were not a little pleased to find Hamou at Fort National on our arrival there. He immediately offered to accompany us to his home, though he was on his way to a town in the opposite direction.

The following morning we started for the five hours' ride to Ait Larbâa; the country was very beautiful, but my thoughts were on the Master's business, and lifting up my heart for guidance, I commenced a discussion with Hamou on the teaching of Jesus and Mahomet, which lasted the greater part of the way. He had been to America for six months since his visit to England, and now he told us he meant to stay at

home and worship God, intending later on to make a pilgrimage to Mecca. He told us he loved God; we said we could not believe it, for if he did, surely he would not have travelled to three countries to gain money only, instead of to bring sinners to God.

He seemed much struck by this new idea; but presently assured us that the English had plenty of money, and could do good deeds. He mentioned Mr. Guinness, whom he saw at Harley House, Bow, and said he was rich. When we explained how Mr. Guinness had commenced work for the Lord, his mouth was again shut. We had intended visiting some villages in the Benni Yenni, and then returning to Fort National; but Hamou would not hear of this; we should eat and rest at his house, visit the surrounding villages, talk more about the Lord Jesus in the evening, pass the night in his village, and return to Fort National early next morning. The promised talk about our Saviour decided us, so we accepted his kind invitation.

I must pass over the meeting with the women, the afternoon's ride to the villages to distribute Bibles, the heat, fatigue, Hamou's unceasing kindness, etc., and tell you about our evening talk. Hamou is a staunch fanatical Mahometan, and previous to this had never listened to us without praying with the help of his rosary as a charm against the infidels! But that night all seemed changed. I should like to picture the scene to you. A Kabyle village, five hours' ride from the nearest French town, perched on the summit of a mountain, the usual rough stone huts, narrow rugged paths, burnoosed figures of men resting on the public places, we two seated in the little room that Hamou has prepared for European visitors (for many go to see the beautiful jewellery made there). Hamou has lighted the lamp and two candles! Now he has called in his brother, the children are made to sit quite quietly and listen. Hamou is all attention, and, wonderful to relate, *without* his rosary!

Silently asking the Lord for wisdom to speak aright, I commenced shewing the difference between what God says and what Mahomet has taught his followers. Hamou's attention never wavered, except when he stopped me to explain my words to his brother, or impress perfect quiet on the children. I concluded by reading a little from St. John's Gospel. Both men thanked me warmly, and Hamou said gravely: "Yes, I travelled to three distant countries to get money; but *not* to serve God." We believe this man will find the truth. God's hand seems to have been so clearly in

all our meetings with him, and he has shown much kindness to us, the Lord's servants.

Three days ago the great Fast of Ramadan commenced. We had talked and prayed with the converts about it some weeks before. Ali ou N'ser had decided to leave Djemaa for that month, feeling that it would be almost impossible to break the fast here where everyone knows everyone else's business. Oh! the want of privacy in those Kabyle homes; the door stands always open to let in the light, and the neighbours flock in at all times just as they please, and it appears to be Kabyle politeness to welcome all, however much their absence may be desired. The houses, too, are built so closely together, that the neighbours overhear all you say, unless you whisper.

We much wished our lad, Si Cherif, to go away also; but this he was unwilling to do. Before the dreaded day arrived, Ali ou N'ser had sought and obtained strength from God to stand firm in his own village, and eat during the Fast. How our hearts rejoiced, and beat, too, as we handed him a cup of coffee on Sunday morning. Yes, praise the Lord that mighty chain was broken!

And what of Si Cherif? His uncle, a great marabout, and others of his family, had insisted that he *must* fast. He told them plainly that he did not believe in it; but they represented how he would disgrace every member of his family. The struggle was great. Should he deny the Lord Jesus, or brave his relations' anger? I cannot describe *our* feelings; the eyes of the village were on him; but we were determined not to urge him this year, but leave him to act by himself.

The day before the Fast he declared solemnly, "I do not believe in the Fast, nor in one straw of the Mahometan religion; I believe *only* in the Lord Jesus, and I will go away *now* and break the Fast." His family, to our intense surprise, gave their permission, and on Monday he left us for Algiers, where he will see Mons. Cuendet, and we hope find work.

The little lad, Amara, who has confessed Christ so bravely, is now working in our house, and not fasting. All this is making a great stir in the village, and we hope will be the means of bringing others for Christ. Thus four Kabyle converts have for the first time openly broken Ramadan, that essential to a Mahometan's salvation, and although the strain of it all has been very great, we greatly rejoice and thank our God for strength given these young Christians. Truly some of them are proving the truth of St. Paul's assertion, "I can do *all* things through Christ, who strengtheneth me!"

KATE SMITH.

Morocco.

WORK AMONG SPANIARDS IN TANGIER.

No doubt most of our friends have read or heard something of the bitter persecution to which the little Spanish Church in Tangier has been subjected at the hands both of the civil and ecclesiastical powers.

Some brief notes were given in the April number of "North Africa," but we have now before us the diaries of the workers, giving full particulars of what has transpired. Truly Rome is unchanged.

Prior to the outburst there had been a time of unusual blessing. A Spanish Evangelist from the neighbourhood of Gibraltar, who had himself just been released from prison for preaching in the market place at Algeciras, went over to Tangier and conducted a week's special services.

The room in which the meetings are held was crowded each night, as indeed they had been for some time previously, and many were led to yield themselves to Christ. One mother told of "a heart full of joy"; another, a girl 12 years of age, confessed with a beaming face her trust in Christ; her mother is also a believer. A husband and wife stood up unasked, and told how they knew the Lord Jesus as their Redeemer. An aged Spaniard went away shouting, "I am saved, I am saved." These are but a few of many instances of blessing that might be mentioned in connection with this interesting work.

EXTRACTS FROM THE JOURNAL OF MR. N. H. PATRICK.

Sunday, Feb. 12th, 1893.—A priest stopped a lad about six years old, and said, "You go to hear the Protestants, don't you?" "Yes," replied the boy. "But I am your father," said the priest. "No you are not," said the boy, "my Father is in heaven." His father told me about it, and was hugely delighted.

Wednesday, 15th.—Barnard and Vasquez have been badly treated this afternoon. Fifteen priests surrounded them, hit them with sticks, and stoned them. Barnard's finger was cut, but no other damage was done. May God save these men. They used most disgusting language to Barnard and Vasquez.

Sunday, 19th.—Two men have been charged with "blasphemy against the Virgin Mary and disrespect of the priests." They deny the first charge, and admit the second. The Consul told them on Thursday that if they did not apologise on Friday to the priests, they would be sent to prison. On Friday they declined to apologise to the priests, and the Consul said they were to appear the next day, and if they still refused to apologise they would be imprisoned immediately. They were not allowed to call any witnesses, or to employ a lawyer, or to speak for themselves, or to hear what the priest said to the Consul. On Saturday they did not go to the Consulate, and have not heard again from the Consul. They have both received notice to leave their houses.

Wednesday, 22nd.—Pastor Fleidner, of Madrid, came over. He conducted our meeting, and spoke with great power.

Thursday, 23rd.—Received message from the landlord of our mission-house, asking me to call. Did so, and he informed me that he could not allow us to continue in the house, and he asked me also, as a friend, not to enter the International Hotel (I had engaged the hotel for two years, and we were to enter on July 1st). I reminded him of the written agreement, and he acknowledged I had the right to enter, etc., but stated he was in such a position that he must prevent us going into the other premises. He is an official in the Spanish Legation.

Friday, 24th.—Saw landlord in afternoon. It ended by my accepting 50 dollars as compensation. We must leave the house we now have for mission purposes by March 31st. We can only say, "God knows best." We do not know any other house that appears at all suitable. It seems to be a sad blow to the work. But it is for Christ's sake. We believe the outcome will be that money will be sent us to buy land and to build a place of our own. All our regular attendants are being persecuted bitterly. God comfort them.

Tuesday, 28th.—Other Protestants have to appear before the Consul to-morrow. Received a note from the English Consul this morning, asking me to call. I did so, and he showed me a letter written by a friar to the Spanish Consul. The letter covers eleven large sheets of foolscap paper, and is a long list of complaints against Miss Brown, Mr. Barnard, and myself. It is written in the strongest language, and is full of untruths. The main charges are: (1), Entering houses without invitation; (2), Teaching children on doctrinal matters without the consent of their parents; (3), Trespassing on property of the priests; (4), Opposing a burial.

Wednesday, March 1st.—Six of our friends had to appear before the Spanish Consul this morning—one sister and five brothers. They were all charged with being Protestants, and with nothing else. The woman was told that if she did not apologise to the priests and renounce Protestantism in eight days, she would be sent to Spain. Her father and husband were discharged. The three other men were informed that if they did not leave Tangier within eight days they would be imprisoned for six months. I never knew such injustice. God help the people. Psalm xlii. has comforted me.

Thursday, March 2nd.—Jesuit priests most active. One of them stopped to-day in front of a Protestant, and in a loud voice said, "May you perish with hunger."

Friday, 3rd.—Looked at a house that is most suitable for the work, but we cannot afford it. Conducted prayer meeting. Am tired and weary, and reproach myself much for having so little faith. We are praying specially each day that if it may be well we may speedily have mission premises of our own. God grant it may be so. We need £1,000. God has it. Maybe He will send it soon. We trust Him.

Saturday, 4th.—More of our people were summoned before the Consul this morning, and they also were told to leave Tangier within eight days, or they must go to prison. M—— has written John iii. 16 on a blank wall opposite his house. The friars are

furiously, and have been to him about it, but he asks if it is not true. A soldier has been looking for him all day to take him before the Consul. I urge him to be patient. He says: "I shall tell the Consul that since I have been to the Protestant meetings I have not sworn once, and not been drunk once. I am a Protestant, and hope before long to be a Christian."

This man has been in prison eight years and three months for killing a man in a drunken fight. He has been known as one of the worst characters in Tangier. As he himself says, whilst he was a drunkard and a blasphemer the friars never raised a finger to help him; but now that he is trying to keep straight, from twenty to thirty friars are hunting him down like a pack of wolves.

Here is another case. A clerk in the Spanish telegraph office here received a letter from the head friar some few days since asking him why he had not taken his child to be baptized. He replied that he was a Protestant, etc. He was informed by the friar that he would lose his situation in consequence. Yesterday he received his dismissal.

Last night he received a card from this friar with the following upon it in Spanish: "My dear sir,—I think it is a lie that such people as you and your wife, being from a country of such religion, can profess the law of the Protestants; above all, where they gather the worst and the lowest. If you do not wish to remain in the Telegraph Office work, I am able to put you in the position of a school-master (of course, in a Roman Catholic school), with the income of from 20 to 25 dols. per month and a house, but you must keep away from these bad companions.—Yours, etc."

The brother has refused their offer. They have got him turned out of his situation by representing him as a bad man, and then offer him a position in their own schools. More than this, they have also been instrumental in turning out his wife from her situation. Thus husband and wife are nearly penniless.

Sunday, 5th.—Very good meeting. The attendance keeps up well. Heard of friar visiting a woman and found her reading a tract. He told her she was under condemnation, and if she read such books would surely perish. She replied: "When I die I should like some of these books put in my coffin, they are so good!"

Monday, 6th.—Had another place offered for Spanish work. It is well situated, and could be made very suitable for Spanish work; but many alterations are required.

Wednesday, 8th.—H—— R—— was summoned again this morning. The Consul saw her in a separate room, with only a friar there; refused to state in writing what she was charged with, and said if she had not left Tangier by Friday next she would be removed by force. Looked over the building offered to us again to-day, and both Mr. Barnard and myself feel it will suit us well if put in good order.

Thursday, 9th.—Was just sitting down to make out the contract for the new premises when Mr. Barnard came in to say that the priests had sent for the landlord, and had promised to pay more money for the premises than we had undertaken to do. I hurried off at once and got a contract signed.

The contract binds me to pay 50 dols. for alterations, etc., before April 1st. I have this in hand. But I have also to pay the rent for one year, that is to March 31st, 1894, before we enter on April 1st. I have not a penny of this money, but feel sure it will come in good time. The rent for the year amounts to 240 dols. So with that and other matters I require £70 before the end of this month. It is a large sum for me, but it will come.

From Miss F. R. BROWN.

Feb. 1st.—7.30 a.m., had prayer with my Spanish neighbours, nine women and some children were present. We are now reading the Epistle to the Romans, having gone through the Gospels twice. At 9 a.m. the school commenced; there were sixteen children. One of their number, Francisco, a bright boy about twelve years of age, said that many of the children in their neighbourhood were singing our Gospel hymns. I was surprised to hear it, and said "How came they to know them? Who has taught them?" He said, "I have."

It appears that after leaving school he has gathered the children together in his house, and sometimes in their garden, and taught them to sing our Gospel hymns. He has also brought his father, mother and aunt to the meetings. This is

only one instance of what the children are doing. I could tell of many such.

It is most encouraging to see mothers and fathers every night at our meetings with all their family, although many of them have a good distance to come.

We are having much blessing among the Spaniards just now. There are several who are earnestly seeking to know the truth, and are anxious about their souls.

Two women and two young girls have told us that they have given their hearts to God; that they know their sins are all forgiven, and wish to be baptized.

7th.—Had much prayer this morning for the special services we have arranged to hold.

Señor Vasquez, a Spanish Evangelist, who had lately been released from prison for preaching the Gospel, arrived here on Feb. 8th, and commenced a series of Mission Services. The room was full, and the Holy Spirit began to work from the first service, and some were brought that night to realise their lost condition.

I was told by one of our converts that one man on reaching home cried like a child on account of his sins. At school Francisco asked, "Did we not have a good meeting last night? I know many who want to be saved. There are two women who live near our house." I said I would like to go and see them if he would shew me where they lived, so this afternoon I went, although somewhat afraid to visit that district, as on the last occasion I went there I was attacked by the priests.

It is the most bigoted Roman Catholic centre in Tangier, for most of the people are under the power and control of the priests or their landlords. Notwithstanding this, several families of children living in that part come to my school.

Francisco took me first to the house of his married sister, who received me very kindly. Some more women and girls came in, and after the usual greetings I took out my Testament and read the fifth chapter of Romans. Suddenly everybody became excited on hearing a great noise outside the house, where a crowd of people had gathered. The priests had learnt that the "Señorita Protestante" was there.

I asked Maria, the woman in whose house I was, to shut the door and lock it, as I did not wish to talk with the priests. I knew from my previous experience that this would be useless. She locked me in and sat on the step outside to keep the door. A number of boys were told by the priests to watch for me coming out, and to pelt me with stones. Many of the women were very brave, and told the priests that their conduct was disgraceful towards one who had come to tell them the things of God.

I remained alone, locked in, for about half an hour. Fortunately this house had a back as well as a front entrance, which is not common here. Two women then came, and said, "Now, Señorita, be quick, if you can climb over the hedge in our garden you can escape without being noticed." So with some difficulty I managed to get away.

When I got out on to the public road, a woman came running to ask me to go to her home. She was very angry at the way I had been treated. I thought it wise not to return, so went on a little further, when Francisco came with his father and another man to ask me to return to their house. They were so urgent in their request that I complied.

On our way we passed through the crowd of people with the priests, but they did not interfere with me as I was protected. On arriving at their home I received a warm welcome, the women brought out chairs into the garden, some more men and women came, we all sat down, and I spoke to them from the Word of God. Afterwards I was accompanied home, they inviting me to go to their home whenever I wished.

15th.—This afternoon, went with Señor Vasquez to visit

one of my districts. We sat down in an open space surrounded by tenements occupied by Spaniards. Soon a number of women came and brought us chairs, also one or two men. Señor Vasquez preached the Gospel for nearly an hour. There was much earnest attention, they were delighted to hear someone who was at home in their own language.

Many of them are thirsting for the living waters. Oh, for the Holy Spirit's anointing, that I may carry living water to these thirsty souls.

16th.—My boy Francisco did not come to school this morning, his sister told me that the priests had taken him before the Consul because he protected me the other day, also accusing him of disrespect to them, and that they have threatened to send him to prison.

17th.—Francisco, his sister and two brothers came very early to school in time to join in the morning prayers. The trial is not finished yet, he does not know what the result will be.

I asked him if he would be afraid should he have to go. He said, "Oh no, I am not afraid. I shall sing as loudly as I can 'A Su nombrè Gloria' (To His name be glory)."

18th.—More children than my faith counted on came this morning. I was afraid, lest in this time of persecution which they are passing through, they would fear to come, but not so, there were twenty-two, which is rather more than usual. The boy has not been sent for by the Consul again, so I hope it is settled.

19th.—Sunday afternoon, several of the parents came to the children's meeting. One of them told me that the priests have been to their landlord and told them to turn them out of their house, and they have to go at the end of the month.

Description of Illustrations.

WOMAN GRINDING CORN.

AMONGST all Eastern nations the process of grinding corn by hand differs but slightly, and has prevailed from time immemorial.

In this, as in many other domestic customs, the Arab women of to-day are but repetitions of those who, in Bible days and lands, ground corn or spun flax for their households.

The mill used is a simple contrivance of two small grinding-stones poised one upon the other. The upper one is kept in its place by a spindle passing through the centre of both stones, which yet allows the upper one to revolve freely upon the lower without pressing its full weight.

The woman or girl whose duty it is to grind, seats herself upon the ground in a convenient, if not very graceful, position. Seizing the handle, one end of which is firmly inserted into a hole in the stone, she causes it to revolve rapidly, meanwhile pouring the corn through the hole in the centre of the stone. In this way all the flour needed for the family has to be prepared.

This is but one amongst the many trying occupations that fall to the lot of all Eastern women and girls, except in wealthy households, where this daily task is consigned to the slaves.

ALGERIAN NEGROES IN A CAFE.

THE negroes who are resident in Algeria are in one important particular very different from those met with in Morocco, the latter being in bondage—reckoned among the mere goods and chattels of their owners—while the former are free, and consequently have equal rights with their fellow-men.

The negroes, however, like other nationalities, associate in their social hours mainly with those of their own race. Hence certain cafés are patronised especially by them, in the same way that Italians, Kabyles, etc., have their respective haunts.

It is to these cafés that our workers go from time to time, that they may read a tract or some portions of the Word of God to any who can be found to listen.

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 MARCH 1st TO 31st, 1893.

GENERAL AND SPECIAL FUNDS.

1893. General.			1893. General.			1893. General.			1893. General.						
Receipt.	£	s. d.	Receipt.	£	s. d.	Receipt.	£	s. d.	Receipt.	£	s. d.				
Mar. 1... 7501	0	3	4	Brought forward	35	6	5	Brought forward	170	15	4				
1... 7502	1	15	0	Mar. 8... 7534	0	7	9	Mar. 15... 7560	2	0	0				
1... 7503	0	10	0	8... 7535	1	6	2	15... 7561	1	4	0				
1... 7505	0	10	0	8... 7536	0	9	0	15... 7562	1	3	6				
2... 7506	1	5	6	Fm. readers			15... 7563	0	10	0	24... 7591	20	0	0	
2... 7508	0	1	0	9 of the Christian			15... 7564	1	0	0	24... 7592	1	1	0	
2... 7509	3	0	0	10... 7539	5	0	0	15... 7565	1	0	0	24... 7593	0	5	0
3... 7510	2	9	10	10... 7540	0	6	0	16... 7566	0	2	6	24... 7594	0	9	0
3... 7511	1	0	0	10... 7541	3	0	0	16... 7567	0	2	0	24... 7595	0	4	6
3... 7512	1	0	0	10... 7542	25	0	0	16... 7568	0	1	0	25... 7596	0	10	0
3... 7513	0	11	1	10... 7543	0	1	0	16... 7569	0	1	0	25... 7597	2	0	0
3... 7514	0	10	0	10... 7544	0	10	0	16... 7570	0	1	0	25... 7598	1	1	0
4... 7516	0	1	0	10... 7545	0	5	0	16... 7571	0	1	0	25... 7599	0	5	0
4... 7517	2	2	0	10... 7546	0	10	0	16... 7572	0	7	9	25... 7600	0	10	6
4... 7518	1	0	0	10... 7547	1	0	0	16... 7573	5	0	0	25... A Friends	0	0	0
4... 7519	2	0	0	10... 7548	0	5	0	16... 7574	1	0	0	28... 7603	0	3	6
6... 7520	0	4	2	10... 7549	0	10	0	16... 7575	4	0	0	28... 7604	0	10	0
6... 7522	0	7	6	10... 7550	2	10	0	16... 7576	0	5	0	28... 7605	1	16	0
6... 7523	1	1	0	10... 7551	1	17	0	18... 7577	1	10	0	28... 7606	1	0	0
6... 7524	0	2	6	11... 7552	1	0	0	18... 7578	5	5	0	28... 7607	0	15	0
6... 7525	1	0	0	11... 7553	1	0	0	18... 7579	3	5	0	28... 7608	0	7	2
6... 7527	0	5	0	11... 7554	1	10	2	18... 7580	2	0	0	28... 7609	1	4	0
6... 7528	1	0	0	13... 7555	2	14	1	18... 7581	0	2	0	29... 7610	0	5	0
7... 7529	3	0	0	13... 7556	0	7	0	18... 7582	10	0	0	29... 7611	0	5	0
7... 7530	0	10	0	13... 7557	0	5	0	18... 7583	1	0	0	29... 7612	0	7	6
7... 7531	0	10	0	14... 7558	5	0	0	20... 7584	20	0	0	29... 7613	3	0	0
8... 7532	1	0	0	15... 7559	5	0	0	21... 7585	5	0	0	29... 7614	0	10	0
8... 7533	8	7	6	Carried forward			£103 13 1	Carried forward			£170 15 4	Carried forward			£218 1 6

Total Mar... 221 14 6
 ,, May, '92. } 4,064 15 5
 to Feb., '93. }

Total ... £4,286 9 11

SPECIAL FUNDS.

1893. General.			
Receipt.	£	s. d.	
Mar. 1... 7504	10	0	0
2... 7507	0	5	0
4... 7515	30	0	0
6... 7521	4	3	4
6... 7526	2	0	0
7... 7530	0	5	0
9... 7537	0	5	0
16... 7571	15	0	0
22... 7590	2	0	0
27... 7602	1	2	0
29... 7615	0	10	6
29... 7616	0	17	0
30... 7619	2	0	0
30... 7620	4	3	4

Total Mar. ... 72 11 2
 ,, May, '92. } 1,032 13 6
 to Feb., '93. }

Total... £1,105 4 8

GIFTS IN KIND: March 3rd (114), six valuable coins. 22nd (115), box of bottles and native garment. 23rd (116), twenty-three garment and pair of cuffs. 30th (117), parcel of garments.

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

* At present in England.

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