

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

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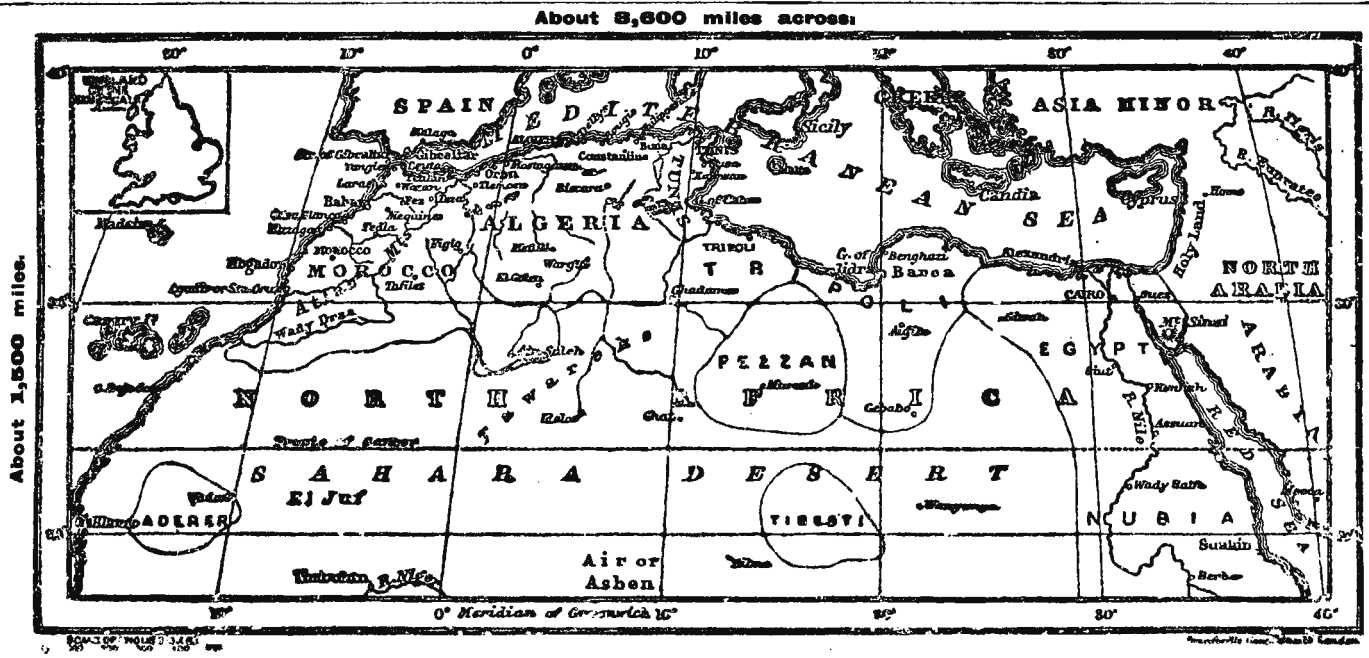
Native Tent.

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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.

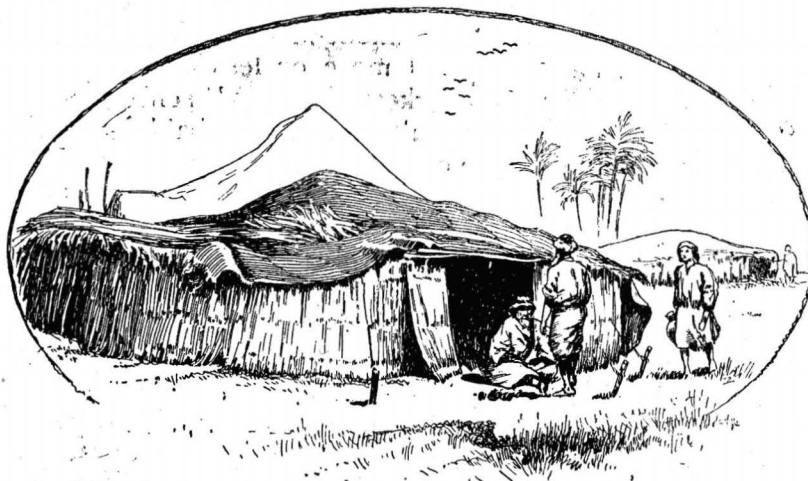
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000 who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. 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 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.



Native Tent.

(see page 71.)

Difficulties and Encouragements.



THE financial year of the North Africa Mission closed with April. It is too soon to give detailed and exact reports either of the year's labours or of the year's finance, but a general and preliminary statement may be made.

The last Mission year has been one of peculiar interest both on the score of special difficulties encountered and gracious help and blessing given. In no year of the Mission's history has it been more beset with perplexities, yet never has it enjoyed greater manifestations of God's goodness.

May last year found it confronted with very serious opposition from the Government of the Sultan of Morocco, which threatened to drive some of the missionaries from their posts of service in that empire.

Our troubles in Morocco were scarcely over when the Government of France brought charges against us with regard to the work in Algeria. We gave explanations, and for six months nothing more was said. Early in 1893, however, fresh communications were received concerning which we have written more fully on page 63. Later still the Spanish priests at Tangier commenced bitter persecution of their fellow countrymen who came to hear the Gospel preached by Mr. Patrick and those assisting him in the Spanish branch of the work. Some were pelted with stones by the priests, others were turned out of their houses, while some were cast into prison on false charges. The Spanish Mission premises were taken away from us and a new place had to be obtained in great haste.

Beside these difficulties without there have been others within. Our beloved fellow-worker, Dr. Terry, who had caught typhus fever from a poor native patient, was, with his family, compelled to return to England for some months. Miss Shelbourne, in Algeria, found her constitution unsuited to the climate, and after some months' comparative rest has associated herself with "Mildmay." Mr. Marshall, who had come home the year before, and was hoping to return again in the autumn, to his great disappointment was unable to do so, as Mrs. Marshall's health did not seem to warrant it.

He is now rendering very valuable help in the office as accountant, and teaching languages to candidates. Miss Chapman, who came home from Casablanca in the summer suffering from malarial fever, caught cold in the winter and in a few days died of pneumonia. Mr. Cuendet's health necessitated his return to Switzerland in the summer. We are thankful to say that he returned in the autumn much stronger. Dr. Leach also was for a time laid aside by sickness. These and other matters made the year one of much care and perplexity.

Added to this the year has been one of considerable financial trial. This shortness of money has now lasted for two years and a half. It commenced about November, 1890, the period of the South American depression, and has continued more or less ever since. Whether the raising of large special funds such as those of the "Darkest England" scheme and the "Baptist Centenary Fund" have had anything to do with it is difficult to say. Probably they have had some influence, as have the serious commercial failures last year.

It seemed as though the Mission might easily founder amid so many storms, but by the grace of God it has come through, though rather weather-beaten and strained. How much we have to praise God for! The Moorish Government has permitted the work to continue and even to expand, and the Sultan expressed his approval of the medical part of it. Thus far the misunderstandings of the French Government have been in some measure removed. The persecutions of the Spanish priests at Tangier have been overruled in some respect for the furtherance of the Gospel.

The restoration to health of Mr. Cuendet and Dr. Terry is a matter for much thanksgiving, and in Mr. Marshall being detained in England to help with Candidates and accounts we see the good hand of our God.

Cheering cases of conversion among the Kabyles have gladdened our hearts, and reports of blessings among the Atlas Mountains make us hopeful. Spanish converts and instances of blessing here and there encourage us and remind us that God the Holy Ghost is moving and that we are but instruments through whom He operates. We are apt to remember our trials more than our mercies. Let us praise God for all that is past and trust Him for all that's to come.

The income of the Mission was about £1000 more last year than in any previous year. This is an encouraging increase, nevertheless the financial trial continues to be heavily felt; but when we remember our many mercies we are encouraged to trust on, believing that the Lord will incline and enable his servants to bestow what may be required for His work. Has He not reminded us that He "spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

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.

BIRTH.—On Friday, April 7th, at Alexandria, Egypt, Mrs. W. Summers of a daughter. Both are progressing favourably.

REV. CHARLES JORDAN, of Calcutta, writes: "Last evening I went for the first time since returning to Calcutta to Wellington Square, and gave a short address to the people in Hindustani. Before preaching and while standing in the square, a bright young man came up to me and said, 'I believe you are Mr. Jordan.' On being assured that he was right he said, 'Before you went away, I used to hear you preach in this place, I was then a Mohammedan. I received good from listening to you, I am now a Christian and have been baptized by the Rev. Jani Ali of the C.M.S.'"

ARRIVAL.—Miss F. M. Banks, of Tetuan, arrived in England on Monday, May 8th, by the P. and O. steamer "Massalia."

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.

MR. EDWARDS has been holding meetings in various places in and around London, as well as Sevenoaks, Manchester, Doncaster, etc. He has since been to Dublin and neighbourhood, also Cork and Queenstown.

MR. PATRICK reports that several of the children of the Spanish converts have been beaten at the Catholic day school for attending the Protestant services, and that he has felt compelled after much prayer to open a day school for them. He will use the present service room for that purpose, and has taken another large room in the same house, holding about 120, for the services,

Two intelligent Spaniards (Christians) have been apprehended and imprisoned on an entirely false charge. Prayer is asked that their innocence may be clearly established.

MR. LILEY says: "The Lord gives me plenty to do in His service, for which I bless His name. Many Arabs are coming to the house, some to see us, some to invite us to go to them, others again want letters written or advice. We are glad to be thus brought into contact with them, as it gives us opportunities of converse on the things of God."

ALGERIA.—In answer to several enquiries we may state briefly, for the information of our readers, that pending further enquiries being made by the Governor-General of Algeria, our work in that country will be continued as usual.

MISS READ, of Cherchel, writes: "The famine-stricken natives continue to give us much care. We go to the French Pastor's every morning from 7 to 9 to assist in the distribution of relief. Between five and six hundred people receive half a pound of bread each per day. Would that the spiritual hunger was as keenly felt!"

MOSQUITO NET.—If any of our friends have one of these to spare, Miss Read and Miss Day would be thankful to receive it. Their address is Maison Sliman, Rue Tènes, Cherchel, Algeria.

MISS GRISSELL and Miss Harding have been visiting the renowned city of Kairouan in the south of Tunis. A town is always more difficult to visit than a village, added to which in this instance is the well-known bigotry of the people there, this being one of the "holy" cities in the estimation of all Mohammedans. We hope to give an account of this journey in our next issue.

MR. HARDING writes: "According to our usual custom we kept the dispensary open during the month of Ramadan, and although the numbers were naturally considerably less than other months, we had a very fair attendance.

Tripoli was enjoying the prospect of a bountiful harvest, which was almost ready to be gathered in; so that although there has been some fear of famine, it is scarcely possible now.

MRS. VENABLES continues to visit the native houses in Tripoli on two or three days each week, occasionally accompanied by Miss Tucker. She has been able to give rather more time to the language of late.

MISS WATSON and Miss Van der Molen have left Alexandria for an inland village in the southern part of the Delta. A communication from Miss Watson appears on page 70.

OUR MISSIONARIES IN ALGERIA.

In last month's issue we made a brief allusion to the present position of affairs in Algeria. The following letter, which has already been published in the *Christian*, will give our readers further particulars:—

"DEAR SIR,—Your readers have heard of the threat of the French Government to expel British missionaries to the Mohammedans from Algeria, if they did not cease their operations. The reasons assigned were, that on account of the fanaticism of the natives their own countrymen were forbidden to carry on any religious propaganda among them, and that the same rule must be applied to foreigners. It was also said that schools were conducted which were not in conformity with the French laws, and it was suggested that the teaching of the missionaries was hostile to France.

"We were at a loss to understand the statement that French subjects were not permitted to carry on mission work among the natives, as the Roman Catholic Pères Blancs have seven stations among the Kabyles, and the Sœurs Blanches have come to work in Djemâa Sahridj, the very village in which our mission has been longest established. Our missionaries have always endeavoured to treat them with consideration and respect, but there have been instances in which this has not been reciprocated. The Roman Catholics have also a Hospital and a Medical Mission at Saint Cyprien, a village composed of natives and orphans rescued by Cardinal Lavigerie after a period of famine. We are given to understand, however, that the French Government is well aware of the existence of these and other French missions; but they referred, when writing of their own countrymen not being permitted to undertake mission work, to an order made some years ago for the expulsion of the Jesuits from French territory; and as the latter had a mission at Djemâa Sahridj they were in consequence obliged to leave some time before the establishment of the North Africa Mission in 1881.

"With regard to schools, we were not aware that the religious classes which our missionaries held were of the nature or character of a school, and we understood the French Government inspector to say they were not; but there seems to have been some misunderstanding as to this, and his report to headquarters would appear to have had a different character. Unfortunately, about the time of the last communication from the French Government to the British Foreign Office, this gentleman died. If in any way unconsciously we have not conformed to French law as to schools, we desire to apologise and to conform in future; but we are not aware of having transgressed.

"The last point is as to the teaching of the missionaries being hostile to France. This idea is, of course, utterly without foundation. It has ever been the aim of the missionaries to point out to the natives the advantages that they enjoy under French rule, compared with their condition years ago before the French conquest. We are aware that the Algerian Press has frequently contained articles bringing vague and wild charges against English people in general, and missionaries in particular, but they have not, so far as we know, ever been specific, so that they could be either proved or disproved.

"In these papers, indeed, the danger of our arousing the religious fanaticism of the natives is not much referred to, nor the question of schools, but almost entirely the charge that being British we were spies, dealers in arms and gunpowder, or engaged in stirring up the natives to be discontented with French rule and to desire British rule. It seems almost impossible to understand how such wild and false statements could for a moment be listened to; but there exists unfortunately a good deal of jealousy of England on account of recent events in Egypt and Uganda, the incorrect Roman Catholic versions of what has happened being widely circulated and pretty generally believed.

"The Council of the North Africa Mission having requested me to proceed to France and Algeria to explain matters and bring about a better understanding, I went to Paris in March, accompanied by one of our missionaries, Mr. Marshall, and laid the matter before some of the leading French Protestants to whom our work had been known for years. They rendered all the assistance and advice in their power, especially MM. Boegner, Appia, and De Neufville, of the Committee of the Paris Protestant Foreign Missionary Society, and also Pastor Frank Puaux. Thence I proceeded to Algiers, where I had the invaluable assistance of M. Eugène Réveillaud, of Paris, so well known as a barrister and as editor of *Le Signal*, and prominent in many good works. He had to see the Governor-

General of Algeria as to a concession of land there for the Vaudois of the Hautes Alps, and at the same time he was able to inform His Excellency that he had known this mission for years, and could assure him of our loyalty and of the sincerity of our motives.

"A few days later, the Governor-General, M. Jules Cambon, granted the favour of an interview to one of our Swiss missionaries, M. Cuendet, and myself. We were able to explain our position and to assure His Excellency of our desire to conform to French law, and to give evidence of our loyalty to the French Republic. It was evident that M. Cambon had heard a good many incorrect statements about the mission, and he promised to appoint some person in whom he had great confidence to investigate the matter, confer with M. Cuendet, and report to him, whereupon he would report to the Government in Paris. The Governor listened to our statements most patiently, and seemed to desire to act without partiality or prejudice. He impressed upon us the importance of not increasing the number of our workers in Algeria for the present, and of sending French or Swiss rather than English missionaries if possible.

"We feel we have great cause to thank God for this reception, and as we have everything to gain by investigation, we are encouraged to hope that with a Governor-General so upright, impartial, and able as His Excellency M. Jules Cambon, the missionaries will be proved to be the Republic's best friends, and not its foes.

"In returning through Paris, I had the privilege of again meeting with a number of French Protestants and pastors. They expressed their warm sympathy with our mission in its difficulties. The French Protestant missions are prepared, if need be, themselves to bring the matter before their Government. However, with M. Cambon's promise of investigation this does not at present seem to be necessary.

"On another occasion I may be able to give further information as to the general progress of the mission in North Africa.—Yours faithfully,

"EDWARD H. GLENNY, Hon. Sec. N.A.M.

"21, Linton-road, Barking, Essex."

Historical Notes.

THE EARLY CHRISTIAN CHURCH IN NORTH AFRICA.

Continued Conquests. The King of the Vandals having completed the subjugation of the towns and cities of North Africa, turned his attention to the building and equipment of a fleet. In the glens of the Aures mountains he found abundance of timber. The inhabitants of the seaport towns were acquainted with the art of shipbuilding, and within the space of a few years Genseric had quite a formidable navy at his command.

He then resolved to make a descent upon Rome, and at once began his preparations. The death of the Roman emperor Valentinian occurring just at this time seemed to give promise of success, so, hastily embarking his troops, he crossed to the mouth of the Tiber.

We shall not go into details respecting the sacking of Rome, suffice it to say that the pillage lasted for fourteen days and nights, all the spoils being conveyed to the ships. Among the treasures which fell into the hands of the invader were the holy instruments of the Jewish worship, viz., the seven-branched candlestick, golden table, etc., which had been brought from Jerusalem, as spoils of war, by Titus. These

had been deposited in the Temple of Peace at Rome, and now, after the lapse of nearly four hundred years, were conveyed to Carthage.

An image of this candlestick remains carved upon the arch of Titus at Rome, and of late years a similar carving has been found upon the walls of one of the tombs at Carthage.

Condition of the Church.

The persecuting spirit of the Vandals remained as long as their power lasted. Genseric would not permit of the appointment of any fresh Bishops; every attempt to revive Christianity in any form met with determined opposition, and many "were tortured, not accepting deliverance." Every vestige of the faith gradually disappeared, and for the next fifty years the history of the Church only exists in the form of legends.

After the decline of the Western Roman Empire, and the death of Genseric, the whole of Barbary was reconquered by the Eastern Roman Empire. It was a long and furious warfare, alike destructive to both victor and vanquished. The conquest was completed in A.D. 534. During the next twenty years the country rapidly declined, and threatened to sink back into the barbarism from which it had been raised by the Phœnicians and Romans.

"The African Church at this time was in a more forlorn condition than it had ever been—the shepherds banished, the flocks scattered. But at this crisis arose one of those men who are sent like miracles, to sustain the fainting souls of the faithful on the verge of despair. In modern times the name of Fulgentius is comparatively little known, but in his own age he was revered as a second Augustine. The influence which he exercised on his brethren by his life and writings kept alive in them the assured hope that they were not forsaken by Divine grace."*

This worthy man, in common with many others of the Bishops and clergy, had been twice banished to Sardinia, but when Justinian ascended the throne the exiled Bishops were recalled, and the slow process of reorganization began. Many of the clergy had taken shelter in the seclusion of monastic life, and it was from the monasteries that the pastors were chiefly drawn. Some of them were worthy men, learned, devout, and gentle, but for the most part were deficient in knowledge of human nature, or in sympathy with the spiritual needs of the people.

One of the earliest acts of the restored **Union with the Romish Church.** Bishops was to reopen negotiations with the Roman See, which resulted in the Churches of North Africa being formally united to the Catholic Church at Constantinople, which had now become the capital of the Eastern Roman Empire. It did not bring them, however, the liberty they had fondly imagined. During the interval since the Vandal conquest, an altogether new religious atmosphere had sprung up, which they found most detrimental to spiritual life. Between the African Christians and the Byzantines (as those connected with the Church at Constantinople were called) there existed a gulf that could not be bridged, although many attempts were made by the Emperor Justinian.

The Byzantines were characterised by acuteness of intellect; they were devoted to culture, and their Christianity seemed much to run in the same groove. The religion of the African, on the contrary, while by no means destitute of culture, was more emotional and fervent. The doctrines of predestination and grace, so strongly held by the North African Church, received no sympathy from the Emperor and clergy, hence the two races had little in common, and an event occurring in A.D. 544 tended still further to increase the separation.

*Julius Lloyd.

Justinian, who like many of the Roman emperors, imagined himself a theologian, issued an edict called "of the Three Chapters," which pronounced an anathema on Theodore and his writings, on the writings of Theodoret, and on a certain letter ascribed to Ibas. This edict was forwarded to Africa with an order for the clergy to sign it.

The African clergy had not been accustomed to ecclesiastical despotism of this kind, and the Bishop of Carthage replied that the writings in question were unknown in those parts, that the writers being dead stood before another Judge, and that they did not wish to have anything to do with the controversy. Most of the clergy stood firm in resisting the

edict, and when in 551 Justinian summoned Bishops from North Africa to attend a general council at Constantinople, very few made their appearance. Persuasions, bribes, and threats were used to induce them to come, but without avail, only five being present on the occasion.

The majority of the Bishops who had refused to sign the edict were deposed. This led to sanguinary riots in many of the cities and towns, the people being exasperated at the treatment the Bishops had received. These riots were especially severe at Carthage and Alexandria, the contests at the latter place leading eventually to a frightful massacre, and the destruction of a large part of the city.

Morocco.

TULLOCH MEMORIAL HOSPITAL, TANGIER.

SOME INTERESTING PATIENTS, BY BLANCHE G. VINING.

THERE were not many women that morning, so after a short service with them, I went into the court and commenced a conversation with some of the men. Two seemed specially willing to talk and be spoken to on spiritual things, and made room for me to sit down between them. I had the wordless Book as usual, and was talking of the entrance of sin into the world and the consequences thereof, when the man on my right was called away, and as I continued talking to the old man on my left, a young fellow, with a white jelab and a smooth face, came up and took the vacant seat.

The new comer listened for a while in silence, though I caught a cynical smile on his face more than once, and when I said "There is nothing—no one—who can take away our sins before God, except"—"Sidna Mohammed!" he exclaimed.

The gauntlet was thrown down, so with a telegram up Home for wisdom, I turned to answer his challenge.

"Can you read?" I asked him. "Only a little," he replied. "Have you read the Gospel?" "I? No! It is forbidden." "Indeed!" I said, "that is news to me; by whom is it forbidden to you?" "If I could find the name of Mohammed in it I might read it, but it is not there, is it?" "No." "Ah, then, I cannot read it." I returned to my question, "Who has forbidden it?" "Mohammed." "Really! can you tell me the passage?" He gave me a quick look and said, "Do you know the Koran?" "I have read it." "You *have* read it?" "Certainly! how should I know if it were true or not unless I read it? I know it says this, 'You are founded on nothing until you take up the Old Testament and the Gospel.'"

Somewhat indignantly he said, "It does not say that." "But I have read it." He shook his head and said, "No, no!" "Very well," I said, "it seems I know your book better than you do, but as you do not believe my words, there is no use talking," and I turned again to those on my left. In a

moment he laid his hand on my arm and said, "Never mind, go on! I *do* believe what you say." "Well, I will fetch you the Koran, I want to see the words that forbid you to read the Gospel."

Going to my room, I brought my copy of the volume, which, in its leather binding of bright green, ornamented with silver, was instantly recognised, and all the men gathered round as I resumed my seat. I put the book in my companion's hand—his name was Said—and he at once commenced reading fluently. I thought he was perhaps repeating from memory, but found he could read almost equally well any page I turned to, consequently his assertion that he could read "only a little" was made to avoid being asked to read the Gospel.

He continued to read bits here and there until, coming to a marked verse, he read that aloud. It was *the very one I had quoted!* He paused, and read it again. "Well," I said, "*that* does not forbid the reading of the Gospel, does it?" Some of the other men laughed, and one of them said, "She is going to overcome you." Siad looked a little sulky, but glancing round, and touching my finger on my lips, I checked the laughter, and addressed him again. "See, you have not found anything to forbid your reading the Gospel; you *have* found words saying you ought to read it." He spoke then, hastily, "I have never seen the Gospel, how

could I read it? I would have read it, *bought it* to read, if I could have found one" (thus they contradict themselves). "That is most likely true," I replied, "but I will give you one now if you will read it."

He closed the Koran and said, "Give it me, I will read it." I fetched a Gospel of John and one of Luke, and handed him the latter. But he said, "This is not like yours," pointing to my Testament. I explained as well as I could the difference, and taking in my hand the leaves containing the Gospel of Luke, I said, "That in your hand is like this." Not satisfied, he made me turn page by page with him to make sure, and as fortunately the two corresponded line for line he was by that convinced.

Turning the leaves back and forth he said, "There is no God but God, and Mohammed is His prophet, do *you* say *that*?" "No," I said, "I do not." "Then you say this, 'There is no God but God, and *Jesus* is His prophet.'" "No," I said, "I do not say that either." He looked surprised. "My friend," I said, "I do not want you to learn what *I* say, but what God says," and turning to 1 Tim. ii, I read the fifth verse, and said a few words about the one Mediator between God and men. He listened quietly and gravely, then another question. "Jesus fasted, did He not?" "Yes, He did, forty days and *forty nights* right away, is that the way *you* fast?" At this there was a burst of

laughter from the others, who were nearly all listening. "Not he," they said, "he fasts one day and *eats in the night*."

Siad advanced no more questions, and soon after I went away, leaving the two Gospels with him. Before leaving he asked to speak to me and said, "I cannot take these books now, I have no bag or belt, and I have my medicine to carry in my hand, but I will come back again and take them, keep them for me. "So you change your word," I said; "you promised to take the Gospel and read, and now you give it back to me."

One of the other men said, "Oh, man, why don't you take it now; surely you have a place; you can put it somewhere." "I have not," he said; then turning to me, "I will read it, surely; keep it for me two or three days." "Good," I said, "and if you die before those two or three days are over, what then?" Somewhat to my surprise, he replied at once, "you speak truth; we are all in God's hands; give me one then," and

choosing the red-bound Gospel of John, he put it carefully in some mysterious place inside the breast of his under garment.

He said goodbye in a friendly way, and said he should return to talk again of "these things."

On another morning there were two young fellows who could read, to whom I gave Gospels of Luke, and we read several passages together, others standing or sitting round. After I had read for some minutes, one elderly, surly-looking man rose suddenly and said to the two with Gospels, "Why do you listen to that Book? We have our own, what have we to do with *that*." I spoke to him in answer, hoping to draw him into conversation, but the more intelligent and interested of the young taleeb said, "Leave him; go on; he does not understand." So as the unfriendly gentleman, seeing he did not influence them, drew into the background and began talking to another man, I had to let him go for the time.

The young taleeb before mentioned, whose name was Edrees, showed great intelligence and unusual clear-mindedness; many of his remarks showed that he had "thought about things." One thing he said struck me very much. I had been saying how few in this land knew anything of the Gospel, and consequently of God's way of salvation, and Edrees remarked thoughtfully, "Yes, there is much darkness in this land, even our taleeb know little, and our Sultan *has not yet laid hold on the truth*."

I tried to set before him plainly the way of life, and he promised to read the Gospel. "Read it," I said, "and lend it, and make known its words. 'Hide not the truth if you know it,' does not your Koran say that?" He smiled, a half-sad, half-amused smile, and said, "Yes, it says so."

Before he left, he asked me to write my name on a slip of paper, which he carefully placed inside his Gospel, that he might send to me when he comes again, if I should not happen to be present.

BRIEF ITEMS FROM FEZ.

By MISS MELLETT.

Friday, 20th.—This afternoon I attended Miss Reed's class for boys. There were eighty present, and they looked a very interesting lot. One of these the other day called to see us. We had given these boys the day before some tickets to give to any poor blind women they might happen to know. So he came to say, "I have found my blind woman and will go for her on Wednesday and bring her to the door, and may the Lord reward you for your kindness to the poor." I was certainly more than astonished at *his* kindness to a woman, and a blind woman, too, for even boys in this country show no kindness to women.

Saturday, 21st.—In the afternoon went with Miss Herdman to visit a Moorish family. The man is one of the judges, and of a better class than most families we visit. They asked a great many questions about me as I was new to them, and wanted to know if I yet could read their language. Ascertaining that I could, they asked me to read. So I read part of a chapter in John, to which they all listened very attentively. When I had finished they said, "Very nice indeed." One of them then took the Testament from me and said, "Read it here," opening at a place she thought I did not know; but I read that also. I did pray much that my first Arabic Bible-reading in public might be made a blessing to that family.

Monday, 23rd.—This afternoon one of the little girls told me the first thing they are taught to say in this land is mother, then father, and then—a *curse*—she repeated the curse for me. I could hardly imagine any mother teaching her little one to curse, but it was only too true.

One afternoon I went to a Moorish house with Miss Herdman. When we arrived there we found the lady of the house rather busy, so the daughter took us on to the roof until her mother had finished. We felt rather disappointed at first, but when we got on the roof many gathered to look at us. One group interested me very much, they were

on the next roof with only a wall between us. The party consisted of a lady, seven slaves, and five children. It was a very picturesque-looking group, white, black, and brown, and they were soon all listening to the way of salvation from the lips of Miss Herdman. They did not at first accept everything that was said, but very gradually they quieted down and there was no further opposition.

Tuesday, 31st.—This morning the patients were knocking at our door before 7. Truly "the harvest is great." Later on in the morning I went down to the waiting-room, and would that I could send a photograph of the picture that met my gaze. There were about fifty women, rich and poor, all sitting in Moorish fashion, in rows on the ground, and Miss Reed sitting in the doorway teaching them. There was not a sound in the room save her voice. It was one of the prettiest sights I have witnessed since coming to Fez.

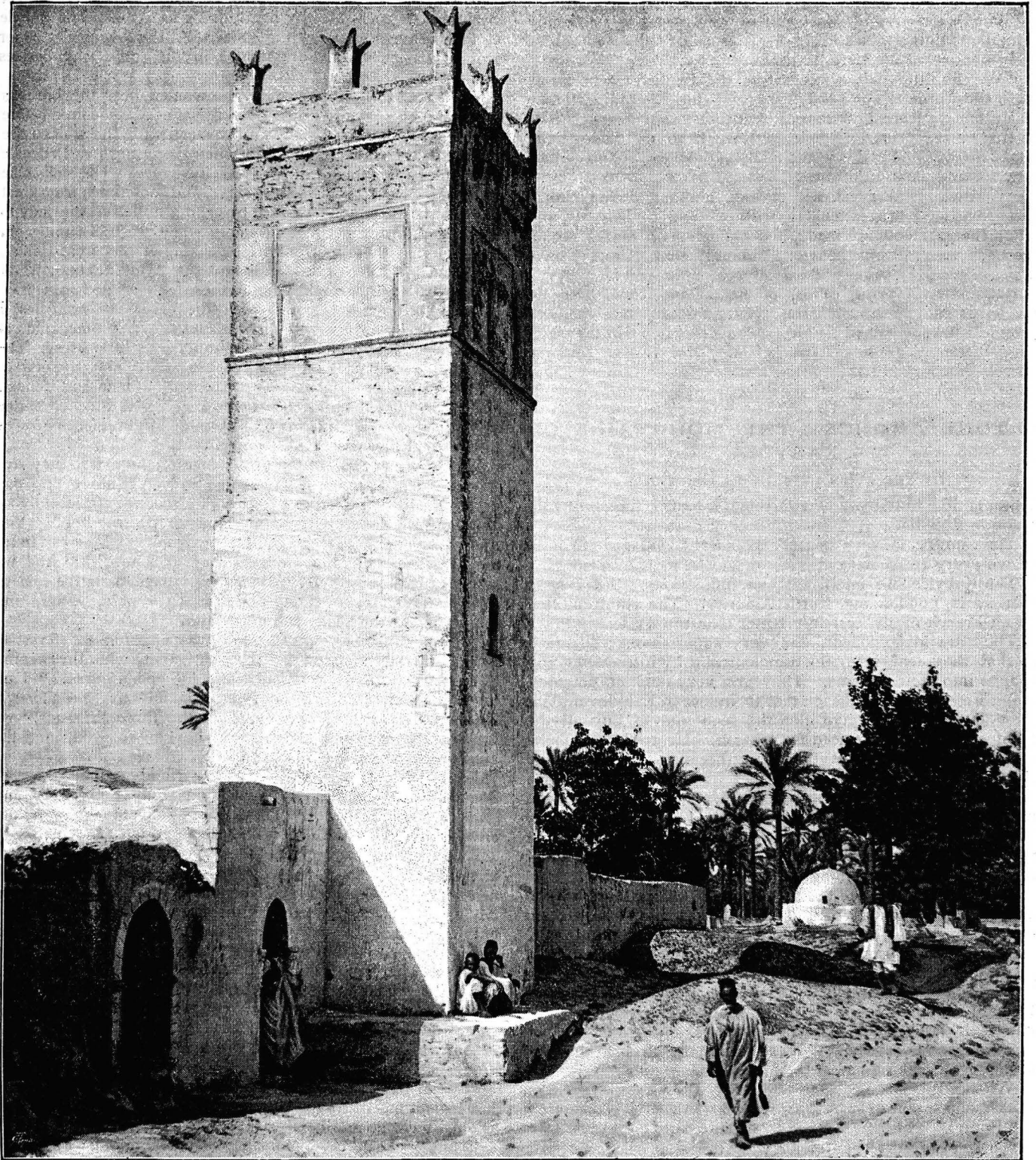
Algeria.

MY ARAB GIRLS.

FROM MRS. LILEY (MOSTAGANEM).

ALL through the fast month of Ramadan, now just ended, my class has been even larger than usual, and a favourite first request is "may we sing the blood of our Lord Jesus washes white as snow."

Also during the past month gratitude has been evinced in several cases for bodily healing God has given with the use of simple means; for this we give praise, and pray that as opportunity is given to make known the soul's Healer, salvation may come to some of the lost sheep of the house of Ishmael. "Buying up the opportunity;" I feel often sadly that many an opportunity is allowed to slip by, and how little we can tell how many more will be allowed us in this land, nay! in this life.



MOSQUE AT TAJOURA, TRIPOLI (see page 71).

The following note to our kind friends in England came about as the result of a little talk with my girls this afternoon, when it was found that there was no more work with which to provide new comers.

"The Arab girls of Mostaganem send greeting and many salutations to the ladies in the land of the English who love them because of the Lord Jesus.

"We the little girls who come to the English teacher, now learn the words of our Lord Jesus, and sing His praise. Also on Friday we learn how to sew, but to-day our teacher tells us that all the print has gone, and we have no money; the Arabs are very poor this year; many of them can get no clothes to wear, and very little to eat.

"God who is all great will provide, and our teacher thinks that if we send this letter He will tell you to help us, and when the garments are made, and enough good marks are in the book we shall put them on, and pray that you may have a blessing. May peace and salvation be upon you!"

Remnants of print, calico, or flannelette from three to six yards in length would be very gratefully received, and promptly acknowledged if addressed to Mrs. Liley, Mostaganem, Pro. d'Oran, Algeria. A packet of 7 lbs. can be sent by parcels post for 2s. 2d.

A TOUR AMONGST THE MOUNTAINS OF KABYLIA.

BY THE WIFE OF A SWISS GENTLEMAN.

I SHOULD like to tell you of a fortnight's tour I have recently made in Kabylia.

The country is very densely populated, villages seem to crown every eminence and creep down the mountain sides.

The Kabyles are intelligent and industrious. Some have seen Paris, London, and North America. The children often speak French nicely, certainly better than the Arabs.

They are Mahomedans, and very superstitious; so much so that they fear incurring a malediction by introducing any change into their customs. They are very fond of potatoes, and a French settler told me that to induce a Kabyle to plant them, he promised to give him the seed and to buy all the potatoes he would not need for himself. He could not make up his mind to accept the offer, because, he said, "no *Mahomedan* ever planted potatoes."

This feeling renders them very inaccessible to European influence. "Nothing from the Roumi!" is their motto. Why nothing from the Roumi? Because for the Mussulman the Roumi is a worshipper of images, and he must not adopt the habits or have anything to do with idolaters.

The transformation of their religious ideas, is therefore the only civilizing power which will conquer them and bring them into the way of progress. And this transformation must be worked by the Christianity of the Gospel, the basis of all real civilization.

Education is not sufficient. Many Kabyles have passed brilliant examinations in the Lycées, and yet remain and do like their fathers. And many Kabyles approve of French ideas and methods when they are with the French, without dreaming of making use of them.

Whence this strange contradiction? Because they remain Mussulmans, and *as such must repudiate* all that comes from the Roumi.

There are in the country a few scattered missionaries, who are seeking this religious transformation of the Kabyles. They muster fourteen, of whom ten are ladies.

Their chief means for attaining this end, are: open-air preaching, children's meetings, sewing classes, visiting, distributing medicines, and, during the present famine, distri-

butions of barley. The people listen well to the preaching, and sometimes ask questions betraying the grossest materialism; sometimes questions which testify to religious needs not yet satisfied. In the children's meetings they are taught Scripture, learn verses by heart, and sing hymns. The Kabyle children have a wonderful memory. At the sewing classes for women and girls, they are taught in the same way besides sewing.

According to Kabyle custom, the women bear the burdens and the men sew and knit. It may yet need some time before the rôles are interchanged. In the meanwhile the women rise visibly in their own estimation when they can thread a needle and make a hem as well as their husbands. The sick come to the Mission station on fixed days, and sometimes from great distances. In serious cases they send a mule for the lady to visit them, but sometimes it is only when death is coming on. Still, she has the opportunity of speaking of the great Healer, the Prince of Life, to the living and the dying. The news of her arrival spreads rapidly, and other sick ones are brought.

In the little basket, stored with the necessary remedies, I have noticed a piece of—bread. It was fast time, and at that season, many ills are cured simply by a little bread. The distribution of barley is made twice a week, and those days attract a number of feeble and emaciated old men and women, and poor ragged children. Each receives a litre of barley accompanied by a kind word. By their bright faces one sees that a great need has been supplied.

The Missionaries are the providence of the places they live in, and the Kabyles acknowledge it. A Kabyle one day asked one of these ladies whether she was not afraid of living alone among them, without any one to protect her. "You know," he said, "that we could harm you." "You can harm me," she replied, "but God watches over me." "And we also," added the Kabyle. In another village, a native said to a lady missionary: "If any one causes you pain, be sure and tell us, we are all ready to punish him."

Not long ago, as one of them was crossing the forest of Ajidon, he was stopped by three brigands, who, threatening him with their guns, demanded his life or his purse. "I am the missionary from T.," he replied, "and have no money." "Since you are a missionary," said the three brigands, "we will not harm you, and never will hurt any of you," and the missionary passed on.

In this neighbourhood they have certainly gained the confidence of the Kabyles. They seldom doubt their word, and often ask their advice. They bring their money and their jewels to be taken care of. They have no trust in each other. This superiority impresses them. A Kaid said one day to a missionary: "You are the Mussulmans and we are the heathen." An earnest Mahomedan woman said to another labourer: "You are all that is necessary to go to heaven; you only do good; you say your prayers, and God is with you. You only need one thing more: testify to Mahomed." "If I did that," she said, "I should be no better than you. Is it not better for me to testify to Jesus, and be better than you?" "You are right," she replied; "you will go to heaven all the same—perhaps even before us."

Many of them have a real affection for those who labour amongst them. I visited a village, accompanied by two ladies of the Mission, and many of the women came out of their houses to meet us, showing real joy at seeing them. Each wished us to go into her house. "I will give you some coffee," said one. "I will give you some figs," said another. "Come," said a third, taking the missionary by the hand, "I will make you some cakes." On entering the house, all sat on the ground, while the missionaries spoke to them of Jesus. When we left, we were invited to return next day and have the largest share of their supper, at the hour when the sun goes to

sleep. One bright, intelligent young woman explained that the Kabyles do not usually allow strangers under their roof; but they let us in because they loved us.

There are some converts in all the six stations in the land. They are few and far from being invulnerable, and I deem that the feeblest have a claim on the sympathy of all Christians. We have little idea of the crushing disdain they meet with from the Mussulmans, and the miserable persecutions they are subjected to. A young man not long converted, and appointed Kaid of his village, confided to the missionary that he feared lest his mother, who is very angry with him, should steal something, and hiding it in their gourbi, should accuse her own son of the theft; "and then," he added sadly, "I, a Kaid and a Christian, should be judged as a robber."

To escape their enemies, the converts usually leave their village. These refugees are unfortunately not well received, and often succumb. What surprises me, is not that there should be defections, but that all do not lose courage.

"There should be missionaries in all the villages of Kabylia." Such was the expressed feeling of one of the highest authorities of the country, after having visited one of the six stations of Upper Kabylia.

Christians of independent means will find there a great and very important work to do for the Lord.

ALGIERS, 1st of May, 1893.

Tunis.

MRS. MICHELL'S CLASS.

BY MISS ALICE M. CASE (TUNIS).

OUR mothers and children are getting more and more interesting. Their meetings are busy, and happy times for Mrs. Michell and those of us who help her. We feel so thankful that God laid this particular work on her heart.

This is the second winter that the classes have been held, and from the first they have been most encouraging. This season we adhere to a set of rules, but still the women come, and their numbers increase, so that we frequently have to make fresh arrangements in order to find room for all.

We have now three classes—one for Arab mothers, one for negresses, and one for children. During the first hour and a half needlework and crochet go steadily on, while we sing and try to teach them the words of the hymns—a hopeless task in some cases. Then all work is ruthlessly gathered up and put away, however much a woman here and there may be in love with her needle; and after that may be seen one of the prettiest sights in North Africa. If not done before, the rows of foot-gear on the threshold, boots, shoes, slippers of various hue and size, are removed and arranged so that the door may be shut.

Every one now gathers round the ottoman, Mrs. Michell's seat, grouping themselves on the matted floor in a large semi-circle. Dead silence prevails, every eye is fixed on Mrs. Michell or other speaker as she opens her book, and for half-an-hour these Mohammedan women drink in the Gospel story with as much attention as I suppose Gamaliel's pupil paid to the instructions of the one at whose feet *he* sat.

Lately it has been possible to close with prayer. Mrs. Michell kneels, and all look at her with awe-struck faces as she puts up a few simple petitions in the name of Jesus, "because there is no other by whom we can approach God."

We try not to go too fast for intellects rather dwarfed by neglect, so question them frequently, and this keeps the interest alive. Those who are most responsive take pleasure

in explaining a new idea to the others in words which the dullest can understand. Every now and then an ejaculation of surprise, the Arabic equivalent for "You don't say so!" or "Well, I never!" shows that a mind is receiving fresh light.

Some of the poor things really labour to learn. It was impossible to repress a smile the other day at the efforts of a dear old Bedouin to master the chorus:—

He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the vilest clean,
His blood avails for me!

The third line seemed beyond her. She always began "His sin," and when I shook my head, "*Make me understand*" she would say. The following Wednesday she was determined to succeed. There she sat on the ottoman, half turned to the wall, muttering the lines over and over most energetically as Mrs. Michell repeated them to the class, shaking her finger at herself for a fault, and altogether oblivious of her "rooba."

Once she cared for nothing but a "rooba," *i.e.*, robe. One day at the beginning of the season she came dancing in, two hours late, bringing the pattern from which she wished us to cut her next garment. It resembled a man's shirt, ragged and once white, but now brown. She was overwhelmed by the information that according to the new rules she would have to put in six appearances before she could claim a "rooba" of that size. "Mercy, mercy!" she exclaimed, her hands in the air, and still crying "Mercy!" After all our explanations she gathered up her "rooba" and disappeared. She never came again until we gave her a special invitation to our Christmas fête. Some dear girls at Weston-super-Mare had kindly sent Mrs. Michell gifts enough for each woman and child to receive a little present, and their delight was intense. For our Bedouin a special pleasure had been prepared, *viz.*, an old, but (cardinal virtue!) long dressing-gown, still resplendent in pearl buttons.

When she saw it she danced again, hands in air, but no words would come beyond "Madame! Madame!" Since that she has been a regular attendant and a good listener. Her grandchildren have begun to come also.

We all work together, but Miss Scott's special responsibility, perhaps, is the cutting out of garments. Miss Roberts' is the children's class, and mine the negresses. We were touched last week to find that we had a real runaway slave among our black women. She appeared with a particular friend of hers and ours, a negress, with whom for the present she has taken refuge. They tell us that in spite of proclamations and edicts there are many female slaves locked away behind doors, of which the masters keep the keys in their pockets. She was one, and has left captives behind her, not fortunate enough to find an open door, like herself.

Another negress, old and feeble, has been turned out of a room which she was living in rent free, and all her crime is that she comes to us, and will come, in spite of opposition. She listens well, but the most encouraging of all our black people is Fatuma, the friend of the runaway. She used to live in our Impasse, and seems to have "kept all these words in her heart," for she is turning out to be far more intelligent than we used to think her, and she told Miss Grissell the other day, quite voluntarily, that she does believe in Jesus, and in the evening, when work is done, she talks to Him.

A MISSIONARY in his report says: "I can imagine some one saying, 'Well, I will give five pounds to the work; I can give this amount and not feel it!' Suppose, my Christian brother, you should give twenty pounds and feel it!"

"If any man will come after Me, *let him deny himself* and take up his cross and follow Me."

Egypt.

NOTES OF OUR JOURNEY TO CALIOUB.

MISS WATSON and Miss Van der Molen, in order to improve their acquaintance with the language, have gone to reside in a large native village of Lower Egypt, some few miles from Cairo. Here they will be under the protection of a Dutch brother and his wife, who are labouring for the Lord in that place. The following extracts are from the journal of Miss Watson.

Monday, 10th.—The long-expected start was made this morning, Dr. Smith kindly seeing us off by train. We had a pleasant ride through the country, the fields were looking so green and the waving corn quite a picture. We passed a great number of villages, with their curious mud huts.

Mr. Hannington and a friend travelled some distance with us. Being market day, we saw great numbers of natives. We arrived at Caliouba at 1.15. Mr. Spillenaar, the Dutch Missionary, met us, and brought donkeys for us and the luggage. He cannot speak English, but knows Arabic well. We stayed to dinner at his house. Mrs. Spillenaar was very kind, and made us both welcome. In the afternoon we came round to see the house which was to be our future home, and were agreeably surprised; we had not expected anything so comfortable in a native place. We returned with our new friends to spend the night. About 9 o'clock several natives came in for Bible reading—it seems they come every night. All seem very earnest in their work for the Lord. I could not understand Dutch, and only a few words of Arabic, yet I felt they were living in close contact with their Master, for I could not but realise the deep spiritual influence of their home life.

Tuesday, 11th.—We are both so delighted with our little home; truly the Lord has opened the way, and been before us, in preparing all things for us here. This is purely a native village, with about 15,000 inhabitants—not one English person here, so Arabic is the only language we shall hear.

We enter our house by pulling a string from the door, which lifts up the latch, and are greeted by the voice of the turkey and a flock of tiny chickens. I must tell you we have the native teacher, his wife, mother, and his wife's mother living in the lower rooms—we let them live rent free for the sake of the language, as it gives us an opportunity to mix with them more. We ascend a flight of stairs (made of peat), and there we have two rooms with peat floors, and on the other side two nice sized rooms—wooden floors. We *could not* be more comfortable anywhere. We are in an open space, so we get fresh air.

Friday, 14th.—To-day we went with Mr. Vlieger, who has charge of the school, our teacher, and a native Christian to a village called Barsuse. The people were friendly with us, but very timid at first. We tried to make friends with the children and natives. There are plenty of donkeys and camels, but no wheeled vehicles.

Sunday, 16th.—This morning we went to the native service at 9 a.m. Mr. Spillenaar has a school for native children; there are five teachers, and over one hundred children, and a good many church members. We could only understand a word here and there, but it made our hearts glad to see so many natives gathered together. It is glorious to see such a group in this dark land.

There are two villages near this without a missionary; one has 18,000, and other 16,000 inhabitants, and at one place they are anxious for someone to go.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Miss WATSON (Alexandria).

ON Wednesday Miss Van Molen and I went to see our teacher's wife. On arriving, we entered a gate where several women were sitting. After going through the usual "salams," we were ushered into the chief room, not very large, and minus window, but clean; a hole in the wall answered the purpose of giving light. Native coffee was given us in tiny cups (taken from under the bed). Then friends and neighbours came in, and we were entertained by a great noise, repeating the same over and over again. The native "Tublah," or drum, being a chief feature, with this and clappers and clapping of hands, it was at times almost deafening. We were constantly being asked "Mat sooteen?" (Are you pleased). Our hostess stood looking on, enjoying a cigarette, and puffing the smoke through her nostrils. If we could only *speak!* What a splendid opportunity we had, as so many were going and coming. We shall try and retain their good feeling and friendship, to enable us to give our message as soon as we are capable. Our hearts fail us when we see the depth of sin to which these poor women have sunk. But our hearts vibrate with new and strong hope when we remember that our God is Almighty, and that "nothing is impossible with Him." Oh, may He keep us so near to Himself that He can use us. I feel the Lord is very good to us in opening up this house to visit. We have invited them to come and see us. May the Lord incline their hearts.

From Mr. W. REID (Tripoli).

My friends will naturally want to know what I have been doing the last three months. The reply is, Arabic, Arabic, Arabic, on most days from morn till eve; relieved now and again only by a morning in the dispensary. My first work in the language was to write out the whole of the colloquial grammar, which Mr. Harding has carefully compiled for the benefit of his younger brethren and sisters in this work. This finished, I commenced to study it and carefully note the points that differed from what I had already learned at home in the Algerian Colloquial; finding, as I proceeded, that I had much yet to learn.

I have been busy with the Classical Arabic also, having reading lessons with Mr. Harding twice a week, besides the regular lessons we all have together. In all my study I have realised the help of God's Holy Spirit, especially in giving me the needed energy and perseverance. There is a tendency to get dull at study when it is so constant; but believing prayer brings grace and energy to continue in it for the Lord. Of course I have known times of failure, but as I think again, I don't see where the "of course" comes from, it need not be if I was kept in momentary believing dependence on our heavenly Father.

As in the language I have had much reason to praise God, so have I much reason for praise as regards bodily health. I have not had a day of sickness of any kind, that I remember, since I arrived here in December last. But I have even more reason for praise to God for spiritual blessing in my soul. I have had increasing blessing since the fourth week after I arrived in Tripoli, blessing in prayer and in daily fellowship with the Father and his Son Jesus Christ. Last week was, I think, the best and sweetest time of fellowship that I have known. I trust it is a token of future blessing the Lord is going to give in the work here among these superstitious and very sinful people.

Description of Illustrations.

NATIVE TENT.

THIS is an illustration of an ordinary Arab tent as used by the natives in central Morocco. It has been engraved from a photograph taken in the neighbourhood of Larache, and formed part of a moving village.

It is chiefly constructed of reed or straw plaited together into narrow mats, and roofed with curtains or rugs of native manufacture. In dry weather they are fairly comfortable, but in the rainy season are anything but enjoyable habitations. Some of the women suffer much from cold during the winter, and the gift of a warm garment is greatly valued.

MOSQUE AT TAJOURA IN THE OASIS OF TRIPOLI (BARBARY).

THIS view is taken at Tajoura, a village about nine miles to the east of Tripoli, but the whole intervening country is of the same character, namely, plantations of palms and figs, with here and there the "gubba," or dome, such as is seen in the engraving. This marks the burial place of a sheikh or marabout (holy man). The mosque to the left of the picture belongs to the Maliki sect, known by its square minaret. There are many of these, too, standing isolated on the main roads. The native walking along, swinging a bottle by a string, is a country type of which we get very many, even from Tajoura too. These are called "Arabs," or "Arab er-Rahh," others being simply "Muslimin," or "Trabelsi" (Tripolitan). These Arabs, though cute enough in their own affairs, we find intensely stupid; the women especially seem hopelessly ignorant. They have to be treated as children, and every word explained, but they come in increasing numbers to the "Tabib" (doctor), and listen attentively, though it is difficult to know quite how much they take in. Many of them are refugees from Tunis, having fled on the taking of Sfax and other towns. The date palms shown here give but a faint idea of the great numbers there are in all the oases. They amount to many thousands; some say a million. There are also many olives, and some figs. These palms are very fruitful, yielding from their sixth year, and living to a great age. But all produce is very heavily taxed by the government, even to the water in the wells.

For the Young.

VICTORY!

BY MISS A. M. CASE (TUNIS).

"I BELIEVE M— does really love Jesus," said a missionary to me the other day. "Suppose you ask her some questions this evening; her mother and the other people in the house want to see you. Let us pay them a visit, and then you will have an opportunity of talking to her."

Naturally, these words made me quite eager to see Menana. God loves 150,000 people in Tunis, but I am afraid there are not so many as fifty of them who truly love Him back again. Thousands pretend to respect and obey Him, and they often "say their prayers," but secretly they act very wickedly, which shows that there is no love in their hearts. Besides, they displease God in the most important thing of all, which is, the way they treat the Lord Jesus Christ. He says, "I am the Way; no man cometh unto the Father but by Me," but these poor deceived people make Him a liar, for some say they can

go to God through Mahomet; others say Moses is good enough for them; and the rest either try to get to heaven through the Virgin Mary, who was herself a sinner, or else they declare that they are so good they don't need anyone's help at all.

You see, therefore, that when we hear of a man, woman, or child who loves Jesus, it is very natural that we few Christians should be greatly delighted, and should wish to see our brother or sister in Christ.

M— lives quite close to us, in the narrow, winding lane which the Arabs call an Impasse. After tea we ran along to her house and knocked. "Who's there?" If a man's voice had answered this question Menana would not have opened the door, for girls and women do not allow men to see them, except the members of their own family. However, our names were quite enough to secure a welcome, and in a minute or two we were seated in a room, longer than broad, lighted by a wick in oil, placed in a tall, thin lamp-stand. Two or three women soon gathered around us, and Menana's mother insisted upon making us a cup of black coffee, which was sweet and rather nice, though it was without milk and contained all the grains.

In the midst of the talk I spoke to Menana.

Do you know why we come here, Menana?—"Yes," she replied, "to tell us about the Lord Jesus."

"Do you love Jesus?"—Yes, she said she did, like ourselves.

"Why do you love Him? Has He done anything for you?"—"He died for me!"

A few months ago this Arab girl had never heard of Jesus. She had not been taught much religion at all, because the Mahomedans say that women have no souls, so they need not learn even to read; but the few ideas she had picked up from hearing people talk were all about the false prophet Mahomet, who lived in Arabia 1300 years ago. She did not know that God was the Father of the Lord Jesus; nor that Christ had died and risen again; and she had never been told that Jesus says to poor sinners, "Come unto Me and I will give you rest."

All this and many beautiful New Testament stories the missionary lady has taught her during the short time since she came to live near Menana in the Impasse. Now the girl of fourteen knows more than her mother.

Menana has to be married soon, poor child! She has never seen her future husband—a boy of about her own age; but in a couple of days there is to be a feast at her home, when money is to be paid for her as though she were a cow or a horse; and then for the first time she will see her mother-in-law.

Yesterday, Miss G. heard Menana asking her mother to get tables for the grand feast next Monday. "No," said the lady; "if we have tables we must get chairs, and it will be far better to sit on the ground, as we always do, to eat."

But Menana had set her heart on having a change for her visitors, and she grew angry. Her hot spirit forgot the lowly meekness of Jesus, and she spoke rudely to her mother. "Oh, Menana," said Miss G., "I thought Jesus was ruling in your heart, but this is Satan getting the victory; don't let him reign over you. Please Jesus again by going and telling your mother that you are sorry."

At first Menana would not. There was evidently a struggle going on in her heart between the One whom we want her to follow as Lord, and His enemy, the old master. Her breast heaved; her face grew dark and light by turns. At last, what joy! Jesus conquered! "Mother, pardon me," said Menana, with her arms around her neck.

A few minutes before the mother had felt so troubled and so vexed with her daughter that she said to Miss G., "I don't

mind how soon Menana leaves me. I wish she were married already." But now she turned to God's servant, the peace-maker, and exclaimed, "How good you are! Oh, I do love my child!"

Menana has had the joy of gaining this one victory, at least, over Satan. Oh that it may not be this one only! May she go on to greater triumphs still, and may you and I, dear little friends, learn from this child (who, compared with ourselves, has been taught so little of Jesus) daily, hourly to gain the victory.

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, circulars, etc.

Review.

DIEX LI VUELT ("It is the will of God").

THE Rev. W. St. Clair Tisdall, M.A. (the "James Long" Lecturer on Islam for 1891), has published through the C.M.S. an interesting pamphlet bearing the above title, in which he pleads for a great extension of Mission work in Mohammedan lands.

He first deals with the historical record of the origin of the Crusaders in the early part of the eleventh century, and how the above phrase, "Diex li Vuelte," became the battle-cry of the vast host that poured forth to the Holy War. The present position of Islam is thus stated :—

Islam is to-day the religion of about one hundred and fifty millions of our fellow-creatures. Its sway extends from the Pillars of Hercules to the Caspian Sea, from the Pamir Steppes to Zanzibar, from the Balkan Mountains to Sumatra. It is the faith of Arabia, Palestine, Syria, Turkey in Europe and Turkey in Asia, of Mesopotamia, Persia, Afghanistan, Baluchistan, of the vast regions of Turkistan and other parts of Central Asia.

In India alone its professors number fifty millions. It is the religion of the Malay Peninsula, and is said to be still extending in the Islands. In Yun-nan and other parts of China its devotees may be numbered by tens of thousands. It is the religion of Egypt and

of a large portion of the Soudan, and its professors may be found not only in Zanzibar on the east coast, but well in the interior at Lake Victoria Nyanza. We find it again in the Niger basin, in the regions of Hausa and Sokoto, and it is not unknown at Sierra Leone. The Tuariks and other fierce tribes of the Sahara profess a belief in Mohammed, and the Arabian "Prophet" is acknowledged by sovereigns and people alike throughout Tripoli, Tunis, Algiers, and Morocco. To what extent this faith is still being spread in Africa it is difficult for us to say, but it is already the dominant religion of fully one-half of the entire continent.

He then places before his readers the condition of society in all lands that are under the power of Mohammedan superstitions :—

Tyranny and intolerance, ignorance and superstition, bigotry and formalism, a blind belief in fatalism, brood over every such country, hardly relieved to any degree where Pantheistic philosophies and other delusions have arisen to bear witness to the utter inability of Islam to satisfy the thoughtful seeker after truth.

Progress of every kind is regarded by earnest Moslems as almost impious, and the most frightful moral evils are rife everywhere among them. Polygamy and servile concubinage, frequent divorces and nameless crimes, cast a lurid light upon the practical working of the teaching of the Koran and its effects upon the lives of its professors.

The seclusion of women and their exclusion from even the right of participating in the public worship of the mosque, show us at once the fearful state of society that Islam has produced, and its utter inability to purify or elevate either man or woman. Amid all

the literature which certain Mohammedan tongues can boast—especially the Arabic, the Turkish, and the Persian—there does not exist, Moslems themselves being the judges, a single book written by any Mohammedan author that is fit to be placed unreservedly in the hands of their women. The conceptions of Paradise and of the future rewards of faithful Moslems which the Koran and the Traditions of the "Prophets" contain, are such as to render purity of heart impossible and undesirable to a Mohammedan.

When, besides all this, we remember that their religion gives them an altogether erroneous view of sin, and denies all atonement, supersedes Christ Jesus by Mohammed, and rejects the Bible for the Koran, we at once see that to leave Mohammedans in their present state of ignorance is one of the most awful crimes of which we Christians can be guilty.

To cope with this state of things, the writer pleads for the formation of a Crusaders' Union, whose one object should be the conversion of Moslems to Christ, and calls upon the Christian Church at home to undertake this work on an adequate scale, by dedicating themselves and their possessions to this service, as our fathers did to a less noble Crusade.

The author acknowledges the beginning, by the members of the North Africa Mission, of a "very important work in Morocco, Algiers, Fez, Tunis, and Tripoli, countries long entirely neglected." Since this was written, Egypt can be added to the list, the N.A.M. having commenced work in Alexandria, where eight missionaries are now residing, and where a Medical Mission is about being commenced.

Mr. Tisdall estimates the total number of missionaries belonging to all Societies now preaching the Gospel to the followers of Mohammed at not exceeding 150, which is *less than one worker for every million souls.*

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 APRIL 1st TO 30th, 1893.
GENERAL 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.										
	£	s.	d.		£	s.	d.		£	s.	d.		£	s.	d.									
April 1...	7623	1	0	0	Brought forward	54	3	10	1893.	Brought forward	88	18	6	1893.	Brought forward	170	9	6	1893.	Brought forward	264	15	3	
1...	7624	5	0	0	April 8...	7648	1	1	0	Apl. 13...	7802	5	0	0	Apl. 22...	7827	5	0	0	Apl. 28...	7858	35	6	10
1...	7625	1	0	0	8...	7649	2	12	8	13...	7803	0	2	6	22...	7828	0	10	0	28...	7859	17	8	0
1...	7626	0	5	0	8...	7650	16	0	0	13...	7804	0	2	6	22...	7829	1	14	11	28...	7860	1	6	6
1...	7627	0	14	0	8...	7651	0	10	0	14...	7805	0	5	0	22...	7830	0	10	0	28...	7861	4	0	0
1...	7628	2	9	4	10...	7653	0	5	0	14...	7808	25	0	0	22...	7831	0	14	2	28...	7862	1	4	7
4...	7629	0	10	0	10...	7655	0	7	6	15...	7809	0	1	0	24...	7832	25	0	0	29...	7863	1	0	0
4...	7630	1	0	0	10...	7656	0	10	0	17...	7812	0	10	0	24...	7833	0	4	2	29...	7864	0	11	0
4...	7631	1	0	0	10...	7657	0	10	0	17...	7813	0	5	0	24...	7834	1	0	0	29...	7865	3	18	10
4...	7632	15	0	0	10...	7658	2	2	0	18...	7815	2	0	0	24...	7835	0	1	6	29...	7866	0	5	0
4...	7633	1	0	0	10...	7659	0	10	0	18...	7816	5	0	0	25...	7836	1	0	0	29...	7867	2	0	0
4...	7634	1	1	0	10...	7660	2	8	0	18...	7817	5	0	0	25...	7838	0	18	0					
5...	7635	5	0	0	11...	7662	0	7	6	19...	7818	1	0	0	26...	7840	25	0	0	Total April...	322	6	0	
5...	7636	5	0	0	11...	7663	1	5	0	19...	7820	1	0	0	26...	7841	5	5	0	" May, '92. }	4,286	9	11	
5...	7639	10	0	0	11...	7664	3	18	6	20...	7822	25	0	0	27...	7842	0	3	0	to Mar., '93. }				
6...	7641	0	2	6	11...	7665	1	0	0	20...	7823	1	0	0	27...	7843	2	0	0	Total...	£4,608	15	11	
8...	7646	2	2	0	12...	7800	1	0	0	20...	7825	10	0	0	28...	7856	25	0	0					
8...	7647	2	2	0	13...	7801	0	7	6	21...	7826	0	5	0	28...	7857	0	5	0					
Carried forward	£54	3	10		Carried forward	£88	18	6		Carried forward	£170	9	6		Carried forward	£264	15	3						

AMOUNTS RECEIVED FOR SPANISH WORK, TANGIER.

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.										
	£	s.	d.		£	s.	d.		£	s.	d.		£	s.	d.									
April 4 ...	7631	1	0	0	Brought forward	147	8	8	1893.	Brought forward	189	10	2	1893.	Brought forward	228	11	8	1893.					
4 ...	7632	5	0	0	Ap ^l . 11...	7703	2	10	0	Apl. 11...	7741	0	10	0	Apl. 11...	7779	1	0	0	SPECIAL FUNDS.				
11...	7666	2	8	0	11...	7704	2	10	0	11...	7742	0	10	0	11...	7780	1	0	0	April 5...	7636	10	0	0
11...	7667	0	12	0	11...	7705	5	0	0	11...	7743	1	0	0	11...	7781	1	0	0	5...	7637	0	16	0
11...	7668	5	0	0	11...	7706	0	10	0	11...	7744	0	5	0	11...	7782	1	0	0	5...	7638	1	0	3
11...	7669	10	0	0	11...	7707	0	10	0	11...	7745	1	0	0	11...	7783	1	1	0	6...	7640	5	0	0
11...	7670	10	0	0	11...	7708	0	5	0	11...	7746	0	2	6	11...	7784	1	0	0	6...	7642	0	10	0
11...	7671	0	4	0	11...	7709	0	5	0	11...	7747	0	7	8	11...	7785	1	0	0	6 ...	7643	12	10	0
11...	7672	2	0	0	11...	7710	0	5	0	11...	7748	0	4	4	11...	7786	1	0	0	7...	7644	16	0	0
11...	7673	10	0	0	11...	7711	0	2	6	11...	7749	1	7	6	11...	7787	1	1	0	7...	7645	10	0	0
11...	7674	20	0	0	11...	7712	0	2	6	11...	7750	0	13	0	11...	7788	2	2	0	8...	7648	1	1	0
11...	7675	6	17	8	11...	7713	0	2	6	11...	7751	0	12	6	11...	7789	1	0	0	8...	7652	0	8	0
11...	7676	5	5	0	11...	7714	0	2	0	11...	7752	0	5	0	11...	7790	0	2	6	10...	7654	6	10	0
11...	7677	0	5	0	11...	7715	0	2	0	11...	7753	0	10	0	11...	7791	1	0	0	10...	7661	12	10	0
11...	7678	0	10	0	11...	7716	0	2	6	11...	7754	0	5	0	11...	7792	1	0	0	14...	7806	15	0	0
11...	7679	1	0	0	11...	7717	0	2	0	11...	7755	1	0	0	11...	7793	0	10	0	14...	7808	25	0	0
11...	7680	0	10	0	11...	7718	0	2	0	11...	7756	0	5	0	11...	7794	0	10	0	15...	7810	18	15	0
11...	7681	2	0	0	11...	7719	0	7	0	11...	7757	0	15	0	11...	7795	0	10	0	15 ..	7811	1	10	1
11...	7682	1	0	0	11...	7720	0	5	0	11...	7758	1	0	0	11...	7796	2	0	0	18...	7814	4	7	11
11...	7683	0	10	0	11...	7721	1	0	0	11...	7759	3	0	0	11...	7797	1	2	0	18...	7817	15	0	0
11...	7684	0	5	0	11...	7722	1	0	0	11...	7760	0	10	0	11...	7798	0	4	0	19...	7819	2	0	0
11...	7685	1	0	0	11...	7723	10	0	0	11...	7761	2	0	0	11...	7799	0	10	0	19...	7821	2	10	0
11...	7686	2	2	0	11...	7724	1	0	0	11...	7762	5	0	0	14...	7807	0	5	0	20...	7824	6	0	0
11...	7687	1	9	0	11...	7725	1	0	0	11...	7763	0	10	0	27...	7844	1	0	0	25...	7837	3	0	0
11...	7688	0	2	6	11...	7726	1	0	0	11...	7764	0	17	0	27...	7845	0	14	0	26...	7839	10	0	0
11...	7689	0	7	6	11...	7727	1	0	0	11...	7765	1	10	0	27...	7846	1	0	0					
11...	7690	0	5	0	11...	7728	2	2	0	11...	7766	1	0	0	27...	7847	0	10	0	Total April...	179	8	3	
11...	7691	1	0	0	11...	7729	1	1	0	11...	7767	0	10	0	27...	7848	0	5	0	" May, '92. }	1,105	4	8	
11...	7692	40	0	0	11...	7730	1	0	0	11...	7768	0	10	0	27...	7849	0	1	0	to Mar., '93. }				
11...	7693	0	5	0	11...	7731	0	2	0	11...	7769	0	2	0	27...	7850	2	0	0	Total...	£1,284	12	11	
11...	7694	0	10	0	11...	7732	1	0	0	11...	7770	1	0	0	27...	7851	20	0	0					
11...	7695	0	10	0	11...	7733	1	0	0	11...	7771	3	18	0	27...	7852	3	0	0	TOTALS.				
11...	7696	0	5	0	11...	7734	0	4	0	11...	7772	5	0	0	27...	7853	2	0	0	General ...	£4,608	15	11	
11...	7697	0	5	0	11...	7735	2	16	6	11...	7773	1	0	0	27...	7854	2	17	0	Special ...	1,284	12	11	
11...	7698	0	10	0	11...	7736	1	1	0	11...	7774	1	0	0	27...	7855	0	12	3	Spanish Work	282	8	5	
11...	7699	0	10	0	11...	7737	0	10	0	11...	7775	0	10	0	Total...	£282	8	5						
11...	7700	1	1	0	11...	7738	1	0	0	11...	7776	0	5	0										
11...	7701	3	0	0	11...	7739	0																	

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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 ..	Jan., 1892
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>	" "
Mrs. TERRY ..	" "	Miss L. GRAY ..	Feb., 1891	Miss A. WELCH ..	Dec., 1892	WATCHAM ..	May, 1892
Miss K. ALDRIDGE ..	Dec., 1891	Miss M. BROWN ..	Mar., 1892	Djemaa Sahridj.			
Spanish Work—		Mascara.		*Miss J. COX ..	May, 1887	Mr. W. H. VENABLES ..	Mar., 1891
Mr. N. H. PATRICK ..	Jan., 1889	Mr. F. CHEESEMAN ..	Jan., 1886	Miss K. SMITH ..	" "	Mrs. VENABLES ..	" "
Mrs. PATRICK ..	Sep., 1889	Mostaganem.		Miss E. SMITH ..	Feb., 1891	Mr. W. REID ..	Dec., 1892
Miss F. R. BROWN ..	Oct., 1889	Mr. A. V. LILEY ..	July, 1885	AKBOU.			
Casablanca.		Mrs. LILEY ..	Apr., 1886	Mr. A. S. LAMB ..	Oct., 1883	Mr. W. SUMMERS ..	Apr., 1887
Dr. G. M. GRIEVE ..	Oct., 1890	Mr. W. G. POPE ..	Feb., 1891	Mrs. LAMB ..	" "	Mrs. W. SUMMERS, <i>née</i>	" "
Mrs. GRIEVE ..	" "	Cherchel.		Miss M. YOUNG ..	Feb., 1891	FLETCHER ..	May, 1890
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	Mr. J. W. HOGG ..	Mar., 1891
Mrs. MENSINK ..	May, 1890	Miss L. COLVILLE ..	Apr., 1886	Mrs. MICHELL ..	Oct., 1888	Mrs. HOGG ..	" "
Miss A. BOLTON ..	Apr., 1889	Miss H. GRANGER ..	Oct., 1886	Miss GRISSELL ..	Oct., 1888	Mr. J. SMITH ..	Apr., 1892
Miss A. G. HUBBARD ..	Oct., 1891	Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss A. A. HARDING ..	" "	Miss A. WATSON ..	" "
Fez.		Constantine.		Miss A. M. CASE ..	Feb., 1890	Miss VAN DER MOLEN ..	" "
Miss E. HERDMAN ..	Jan., 1885	Constantine.		Dr. C. S. LEACH ..	June, 1891	Provisionally assisting in England.	
Dr. T. G. CHURCHER ..	Oct., 1885	Constantine.		Mrs. LEACH ..	" "	Mr. M. H. MARSHALL ..	June, 1887
Mrs. CHURCHER ..	Oct., 1889	Constantine.		* At present in England.			

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