

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

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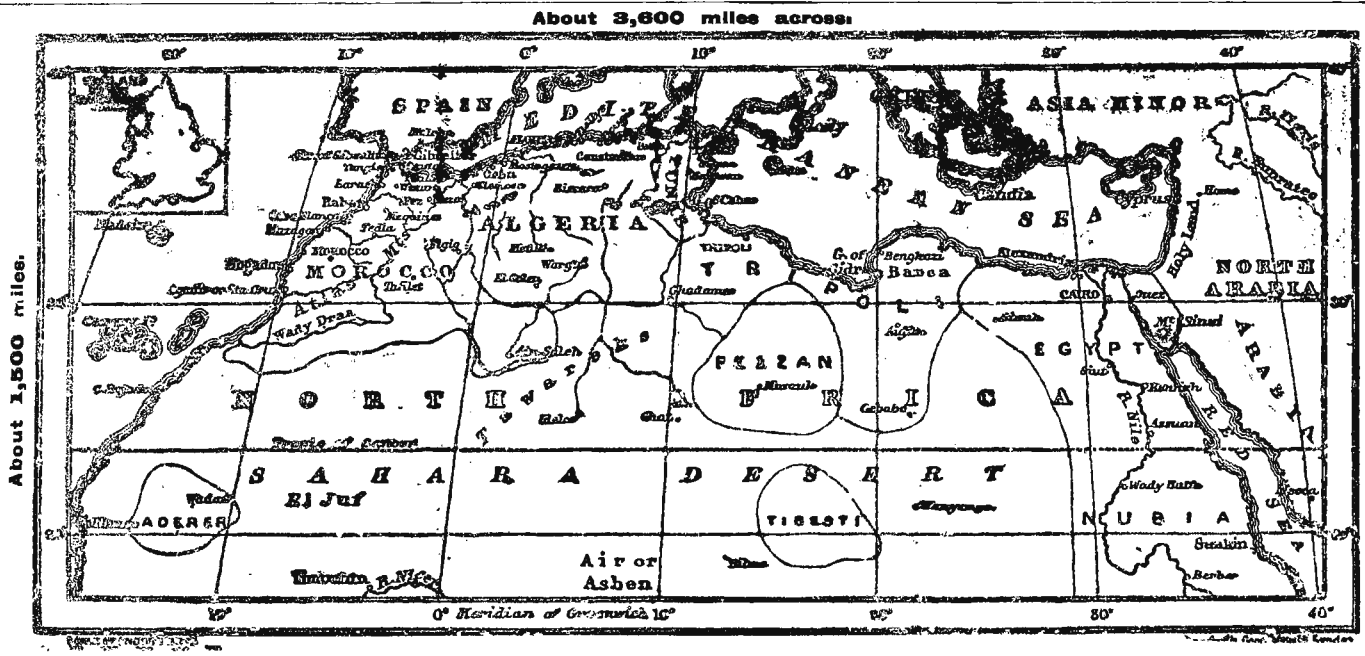


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NORTH AFRICA consists of—

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.

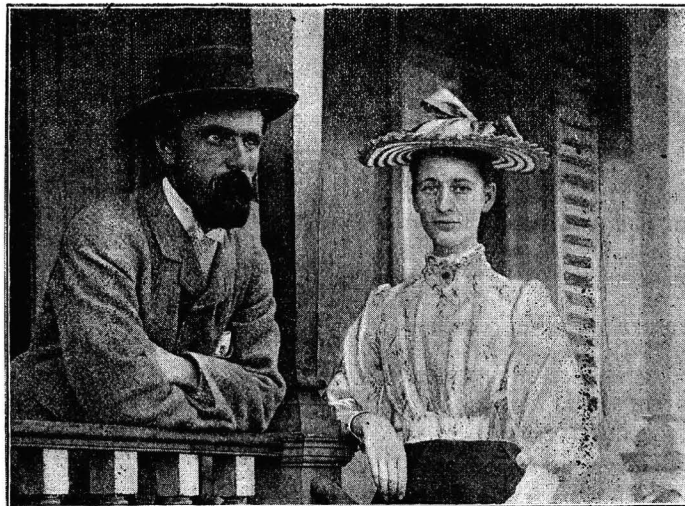
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000 who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel.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



DR. AND MRS. GRIEVE, CASABLANCA.

Some Missionary Stimulants



HERE is a tendency in us all to indifference with regard to the eternal and unseen, and we need constantly to have old truths brought again to our minds, and new arguments brought to bear upon us, so that we may overcome this natural inertia and inclination to lethargy in things spiritual. The following considerations should be aids to our energy and enterprise:—

1. A SELF-CONSUMING JEALOUSY FOR THE HONOUR AND GLORY OF GOD is a stimulant of the greatest efficacy against spiritual sloth and Christian negligence. Christ said, "The zeal of thine house hath eaten Me up." Elijah declared he was jealous for God. Had the people of God a burning jealousy for the honour of His name, they would never rest till every creature had heard the wonderful story of His love in delivering up Christ to the stroke of divine justice for sinners. They would outdo one another in their efforts to gather out from all the nations a people for His praise. If, therefore, a spirit of intense jealousy for the glory of God were to become epidemic in the Church the world would soon be evangelised. But jealousy for God is only boiling love encountering obstruction. To be jealous for God and for Christ, therefore, it is necessary to have intense love, and this the Holy Ghost induces by shedding it abroad in our hearts. We love Him because He first loved us. Nothing can take the place of love to Christ, and nothing will produce it but His love to us revealed by the Spirit. In consecration we yield ourselves to God, but what sort of a self is it we yield? A maukish, indifferent, aimless self, or a self that has by the Holy Spirit been turned into molten love to Christ? May God indeed reveal Himself to us, and draw us till we *run* after Him. Then we shall have such concern for His business, that all our affairs shall practically as well as theoretically converge for the spread of His glory.

2. A VIVID REALISATION OF THE VALUE OF A SOUL, its immortality, its eternity of either suffering or glory, wakes one up to the fact that time, influence, wealth, and even natural life itself are well spent, if by their spending one soul only is made eternally blessed. We are very apt to look at men as they appear outwardly, and forget what they are as immortal spirits. In the Scripture it everywhere comes out that the stakes are eternal. Christ and His disciples are prepared to sacrifice anything and everything that by all means they might save some. Mr. Hudson Taylor, in "China's Spiritual Needs and Claims," gives a terrible illustration of the callousness of some Chinamen with regard to the life of another who had fallen into the river. Mr. Taylor begged them to lend their nets to drag the river for the unfortunate man, but they were unwilling, and only after delay and the promise of a liberal reward were they willing to assist. Then it was too late, for when the man was brought up life was extinct. Is there not a parallel in our want

of concern for perishing souls? Have we not been practically content to permit sinners to go down to eternal punishment sooner than seriously exert ourselves or make any great sacrifice for their salvation? Surely we must all feel more or less that the voice of our brother's blood cries from the ground, because of our wasted opportunities for testimony or assistance.

3. NEVER TO ALL ETERNITY CAN WE HAVE SUCH OPPORTUNITIES TO GIVE EVIDENCE OF OUR FIDELITY TO CHRIST AS DURING THIS "LITTLE WHILE." In glory His servants shall do Him personal service, Rev. xxii. 3. But glory will never afford a chance of serving Him amid reproach, suffering, hostility, poverty, and sickness. The present time is a unique occasion. Never again in the eternal ages will such golden days of service recur. Now is the critical period when we may, *in a mortal body*, serve and give, so as to obtain rewards of grace such as angels might well envy. Oh, how terribly will some regret that when they might have, in this period, done or suffered for the Lord Jesus, they missed the chance which will never come again! We could not live in better days to serve the Lord. These are the "perilous" or "difficult times" that the Scripture speaks of, when we may by grace, in a special manner, gain the "Well done" of the Master. Those who slumber now need to be reminded of Solomon's words: "He that sleepeth in harvest is a son that causeth shame."

4. THE PRESENT IS AN UNRECURRING EPOCH FOR SERVING OUR FELLOWS. There are periods in life when a helping hand will set a man on his feet for life; when some friendly succour will enable a man to take a step that leads to fame and fortune. It is emphatically so in spiritual things. A sinner led to Christ *now* is helped for all eternity in a way impossible in the world to come. We may in heaven have greater governmental authority, but we shall never have such times for saving sinners. The man who would catch fish must bestir himself, and not loiter till the shoals have passed. Let us work the works of Him that hath sent us while it is day, for the night cometh when no man can work.

5. THE RECOGNITION AND REALISATION OF A DIVINE CALL TO WORK is one of the most powerful motive forces. It gives courage to go forward through clouds and storms, to know that the Almighty God has sent us as His representatives, and has promised His presence and blessing. The hosts of evil will not terrify the man who knows he goes at Jehovah's bidding. The thought also gives a sense of responsibility as well as courage. I *must* work the works of Him that sent me. Whatever it costs in personal service or sacrifice is not the question; whether it means as to James the brother of John an early death, or as to John himself a long life of patience and service, is not the deciding point; but the fact that He who is a most loving Master has given His servant his appointed work to do. Many workers of experience must have felt the need of this divine ordination, and the strength and encouragement which its possession brings.

6. THE MEMORY OF WHAT OTHERS HAVE ACCOMPLISHED is very invigorating. This is why biographies have been amongst the most potent factors in making missionaries. Was it not this that the writer of the Hebrews had in his mind when he wrote, "Remember them that had the rule over you (or were your guides), which spake unto you the Word of God, and, considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday (when He was their confidence), and to-day (when He may be yours), yea, and for ever" (when He may be the confidence of future believers). We shall often find comfort and refreshment by seeing how others have been almost overwhelmed, and yet have at last accomplished

a blessed work for the Lord. Or how, even after their death, the results of their apparently unsuccessful labours have produced a golden harvest. Let us, then, not be weary in well doing.

7. THE PRESENT DEGRADATION OF THE UNEVANGELISED is a loud call to effort to those who are at ease in Zion. How sunk they are in misery! Even if there were no hereafter it would seem worth while to evangelise them, for "godliness is profitable unto all things having the promise of the life that now is." What wonderful outward changes, extending far beyond those who have been regenerated, the preaching of the Gospel has produced! This motive alone would not be enough to lead men to face all the disheartening that has to be encountered; yet to see the civilising effect of the Gospel is an encouragement not to be despised.

8. A TASTE OF SUCCESS is a mighty tonic to the soul. To lead one soul to Christ whets the appetite and makes us long for more. To help some perplexed Christian to a deeper realisation and more joyful experience of his present and future portion in Christ makes one desire to have the pleasure again. To help some poor soul out of the quagmire of error provokes the longing to help another.

May we all use these stimulants freely and supply them to others; and thus, being not drunk with wine, but filled with the Spirit, labour earnestly and successfully for God and the world.

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.

ARRIVALS.—Miss Ada Gill and Miss M. Brown, of Tlemcen, Algeria, arrived in England on Saturday, May 27th, via Marseilles; Miss Young, from Akbou, Algeria, reached London on Monday, June 5th, by steamer from Algiers; Mr. Lochhead, from Constantine, and Miss Lochhead, from Algiers, arrived on Tuesday, June 6th, via Marseilles. Mr. and Mrs. Mensink, from Tetuan, Morocco, arrived in the P. and O. steamer, *Valetta*, on June 20th.

DEPARTURE.—Mr. J. Edwards left London on Thursday, June 15th, by the P. and O. steamer "Carthage" for Gibraltar, en route for Fez.

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.

MISS ROSE JOHNSON, who has been conducting a succession of meetings for some time past, is now resting at her home in Cheshire.

DR. AND MRS. CHURCHER have removed to a small house in the upper part of the city, called New Fez. As this is more airy than the lower city, they are hoping to be able to stay in Fez during the hot weather.

MISS HERDMAN writes encouragingly of the work in Fez. The prejudices against Christianity are being removed, and in many quarters there is a different spirit from that formerly manifested. Miss Herdman hopes to be in England by July 1st.

FEZ MISSION SCHOOL.—Mr. Edwards has been holding a number of meetings in the neighbourhood of Dublin, also in Glasgow, Edinburgh, Doncaster, Fleckney, etc., and has, we trust, awakened interest in many hearts concerning the Lord's work in Morocco. Mr. Edwards is desirous of taking with him to Fez an American organ and a magic lantern, to be used in the Fez Mission School. Should any friends feel led to supply these, will they please communicate with the Hon. Secretary, at 21, Linton Road, Barking.

MISS F. R. BROWN, of Tangier, has been feeling a little poorly of late, the work among the Spaniards having been unusually trying. She is hoping to go over to the Spanish coast for a few weeks' change.

MISS BOLTON and MISS HUBBARD are continuing the medical mission work in Tetuan, and in the absence of Miss Banks find their hands full, obliging them to discontinue their visiting in a great measure.

MISS HODGES and MISS GRAY are now left alone in Tlemcen during the absence of the other two sisters in England. With classes to conduct for both French and Arab children in the town and villages around, they would be glad of our prayers that their health may be sustained during the hot weather, and that the work of the Lord may continue to progress.

MR. LILEY reports that a large number of Arabs have been coming to his house lately, as many as ten in one morning, several being educated men. Many of these have carried away portions of the Scripture. He has twice lately conducted the funerals of French Protestants in distant villages, these have given him good opportunities of witnessing for Christ and distributing the Scriptures.

CHERCHEL.—Miss Read writes that the harvest has now begun, and the distribution of relief to the famine-stricken has been discontinued. The outlook, however, is very dark. The sisters are settled in their new home, and are being encouraged in their work.

MR. CUENDET, who has just completed a translation of the Gospel of St. Matthew into Kabyle, is now engaged upon the Acts of the Apostles. The Gospels of St. Mark and St. Luke are already in the press, and the proofs are being revised. We trust by the end of the summer they may be ready for circulation.

MISS K. SMITH, of Djemaa, lately accompanied Mr. Lamb and Mr. Hocart to Mocknea, Taaroot, and Il Mathen, having long wished to see the Christian work carried on at these stations. Miss Smith hopes to leave for England as soon as the necessary arrangements can be made.

MISS COLVILLE and MISS GRANGER have both been laid aside with a severe attack of influenza. We are glad to know they were much better and able to resume their work.

MR. MICHELL has, we regret to say, been dangerously ill with a severe attack of influenza, which afterwards led to congestion of the lungs. He was confined to his bed for five

or six weeks. We are thankful to be able to add that in answer to prayer our brother's life has been spared, and he is much better, though still far from well.

DR. LEACH finds the medical mission work in Tunis is continually increasing; this has necessitated having to seek for larger premises, which have now been found. The workers hope to enter upon them almost immediately.

In the absence of Mr. Michell, who has hitherto conducted a short service for the patients, Miss Scott has been speaking to them. Miss Grissell and Miss Harding have also been assisting in this work.

Miss Case, Miss Johnston, and Miss Turner attend to the dispensing, bandaging, etc., and also engage in conversation with the patients while waiting.

MR. HARDING, of Tripoli, reports that all the workers there have been camping out for a fortnight near to a small village, on account of the heat; and yet sufficiently close to the city to allow of their continuing the Medical Mission. The attendance of patients was somewhat falling off, as is generally the case at this time of year.

EGYPT.—Miss Watson and Miss Van der Molen have been much encouraged during their residence at Calioub, and have been able to get amongst the people in a remarkable way. They have both been obliged for the present to return to Alexandria as Dr. Smith was laid aside and Mrs. Summers and Mrs. Hogg were far from well.

Mr. Summers has been seeking for a fresh house in the native quarter that would be suitable for the Medical Mission and as a residence for the workers, but at present he has not been very successful.

DR. HENRY SMITH, of Alexandria, who is studying Arabic with a view to medical work in Egypt, has been seriously ill from pleurisy and congestion of the lungs. At the date of our last letters he was somewhat better. Dr. Smith, although not at present on our staff, has frequently rendered very valuable assistance as a medical man, and is much beloved by his fellow-workers. He has been ordered to England for two or three months.

MR. JAMES SMITH who went to Alexandria in the North Africa Mission has resigned his connection with it and returned to England. After about a year at the language, he felt that the progress he had made with it did not warrant his expecting to be able to do efficient evangelistic work within a reasonable period.

"MOHAMMEDANS ARE ALL TOTAL ABSTAINERS."

ARE THEY?

"YES, it is a sin to touch a drop," said our host, and his royal guest echoed the words. Presently rose that same master of the house, and fetched wine, and presented it to the visitor whom he delighted to honour because of his rank.

We ventured to entreat, first one and then the other, to keep to the standard of their own Koran. "I must drink, because he is my guest," and "I must, because my host offers it," said the gentlemen; and sadder grew their wives' faces, as the evening wore on, and the drinking continued, until there was no hiding the fact that host and royal guest were both utterly incapable of either keeping their seats or of withdrawing, without help, from the company.

Witnesses for Christ in Mohammedan Lands.

FOR some time past the Rev. R. H. Tregillus, of the Baptist Mission, Jessore, has been working amongst Mohammedans in that district, and in the following letter he gives a very cheering account of the Divine blessing upon his labours:—

“We have been privileged to participate in the work of harvesting, and if we but prove faithful to our charge, and be kept from hindering the gracious work of the Lord of the harvest, what has been gathered in will be but the precursor of a full and rich ingathering of fruit soon to follow. The signs of this approaching richer harvest are to be seen on every hand. May we be prepared with prayerful and faithful effort to await its full ripening! The encouragement we are now receiving in our labours among the Mohammedans in the villages around Jessore is of recent growth. Ten years ago, had anyone visiting the village of Dowlatpore, or in fact any other Mohammedan village near Jessore, asked to be shown where a Christian lived, he would have been told that no such person lived there. Two years later, had such an enquiry been made at Dowlatpore, the enquirer would have been directed to the house of Dhonai, more generally known as the Doctor.

“In the interval Dhonai, who had held a position of influence among the Mohammedans, had been led to renounce the teaching of the false prophet. He was soon followed by his mother and two brothers. For more than four years this Christian family stood alone amidst the Mohammedans of that village. During that time faithful witness had been borne by Christian life and intercourse, and the results began to be seen soon after my arrival at Jessore.

“For the last two years the additions to the little community at Dowlatpore have been steadily maintained. During the past two months eighteen brethren and sisters have there publicly professed their faith in Jesus Christ by baptism. Of these, thirteen are natives of Dowlatpore, four are from other villages who have made their homes there and one has joined us from the Church of England body.

“The three baptismal services, conducted in the presence of a number of the Mohammedan villagers, were deeply interesting. At the second service our two youngest members were baptized. These two lads would be about ten years of age. A look into their bright, intelligent faces as they join in our public worship would leave no doubt as to the reality and depth of their faith in Christ. On Sunday last our devoted brother Dhonai had the joy of baptizing eleven friends before our usual morning service. I feel sure a word or two regarding some of these converts will prove of interest.

“Kushol, although next to the youngest of this little group, deserves the first introduction, as his love for the Saviour is of longer standing than that of the rest. He is now a little over fifteen years of age. When I first visited the village school at

Dowlatpore he was one of the most promising of the young scholars there. It was there he first learnt the story of the Saviour's love. About three years ago he announced his intention of becoming a Christian. His aged father secretly believed in the truth of our religion, and for a time we had hopes that he would join us, following the example of his old friend, Akram Biswas, of whose baptism I wrote more than two years ago. The fear of persecution kept Kushol's father from taking the important step, and, to maintain friendly relations with his Mohammedan connections, the old man changed in his attitude towards us.

“This was a sore trial to Kushol, as he was no longer permitted to have intercourse with our little band of Christians. His secretly-cherished love to the Saviour did not change. Early last year, when the census schedule lay in his father's house, he obtained possession of it, and, erasing the description Mohammedan opposite his name, substituted that of Christian.

“The death of the aged father six or seven months ago made matters more difficult for Kushol, as his elder brother, who now became the head of the family, was known as one of the bitterest opponents of the Christian faith in Dowlatpore. About a month ago, to the delight of us all, this brother—Shitabdi by name—declared himself a Christian. Kushol's joy may be imagined when once more he was at liberty to openly join with us.

“This joy was short-lived, for the unprecedented opposition which this avowal provoked was more than Shitabdi felt able to withstand. The house was crowded by Mohammedan neighbours and relatives; the persuasions of strong men were mingled

with loud and passionate weeping, and in two or three days Shitabdi was again a nominal Mohammedan.

“Kushol felt it impossible to return to the position he had been obliged to take so long as a secret disciple, and determined to give up all for Christ. Secretly leaving home he sought and found shelter for a week with our dear friend Mr. Dutt, at Khoodna, who had learnt his story from me by letter.

“Since his return from Khoodna, Kushol has divided his time between us at Jessore and friend Dhonai at Dowlatpore. Fear of his brother's relatives makes it impossible to return to his home. Kushol's mother lives at home; both she and Shitabdi have a strong affection for the lad. We firmly believe that God will largely use this bond of love in bringing the whole family into His kingdom. Although not present at Kushol's baptism on Sunday morning, Shitabdi felt compelled to attend the service that followed. I gathered from a long conversation with him afterwards that he felt Kushol's noble stand would make the path of his return the easier.

“Another of the group is Momin. He is a man above the middle age. There is nothing very striking in connection with his experience. A few months ago his prejudices against Christians, and all connected with their religion, were very strong; but even then he believed that, if there were anything of value in this (to him) new religion, it was possessed by Dhonai and Akram Biswas. He is the father of one of our youngest members, to whom I have referred. His cheerful face reflects the living faith in Christ which he possesses, and which possesses him.

“Although quite fifty years of age, he is,

for the first time, eagerly learning to read, and will, ere long, be able to read the Bible for himself. His bright Christian testimony is already making itself felt among his Mohammedan neighbours, and the fruit will not be long in appearing, I am convinced.

"As my letter is growing too long, I must content myself with a short reference to but one more of those who were baptized last Sunday. I select a young man of about twenty-two years of age, named Ophatullo.

"He is a native of Misree Daira, a village nearly twelve miles from Jessore. A little

more than two years ago, Shoritullo, of this village, with his family, came out as a Christian. A reference to this brother's baptism appeared in my last report. The opposition and persecution of Christians at this village has been more determined and long sustained than I have witnessed elsewhere.

"Two families, following the example of Shoritullo, for a time announced themselves Christians, but were unable to withstand the fierce persecution brought to bear against them. One of the foremost of the per-

secutors was this young man, Ophatullo.

"After joining the Christians at Dowlatpore, he attempted to live at home as a Christian. This he found impracticable; he was made a prisoner in his father's home, and every means was tried to induce him to renounce Christianity. These efforts failed; he used the first opportunity, and secretly fled from home to throw in his lot with Christ's people. Ophatullo has received a fair education, and gives proof of an intelligent faith in that Christ whom a few months ago he so bitterly opposed."

Tunis.

A MONTH IN KEROUAN.

BY MISS M. B. GRISELL.

April 27th.—North Africa is still behind the times, and there is as yet no means of getting over the ground with the speed of the Irish mail or the Scotch express, indeed we are not out of coaching days, witness our arrival the day before yesterday by post carriage from Tunis to Susa, a distance of between eighty and ninety miles. Miss Harding and I started at 12 o'clock in the morning, and reached Susa at 3 o'clock the next morning, so tired, it is true, but so thankful to be on our way to the place (Kerouan) we have so long looked at on the map, wondering how we could reach it.

The start of the coach from Tunis that morning, afforded some extra amusement to the idlers who were waiting to see her off, for we were in our places in the carriage, when suddenly we were surprised by a Bedouin woman exclaiming, "Oh Anany," and looking out, found some old friends from an encampment outside Tunis, who, seeing Miss Harding seated in the coach, never thought there was any impropriety in addressing her loudly in their rendering of her Christian name. They wished us every blessing on our journey, praying we might go in peace and return in peace.

Susa, April 26th.—We could not get off to Kerouan this morning by seven, so determined to stay till the next day and in the meantime survey Susa, or, as it is called here, Sousse, another of the many large towns we have now visited and found no witness for the truth. People living and dying and not hearing of the Saviour.

There are numbers of people living here for the sake of earning money—besides finding it, too, I doubt not, a pleasant town, providing far more than all the necessaries of life. We sat down on the promenade in front of the sea, and behind us was the band-stand, where the military band would play so many times a week; but no witness for Christ has ventured out to Sousse, to tell of Him who adds joy in this life and the next.

27th.—Kerouan is reached by a tramway, which runs every morning from Susa. On our arrival five Arab lads took possession of our belongings, each poisoning something on his head, and thus escorted we passed

through the *sûk*, causing no little astonishment to the good people of the town, and found the two modest rooms we had taken on hearsay. Modest indeed, for one proved such an airless cupboard we could not sleep in it, and had to put up with close quarters together.

Kerouan is a sacred city, which really means that it is a stronghold of Mohammedanism. For centuries no one of another religion was allowed to enter, and any one venturing was stoned. Tradition says a miracle was wrought by Sidi Okba, the founder, who, thinking the spot desirable for a city, called together eighteen companions of the Prophet who were with his army, and commanded the wild beasts and reptiles to retire, which they immediately did in a most peaceable manner. I can vouch to their not having all made off as I found a serpent in the court this morning, and called up the landlord to kill it, which he carefully did with an axe.

28th.—We made it a special matter of

prayer this morning that we might find our way into some houses, for we are without introductions. And now this evening we can praise God for answered prayer, for we have been into four houses, and three out of the four have begged us to go again and they will take us to relations of theirs who would like to see us.

29th.—We went to the post-office and entered into conversation with the master, and he told us that none of the Catholics "practise their religion here." He had been to the church and found three people in it. The people were given up to drink. We notice that if a café-holder wishes to inform the public that spirit drinking may be carried on at his establishment, he writes up outside "Café Anglaise." What a disgrace to England! We are so glad we can say we touch nothing of the sort.

May 1st.—Our houses have increased now to eleven, and, thank God, we do not find the women more bigoted than in other places. One here and one there

listened gladly, though of course we must not forget that our being fresh to the people gives them more interest in what we have to say.

We went yesterday to the house of a poor woman I had seen for one short half-hour in Tunis, and her delight at my having kept my word was great. She explained to a neighbour who came in how she had forgotten till she saw me again, but with us our word was true. How many times the poor souls say, "Ah, they are better than us!"

3rd.—Had an interesting talk with the son of our first friend here. He took home a Gospel. In the afternoon we went sight-seeing, and visited the Grand Mosque. I asked the French civil officer, who gave us the written permission to enter, how it was that here we might enter and in other parts of the province it would not be allowed. He said that when the French arrived twelve years ago they persisted in stabling their horses in the mosques, so that now the Mohammedans no longer consider them undefiled. I asked the Arab official in the mosque, and he said because of its grandeur people were allowed in, but I fancy the first is really the most correct.

Well, it was very imposing with its magnificent old carving and its 450 columns of marble, porphyry and alabaster. As we passed inside we were asked to take off our shoes, and so crossed silently over the enormous expanse of matted floor under the arches. We stood and listened to an exposition of the Koran, and hope to be admitted again, for it would be helpful to listen to the clear, well-pronounced Arabic of the Sheikh.

Then we went to the top of the minaret just at the call to prayer, and heard a lad's clear tone sound forth over the town to its 30,000 inhabitants (of course, his call was taken up by the other 200 mosques), calling upon them to pray to God the Great, and to witness to Mahomet his prophet. Five times a day are they reminded of this their duty. Hark! there it is sounding forth again as I write, and who is there to contradict the sad error? Two weak women only, quietly trying to make friends in a house here and there, in one month's visit, and to tell just the few they come across of a living Saviour who is really "mighty to save."

8th.—Have not written for some days,

because now we are fully taken up with visiting every minute the heat allows of our being out of doors, for Kerouan is much hotter than Tunis. Now we have as many houses as we can each manage to visit. But oh, what a difference in them! We go to a rich house and realise how much time is needed to put the Gospel before them; how you have to draw near to them in friendship, to tell about your life and how you act, to give them confidence. You must not forget how jealously they are watched over by their husbands, so let them take a good report of you to them.

If anyone is ill, you must not venture a word on the subject of religion—only kind wishes that God may give relief. To disregard these little matters will only mean that next time you go you will be told the master of the house is out and has the key, which simply means "not at home to you," and so your opportunity of leaving the Gospel in that house is gone.

Among the poor people there is much greater freedom, and you need not hesitate to tell them what your book says as soon as ever they have got through all the personal questions which excite their women's curiosity.

It is best to have it over—why you are not married, and where your money comes from, etc.—because, if not, somebody is sure to propose the question just when you feel you have the attention and understanding of one or two interested ones.

Three times to-day have I had groups of women and girls round me listening to the Gospel story, and it was so pleasant to find one woman in whose house I had been before, who I had thought was not heeding, speak up with interest of what she had gathered at an earlier visit. We are so glad to be giving more time to Kerouan, so that those who like to hear may have a truer understanding.

16th.—I feel that, on the whole, we have much to praise God for, in spite of many disappointments, and of some of the men gathering their skirts around them as we pass and muttering under their breath. There are not a few now who understand the simple Gospel, and have heard much to awaken distrust in their prophet. The Lord will seal His truth home to some of these humble ones.

18th.—At the post-office a day or two ago we had an opportunity of sending

a New Testament, a Gospel, and some papers to an encampment several days' journey off, by some men who were returning. It was a little difficult at first to persuade them that the books were a gift, not to be bought, and they were to take them to the readers of their people.

To-day, in a new house I entered, I had a similar opportunity, with the great advantage of being able to explain to the man quietly the plan of salvation that he would hear of when the book was read to him. We are so glad to be able to send God's Word to these out-of-the-way places, where probably no Christian will ever go to carry the good news by word of mouth. What blessing may it not take.

We are very much encouraged in the people here, for though we cannot tell of one having been convinced of their need of a Saviour, yet there are many, men and women, who like to hear and ask intelligent questions. Comparing the people with El Kef, where we last visited, this place offers far more opportunities for the hearing, and therefore for the reception of the Gospel. It is true that a good many have refused to listen, but praise God for those who in their hearts are saying what two women said to me yesterday afternoon: "Yes, I see a Saviour is much better than an Intercessor, but what shall we do, Mariann?"

The women are more intelligent here than in most places, and I fancy it may be because their industry, which is carpet-making, has done something to develop their minds, as it is much more difficult than the ordinary embroidery of the women.

In conclusion, let me lay Kerouan and its needs before my readers, earnestly asking that all will pray the Lord of the Harvest to send forth two labourers to proclaim the Gospel to its 30,000 inhabitants, that out of them may be a people found to the praise of His glory.

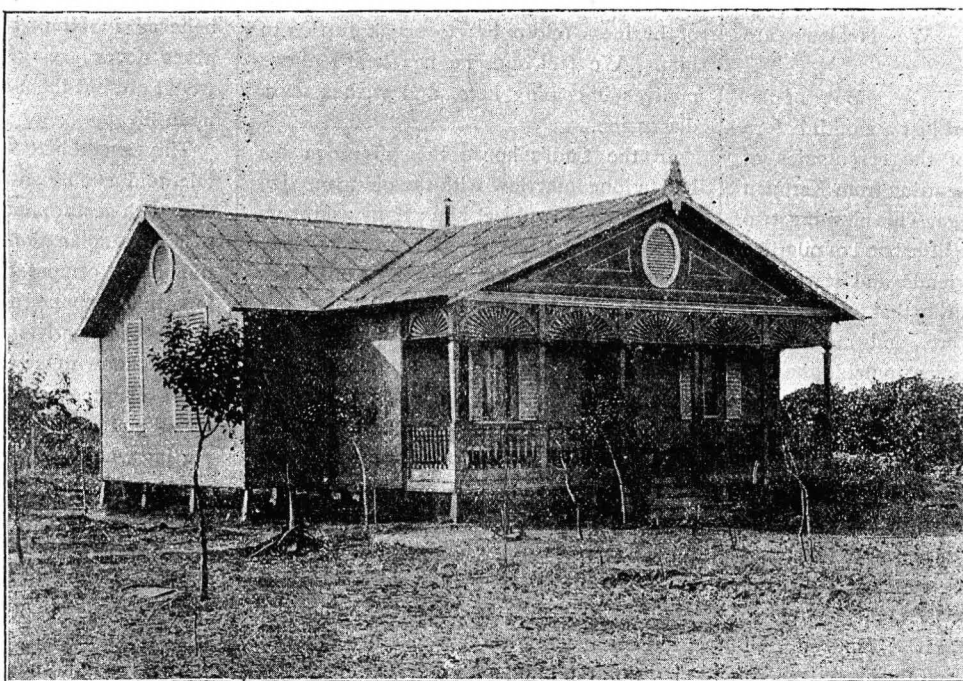
If every reader would do some little thing, however small, for Kerouan—or rather, shall I say, for the Lord who is not known there. I doubt if the Lord wants our superfluities. I think he wants the *love* that denies itself something for Him, that takes a real interest in what interests Him. Don't you think it would be grand to be a partner with Him in His work in Kerouan? "He never takes without giving something better," a friend wrote to me the other day, and that is a secret experience worth knowing.

MISS HARDING'S ACCOUNT.

It is now three days since we (M. Grissell and myself) left Tunis for this city. Often in the past our thoughts have turned to it with especial interest and desire to visit it, being one of the strongholds of Mohammedanism, until lately no Christian having been allowed entrance within its walls. Since occupied by the French, the aspect of things has wholly changed, foreigners freely intermingling amongst the people, and a Roman Catholic church has been built close to one of the mosques. Kerouan, until the time of the French occupation, was next in sacredness to Mecca and Medina in the eyes of Western Mohammedans. It is situated in the midst of an uninteresting, arid plain, surrounded by strong crenulated walls, fortified by towers and pierced by five gates.

There is no line of rail from Tunis to Kerouan. Preferring the diligence to the steamer, we took the former to Sousse, a seaport town on the east coast, a drive of fifteen hours, proceeding the next day to Kerouan by tram-car over a desolate plain for four-and-a-half hours, no villages on the way, only a military encampment, and here and there a group of Arab tents.

We have lodgings in a beer distillery, with Italian people, not very clean or comfortable, but came because recommended by one in Tunis who lives here. We understand they are as good as any lodgings to be found



MISSIONARY BUNGALOW, CASABLANCA, MOROCCO, RESIDENCE OF DR. AND MRS. GRIEVE (see page 84).

here, so must remain, as we might not improve our lot by changing. Adjoining our rooms is a café, which is frequented in the evenings by a noisy set of Italians and Arabs, who drink largely of absinthe and other intoxicating liquors, so that we have not had much quiet even during sleeping hours.

Kerouan itself is very Eastern in character, with its native bazaars and narrow, winding streets; the uniform whiteness of the houses and lack of verdure producing a strong glare, which is trying to the eyes. We have as yet explored only a few of these. The great mosque of Sidi Okba here is famous for the beauty of its architecture. We hope to see it before leaving, as, strangely to say, the city of Kerouan is the only one in Tunisie where strangers are allowed to enter the mosques by especial permission from the French Minister; even women are not prohibited. The French rule has brought great advantages to this city; but, on the other hand, it has been the means of lowering the morals of the people so sadly, so terribly, by the introduction of drinking saloons, with all their accompanying vices, thus adding to the depravity already existing.

April 30th.—A sad history we heard to-day from one, a poor widow, who had once lived in luxury and plenty, the former wife of a judge. Her only son had squandered all through drink, and was even now taking the scanty earnings of his mother and wife,

who gain a subsistence by weaving, to satisfy the passion for which he was sacrificing everything. This she told us with tears in her eyes. "Do you know of anything to make him stop drinking?" she asked us, "If so, for the mercy of God tell me I

will get it him. We have tried sacred writings, which we have buried in the cemetery, all to no avail. Tell me of something if you know it."

We told her only one thing could have power to deliver her son from this terrible

bondage—a living faith in our Saviour, the Lord Jesus, who could break every chain of Satan. To have Him dwelling in our hearts. Upon which the poor woman so earnestly clasped her hands and said, "Jesus, come down and dwell in my son's heart, and deliver him from the drink." Again and again she repeated the words; it made our hearts sad. We promised to try and see the son to-morrow to speak to him about it.

We have entrance already into a few houses; the women have received us so pleasantly, and listened to our words with real interest again and again. They have said, "Your religion is better than ours, for you help the poor, and are so ready to do a kindness to anyone. We Moslems are not."

May 1st.—This being the middle of the month of Shawwal, and just a month before the commencement of the ceremonies at Mecca, many are now starting from Kerouan for the annual pilgrimage. This morning, two hours after daybreak, a little band of pilgrims bid farewell to their friends, and started on their long journey. Hearing that two hundred had left the day before, and more were following, we watched just outside the city gate for the procession to pass. We were only able to see one pilgrim leave, a young man in the vigour of youth, accompanied by a little group of friends, and followed by a numerous throng. He passed through the streets and city gate out on to the highway to Sousse, under the shadow of waving banners, which were held by the leaders of the religious sect to which he belonged, each passer-by saluting him on the shoulder with a kiss and benediction.

It was a touching sight, the little throng as it wended along the road chanting recitations from the Koran, invoking blessings on him who was leaving with all the earnestness of those who are about to reach a much-desired goal. Once the pilgrim, leaving the throng, made his way to the roadside to a band of women, and threw himself on the neck of one, kissing her again and again; we thought it might be his mother who had followed in the crowd. Another, on saluting him, turned away with tears in his eyes. We followed some little distance with them; the carts bearing the provisions were coming behind. Many make this pilgrimage never to return to their homes, illness and fatigue bringing death on the way, so that the farewell is, in the case of many, a sorrowful one.

And this self-imposed suffering is to procure for them expiation of all sin, and entrance into Paradise; this makes the pilgrim willing and ready to sever every earthly tie, and set his face towards Mecca. O that the day may soon come when some from amongst these Mohammedans shall count it all joy to leave all for Christ! For this day we are looking expectantly.

May 2nd.—We have gained entrance into some of the high-class houses to-day, all descendants of Marabouts or former saints, also into the Bach-Mufti's family. The latter is one of the chief learned men in Kerouan. We had conversation with him only on general matters; he invited us to his place of business (close by) to speak further to him. We feel sure he has heard of our motives in coming here, and wishes for a discussion.

In the Cadi's house this afternoon we had a long interview with the old man. He introduced the subject himself by asking us if we were "ba-ba-saat," or "female preachers," and believers in the Lord Jesus (evidently his nephew had told him of our opinions). We replied we were, and for what reasons. Immediately he came upon the question of the Sonship and Incarnation, repeating to us numerous passages from the Koran to prove the blasphemy of those who disbelieve in all or any of the prophets, especially in the mission of Mohammed (as ourselves); their reward would be the sufferings of hell. Scarcely would the old man allow us to speak, far less to read a passage to him from our book. We can only continue to pray that the blind eyes may be opened to see Him who is the Light of Life. This, even this, is the mission entrusted to us, "To open the blind eyes, to turn from darkness to light, from the power of Satan unto God." Truly our sufficiency is only of Him.

May 3rd.—I felt to-day afresh how so often God chooses the weak things of the world to confound the mighty; it is the poor of this world who are the readiest listeners, as we enter one home and another with the message of life. One poor, sad, forlorn-looking woman was so attracted by the words I was speaking, her heart seemed prepared to receive them. As she heard of the Lord Jesus being at the door of her heart, only waiting for invitation to come in, she bared her breast, and, looking up to the open sky above her, said, with such earnestness in her voice, "Lord Jesus, come,

dwell in my heart, and make it pure fit, for Heaven."

As I followed her to her home afterwards, she repeated it all to her grandchildren; then, going across to a neighbour's house, she hastily pushed open the door, saying, "I have brought you a friend of God," and seating herself by the little group of women who were spinning in the yard, told them rapidly the whole of the wondrous story, not stopping to draw breath until all was given—how the Saviour had left all in Paradise, had come into this world below and borne the sins of all, even of Mohammedans, and borne the guilt and punishment; how He dwelt in the hearts of all those who believed in Him, bringing such joy and peace, never leaving them; and then at last would present them to God, faultless, no sin upon them.

The women listened with eagerness to her tale, told as only an Arab woman can tell a tale, with gesture and force, and then turned to me for explanation. Until this I had been unnoticed comparatively, and for a long, long time I spoke to them of Him who even now bore our griefs and carried our sorrows—an unknown One to them, and yet so near—for His presence was so real in our midst. "Will you come often, every day?" were the parting words.

13th.—To-day I came across one, a young man who had already a copy of the New Testament, having bought one some time back from Mr. Mercadier, when he was in Kerouan. He was so glad to find one who could explain to him the truths in it, having read and not understood it.

It was so clearly the Lord's guidance, directing my steps to him, his heart seemed truly prepared by His Spirit to listen to the words of life. I remained a long time with him, comparing our Scriptures with his Koran, although holding to his own belief very tenaciously, defending it on every side. Those Scriptures which spoke of full atonement for sin by the penalty being met in the person of a Substitute seemed to strike him with especial power, and to bring some conviction of truth. He noted the different passages to read alone.

22nd.—We heard, a day or two ago, that the Cadi, although he had refused to accept a New Testament from us, had asked for the loan of one from a friend of his to whom we had given one, as he wished to see for himself of what we had spoken to

him. We have been asking that his eyes may be opened to see the Truth. We have been able to distribute a good many portions of God's Word and a few Testaments, sending a few to distant tribes, by some amongst them, whom we came across in the city.

In one house to-day, which I have visited now frequently, because of their glad readiness to listen, I was introduced to the wife of a wealthy Bedouin sheik, who, with her husband and two little girls, had come two days' journey to their town house to prepare for their only son's wedding; a tall, handsome woman, dressed in the simple crimson haik, heavily laden with jewellery, her headgear being completely hung with gold chains. The one in the family who has been gaining a true know-

ledge of the one, only way of salvation, said to her: "Will you listen to some beauty words she" (meaning myself) "has been telling us?" And forthwith she narrated to her the simple Gospel story, adding her own comments. "Her heart is filled to the full with joy," she said, "because she follows in the steps of the Lord Jesus. He is a Friend and Saviour to her, and wants to be our Friend and Saviour too."

This dear woman drinks in the words, and seems as if she could never have enough. "It is still early; the day is now long," she will say, as I rise to go. She is not the only one in this large city to whom the words have come with power. We long that it should be *convicting* power, leading them to give their life to the One who has

redeemed them by His blood, forsaking all for Him. Our hearts yearn over this people, whom we must now soon leave, as we are leaving for Tunis in two days. The light has just dawned upon their darkness. Oh, will you pray with us that it may be the light of life eternal to many amongst them—a light kindled in the dense darkness of this Mohammedan city, never to be extinguished?

Before concluding this letter, I would ask you, dear friends, to be *sharers* with us in the blessed privilege of taking His message to the distant, dark parts of this province by helping us with the necessary means for the itinerating work, which includes expenses for drugs, etc. My sister, Miss Harding, Mount Sandford, Reigate, Surrey, will receive all such help.

A BRIEF VISIT TO NABEUL.

By MISS A. M. CASE (TUNIS).

NABEUL, TUNIS, *April 11th*, 1893.—From the extreme of Ramadan noise we have come to the extreme of Ramadan quietness. I could not sleep in Tunis because the nights were so lively, and was glad to join Mr. and Mrs. Michell at this seaside place for a few days' rest. Here there is no Halfouine with its midnight shows and merry-go-rounds. The drum beats at 1.30 a.m., waking up people to eat, but this is the only interruption of the perfect stillness.

To-day we went on donkeys to a neighbouring village, hoping to do a little work as well as enjoy ourselves, but the little place seemed quite dead. The streets were silent; the café—generally the grand rendezvous of the inhabitants—shut up and empty. Everybody was asleep, excepting some weavers, working quietly away each at his own loom. Our donkey-boy was most zealous in finding out the men who could read and presenting tracts to them.

Nabeul is a little place, reached by coach, which carries letters between it and Tunis. The drive takes about seven and a-half hours. As long as you are on the high road, and have beautiful scenery to admire, you feel pretty comfortable; but when you get on the sandy part of the route, and the carriage plunges, rolls, and rocks, you begin to suspect, from your sensations, that you are not on land at all. It is more like a sea-journey.

Nabeul itself is not a pretty place. Though there are many fruit gardens, there are few flowers, and the number of cemeteries is something remarkable. But the potteries, mat-making, and weaving are all very interesting, and the people seem industrious. They are friendly, as they usually are in country towns, and we find the Jews particularly ready to listen to us. Most likely this is because Mr. Flad has just been staying here and aroused their interest.

The hotel (so called) where we are staying is a funny little place, entered by descending a step or two into the café, then passing through the kitchen to go upstairs, where there are two rooms. A grocer's shop is part of the establishment. The day I arrived we had a little French meeting in the café. Mr. Michell spoke, and then had conversation with the landlady, doctor, schoolmaster, etc., on the subject of sin,

The landlady's one idea of sin seemed to be not going to mass, which sin she commits regularly, in the pursuit of gold. She finds means to wipe it off her conscience, somehow, sometimes, and the priest comes and blesses the house, and she makes herself happy again with her animals—the only creatures that seem to possess her affection—particularly a pet pig which she calls "Ma fille." It wanders in and out as we eat, has a fight under the table with a strange dog, and is carried off to bed squealing under the arm of mine host or hostess.

14th.—Left Nabeul. As the time drew near for us to return to Tunis people became eager for tracts and gospels. They asked for them in the street, and came to the hotel, until we had to refuse, because our stock was exhausted. We have promised to send a Bible and a Testament by post from Tunis. One nice Jewish family near the hotel, who begged us to visit them, interested me, and I was sorry that my short stay prevented my seeing more of them. They listened beautifully to all Mrs. Michell and I said to them, and gladly accepted a book.

25th.—Back again in Tunis, and resuming our work at the Mission. Now the fast and the consequent feast are both over we are getting as many patients as we know what to do with in our present limited quarters. Of course, they are all very interesting to us, especially the surgical cases. One poor lad has a dreadful foot, which has to be dressed in the open air, because of the odour. At first we thought it was only the foot, but as by degrees he removes the wraps which Arabs envelop themselves in, we find that hardly any part of him is sound. Disease everywhere. His knee is black, and he says that was where a scorpion bit him, which was the original cause of all his troubles.

All our hearts go out in pity and indignation for a little boy whose arm is in a sad state from abscess. His parents were quarrelling, and his father, taking him by the arm, flung him out of the way. This suffering is the consequence. In England *drunken* fathers act so, but Arabs are supposed to be total abstainers. They are most intemperate in temper, nevertheless. How often our night's rest has been disturbed, even in respectable neighbourhoods, by mad quarrels between man and wife, who are just as inflamed with passion as drunken rioters at home.

As we get about among the people of this new quarter we are surprised to find so much sickness. Everybody seems ill.

Miss Johnston and I went home with two of the patients to-day, and though several parties occupy the house, we saw only one person in health—that was a young girl. All the rest, and even the poor starved donkey and the cat, were spectacles of misery and dirt. They would certainly be healthier if they were cleaner.

A bright little girl in this house has lost the use of one eye through small-pox, and Dr. Leach says there is no hope for the other. Soon she will be totally blind. Her aunt, a Bedouin, presents rather an incongruous appearance in the midst of all the poverty. She is covered with gold and silver ornaments, which represent all the wealth of the family. She told me her large gold earrings cost 100 piastres (£2 11s. 3d.), and her massive silver brooches about 30 piastres each. Yet her room is poverty-stricken and dirty in the extreme.

Morocco.

MEDICAL WORK IN FEZ, MOROCCO.

By MISS M. COPPING.

In our work here for God we have much cause for rejoicing. A spirit of inquiry and anxiety to be taught is showing itself, and a great desire for the Word—even from people who would not touch the cover a few years ago. So we must thank God, remembering His promise, "My Word shall not return void." The bread cast upon the waters shall be found, though after many days.

Then the medical work is interesting. There is hardly a day but I could tell of some strange, although often sad, story that I have heard in the dispensary. A few days ago a young lady, her mother, and a boy of about ten years came to see me. They said they were our neighbours and wished to consult me about something, so I let them in. They blessed me, and asked, in the name of God and several saints, to give them some drug that would injure a young man, a relation of theirs. They said that he was oppressing them, and would not divide their property fairly. I told them that I was not a judge, so could not interfere in their affairs, and also that I was not a slave of their master the devil, so would not even listen to a request for poison. They all began at once to coax and beg me, if I would not kill, to give some drug that would hurt him and send him mad. I preached repentance to their deaf ears and tried to awaken them.

The patients have numbered as follows:—

		<i>New Cases.</i>	<i>Old Cases.</i>	<i>Total.</i>
Jan.	Men	261	165	426
	Women and Children ..	338	155	493
Feb.	Men	149	160	309
	Women and Children ..	282	160	442
March.	Men	144	162	306
	Women and Children ..	245	121	366
April.	Men	192	122	314
	Women and Children ..	225	156	381

The medical work does not simply mean, as I have seen it stated, that we give away medicine, but living in the midst of the city we see our patients day after day and nurse them through their sicknesses, and as I tend the sick body I have many good opportunities of preaching Christ and telling of His great love to sinful man. There are many families who always send for me in cases of sickness, some that I have known since the first month I came to Fez.

There are generally several that I must see and attend every day. Amongst those on my list at present is a little slave-girl; her master is always saying that he had better have thrown his money in the river—sixty dollars wasted. He was

asking our man-servant if he thought she would bring twenty-five now. It is not very pleasant to have to listen to such conversation. She has a diseased arm, and if I do not dress it every day she suffers much. She is about the size of and so like Mrs. MacKittrick's "Mollie," but is so naughty that unless her master comes with her she makes a great noise—overturns the lotion, and puts iodine on my dress wilfully.

Sometimes I get nice blessings and sometimes strange ones. For instance, a lady who had come for the first time, and who had some sick children, and a slave with skin disease, had been watching me dress several unpleasant cases, when she said, "Oh, Tabeeba! how can you put your hand near that? I have heard of your good deeds, but now I have seen. Well, as you have cooled for the Moslem their pain in this life, may God cool for you the flames of hell." I did not put the Amen to that blessing, but thanked her—she meant kindly, poor thing.

Another, the same morning, said, as she showed the people her darling child cured, "My sister, may God accept your work, and in the future place, dwell you with the best saints. Amen, Amen." I put the Amen to this, and added, "Me and thee, my sister." I will give a few details of my life of happy service. Truly, His yoke is easy and burden light.

Of course we begin the day by prayer and reading. We are now reading Proverbs at morning and St. Matthew at evening prayer. Monday: this is men's day; Dr. Churcher came to treat them. I dispensed, and dressed, and treated the children. We were at work from eight until between twelve and one o'clock—forty-nine treated. At two o'clock an old lady came to take me to visit in a very nice house. The chief patient was a young wife, a pretty girl, but she wanted something impossible. I saw several sick children, and then was introduced to the master. I had seen him before at the medical mission—a man nearly sixty years of age, and suffering from slight paralysis and debility. I ate with them, and the master called his own little girl to wash my hands before and after food.

During the meal they talked with me of my country, my people, and my God. They were surprised when I told them that I wanted to make people admire and love our Lord, not myself. I asked him if he would like his ladies to learn to read. He said, No, because we cannot trust them, and could not manage them at all if they got learned. I had a nice time with the ladies, and have promised to go again soon. They are to return the visit, insha Allah (if God will).

On Tuesday there were women knocking at our door before five o'clock. We do not let them in until eight or nearly so. Such a busy morning, but the people were patient, thankful, and quiet—fifty-nine were treated. A dear child came very near to me and whispered, "We did try to get three candles, but only got two; it was all we could afford." I asked what she did with the candles. She said, "Of course, we burnt them for you at Mulai Edress (the great Mosque) at the hour of prayer. We know it is no light thing that you do, and we burnt them for you that God might be your Helper. Mother sends you peace salaam." I sent my peace to the mother who had done all she could for us, and told her to tell her mother that God was our Helper, and that she need not burn candles at dead saints' tombs.

I had almost forgotten to tell of the dorcas meeting. I began it last July, and until the last of April we have never missed; for about six weeks we were disturbed by the mothers bringing the babies to be vaccinated. One of my little girls (Lady Fatima) said, as she uncovered her arm, "Tabeeba, you may cut me to the bone if only you take small-pox from me." The little girls have never missed a meeting, even in the rains. We gave a party some time since to the children, and invited the mothers and friends. Between forty and fifty came, and had a very pleasant time. We gave them tea-cakes and fruits, played with them, and had a magic-lantern. They were

delighted. They deserved it. Poor girls! it is not much pleasure they get into their lives. The tea was a pretty sight, the children sitting amongst the flowers, the contrast of black and pure white, with their heads together whispering. They were all so nicely dressed, and a friend was kind enough to send me plenty of roses and jessamine to divide amongst them.

One of these children, one pouring wet day, came and knocked at our door. I was very tired, and did not feel pleased when I saw this little girl standing in the rain, her shoes in her hand. I said "Little sister, why did you make me come down?" She shut up her eyes, as if going to cry, and said, "Who would come on such a day but on important business?" I petted her, and she told me that she had heard that I had taken the root of small-pox from her sister, and she wanted me to take the root of scarlet fever out of her.

THE WORK AMONG SPANIARDS IN TANGIER.

WE have just received a further communication from Mr. Patrick with regard to the Spanish work. During the last few weeks there has been continued persecution on the part of the Spanish priests. Everything has been done to induce the converts to return to the Romish Church, but without success.

Two men, E. and F. were charged with disrespect of the priests and blasphemy against the Virgin Mary. Again and again they were cited to appear before the consul, who would not allow them to call witnesses or even to speak on their own behalf, but were reviled and insulted. After repeated threatenings and being imprisoned, one of them was expelled.

Two other men have been lying in prison since the early part of May. These were accused of a most infamous crime, which was entirely false. This charge has now been dropped, and in its place they are accused of an attempted robbery, and if this should not be successful, another charge is in readiness.

Will not our readers pray very definitely for these poor men who are thus as lambs among wolves. "Shall not God avenge His own elect who cry day and night unto Him?"

We give two or three cases from the journal of Mr. Patrick:—

CASE 1.

February 28th.—A. R. appeared at consulate; was told that if she or her father or husband continued to be Protestants they would be sent to Spain. Has been ordered to go again to-morrow.

March 1st.—A. R. told to leave Tangier within eight days, or go to prison.

8th.—A. was told to leave within two days, or she would be expelled by force.

11th.—A. and her father appeared at the consulate in answer to a verbal summons, and the woman was told she must leave within three days, or go to prison for three months, and then she would be sent to Spain, not to return. She did not leave Tangier, and has heard no more.

CASE 2.

March 23rd.—A. H. was told by the consul that if she came to our meetings she would be sent to Spain.

29th.—She was returning from market with her apron full of bread, etc., when she was taken by a soldier to the consulate, and told by the Spanish Chief of Police that if she went to the Protestant meeting she would be imprisoned.

CASE 3.

March 29th.—M. M. was before the consul; he told her to spit in my face. He also said that if she went to any more meetings she would have to go to prison.

SIX WEEKS IN SIFROO.

BY MISS M. MELLETT.

March 17th.—Started at 7 a.m. for Sifroo. Had a very pleasant ride, though the road from Fez to Sifro is rather uninteresting until we came in sight of the gardens, which are very beautiful. On the way to our house we were met by some of the people and welcomed to their town.

18th.—Being out for a walk to-day we were invited into one of the gardens, and sat down under a mulberry tree; after a little time, some people gathered, and Miss Reed took the opportunity of reading to them out of the gospel; they listened very attentively, though all did not agree with what she read.

19th.—We had our first Sunday-school class to-day for little girls. There were twenty-five present—such bright little things, and so anxious to learn the hymns and texts. The harmonium is a source of great amusement to them and also to the men and women. They call it the "box of wonders." After Sunday-school we went out and were joined by four Moors and six Jews (two of the preceding day). We were so pleased to hear one of the Moors telling the others of the reading we had the day before, and also explaining it, showing us they had not forgotten it.

Monday, 20th.—This morning we visited four families, and had a very pleasant time in one of the houses we visited. I was so surprised when the woman of the house brought a New Testament from the shelf, and asked Miss Reed to read a little out of it. I was told afterwards that it was given when Miss Herdman and Miss Reed were here four years ago, and that they prize it very much.

In the afternoon we went again visiting. This time we had rather a lively time of it. We went to see *one* woman, but we were scarcely seated when we had a large crowd round us, and very soon the room was crowded, also the doorway and balcony (the door opened on to a large balcony). We sang some Arabic hymns, and Miss Reed spoke to them of the love of the Saviour, and although a few were rather noisy still many listened. One woman showed special interest, and when Miss Reed had finished speaking, she said: "Did you come without the Book?" so the Book was produced and a portion read and explained.

As we were about leaving, a woman rushed into the crowd and said, "Let me see those beloved ones of the Lord!" Immediately a place was made for her, and she stood opposite us and looked fixedly at us for some time, then asked us to sing for her; and then after a little she left, seemingly satisfied.

On leaving that room a little girl came up to us and asked us, would we come and sing for her mother that was sick. We went with her into such a neat, tidy room, and found her mother with a very bright face waiting to receive us. There, too, we had a very pleasant time.

Thursday, 23rd.—This morning we had a crowd of women soon after 8 a.m. Some of them came for medicine, others to see what we were like, but all heard the Gospel. Some of the people this morning seemed disappointed when they saw that after all we were like ordinary individuals. In the afternoon we went visiting. In the first house there were seven women and two men, and all wanted to hear about Jesus, so we sang and read to them, also gave a Gospel to one of the men that could read.

After visiting other rooms in the same house we were invited on to the roof, and such a crowd gathered round us. I scarcely could believe that so many could sit on a roof. I counted fifty-six women and children. In Sifroo it seems so easy, so very easy, to reach the people with the Gospel. All seem so anxious to hear and so willing to listen, but how sad that there are so few willing to come and tell them about their

Saviour. *Imagine in this place only two witnesses for Him, and only one to tell the story.*

Friday we have kept exclusively for teaching—no medicine given, so we did not expect so many, but were agreeably disappointed at the number that came. They continued coming all day. We heard one woman telling her neighbour that "she would come every Friday to get the sorrow taken out of her heart." Poor thing, she indeed looked as if she needed the sorrow and sin taken away. We had some women in to-day from the mountains who did not understand Arabic, and it was most interesting to hear a poor woman translating it into Shilha for them. They all seemed so attentive, as though the Spirit of the Lord was bringing the message home to their hearts.

Description of Illustrations.

MISSIONARY BUNGALOW, CASABLANCA, MOROCCO.

ON page 79 we give a view of the dwelling occupied by Dr. and Mrs. Grieve in Casablanca. Soon after removing to Casablanca, in the year 1891, a project was set on foot by Mr. Oliver (Mrs. Grieve's father) and other friends in Edinburgh, to supply them with a bungalow, so as to give them a more convenient and sanitary house. Considerable interest was manifested in this new departure, and ultimately a convenient modern house was sent out and erected in a garden which had been taken on lease outside the town.

As the Sultan of Morocco is an absolute monarch, no house can be erected in that country without his consent, and one or two attempts were made to prevent its completion, but without success.

The house has been constructed, as far as information could be had, to suit a warm climate. It is about 40 ft. long by 30 ft. deep, and contains seven apartments, viz., hall or waiting room, doctor's room, living room, three small bedrooms, kitchen and bath room, with the latest sanitary arrangements. Water will be supplied from a large tank made in the ground to collect rain water, spring water being brackish. A lift and force-pump will be used to fill the cistern, and provision has been made in case of an outbreak of fire. To prevent damp or fever the house has been built on iron stools, standing two feet off the ground, and while this will permit of a current of air passing underneath, it will also tend to keep off white ants and other insects. Larger animals will be kept out by strong wire netting. On three sides are louvred ventilators, which will keep the great heat from descending on the ceilings of the apartments. The doors and windows are fitted with opening fanlights, and the windows are fitted with louvred shutters. The structure is principally of wood, and the roof and walls are covered with patent wire-wove waterproof, which performs the double duty of carrying off the rain quickly and resisting the heat much better than iron. A verandah runs along the front, and will serve for open-air services. The house cost about £450.

Dr. Grieve writes that they have found it everything that could be desired—cool in summer and cosy in winter; that it is far more healthy, being away from the close surroundings of town life. As to the medical work, the advantage of being out of the town is also evident by the large number of patients that come in from country districts, four and five, and even more days' journey. As a rule these are a more hopeful class of people to work amongst with the Gospel than those residing in the town, who are undoubtedly influenced by their frequent contact with Europeans, an influence which is not always of the best.

Reviews.

"SWEET FIRST FRUITS"

is the title of a book published by the Religious Tract Society. It is a translation by Sir William Muir, K.C.S.I., of a tale of the nineteenth century on the truth and value of the Christian religion. The object of the book is to show to Mohammedans the superiority of Christianity over Islam. The writer is a convert from one of the corrupt Churches in the East who has himself suffered in becoming a true Christian. Although he is unacquainted with any European language, he is otherwise an accomplished scholar, deeply versed in the Koran and Moslem tradition, and a powerful apologist. It would endanger his safety to tell who he is.

The tale is said to be founded upon fact—that is, the separate scenes, though not the story as a whole. It is not claimed that all the events really occurred.

The scene is pitched in Damascus, where a letter comes into the hands of some inquiring Moslems, who call together other friends to hear it and discuss what answer should be given. They have repeated debates on the genuineness of the Old and New Testaments, as borne testimony to by the Koran. All except one fanatical youth adopt the Christian faith. This youth informs an intolerant sheikh. This leads to letters and discussion. Then they are imprisoned, and some recant, others remain firm. Further discussions follow; ultimately one is put to death, the rest are banished, but eventually brought back. In the discussions all the most powerful arguments for and against Mohammedanism and Christianity are ably brought forward. The book is very interesting to any one, but to a missionary amongst Moslems it is of great value. We should like all the North Africa Mission workers to have a copy, and to be supplied with others in Arabic to lend to intelligent Moslems.

"BIHE AND GARANGANZE."

By F. S. ARNOT. Price 2s.; cloth, 2s. 6d. (J. E. Hawkins and Co., Paternoster Row, E.C.)

This book is a continuation of the history of the attempt to carry the Gospel to Garanganze. Many will remember Mr. Arnot's interesting accounts of his seven years' pioneering work published a few years since, and will be glad to have further particulars of the progress of the mission. Like all such attempts, it has had to encounter immense physical difficulties, and death and sickness have thinned the ranks of the labourers. Considerable progress has, however, been made, and with perseverance, organisation, and reliance on God the seed sown will, we believe, presently produce an abundant harvest. Those interested in missions will do well to procure the book.

TRACTS FOR MOHAMMEDANS.

By G. H. ROUSE, M.A. (The Christian Literature Society, Madras.) 3 Annas.

These tracts were written in Bengali by our esteemed brother of the Baptist Missionary Society. He has now translated them into English, so that they may be available for Mohammedans who read this language and for missionaries who may translate them or make them the foundation of new tracts. The tracts are fifteen in number, and make a small volume of 112 pages. We cordially recommend them to all missionaries among Moslems, and hope to supply them to the North Africa missionaries.

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.

The Management of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members as Honorary Treasurer and Honorary Secretary.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

For Support the Mission is entirely dependent on the free-will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

FORM OF A BEQUEST.

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

If a Testator wish the Legacy to be paid free 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 MAY 1st TO 31st, 1893.

SPECIAL AND GENERAL FUNDS.

1893.		General.		1893.		General.		1893.		Special.		1893.		Special.	
No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.
M. 1... 7874	0 11 6	Brought forward	40 10 0	M. 1... 7875	0 10 0	May 11... 7910	1 0 0	Brought forward	90 14 11	1893.	No. of Receipt.	Special.	1893.	No. of Receipt.	Special.
1... 7876	1 0 0	12... 7911	2 2 0	19... 7950	2 0 0	May 19... 7949	2 0 0	3... 7877	5 0 0*	May 13... 7924	0 2 6	13... 7925	5 0 0	13... 7926	2 0 0
3... 7880	0 10 0	13... 7912	0 5 0	19... 7951	0 10 0	20... 7952	10 0 0	3... 7878	0 5 0*	15... 7929	8 0 0	13... 7927	8 0 0	15... 7931	48 5 0
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5... 7894	5 0 0	17... 7938	0 6 0	27... 7973	0 7 6	27... 7973	0 7 6	13... 7916	1 0 0	23... 7966	3 0 0*	23... 7966	3 0 0*	23... 7966	3 0 0*
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11... 7909	0 2 0	19... 7948	0 5 0												
Carried forward	£40 10 0	Carried forward	£90 14 11	Total...	£249 12 10			Carried forward	£50 4 4			Total...	£134 6 8		

* Fez Mission School.

GIFTS IN KIND: May 1st (119), box of bottles. 3rd (120), parcel containing 17 garments. 12th (121), box of dolls and bandages. (122), box of clothing. 15th (123), box of bandages and old linen. 20th (124), hamper containing pillows, children's garments, and bottles. 29th (125), two blankets. 31st (126) box of useful and fancy articles.

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

* At present in England.

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