

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

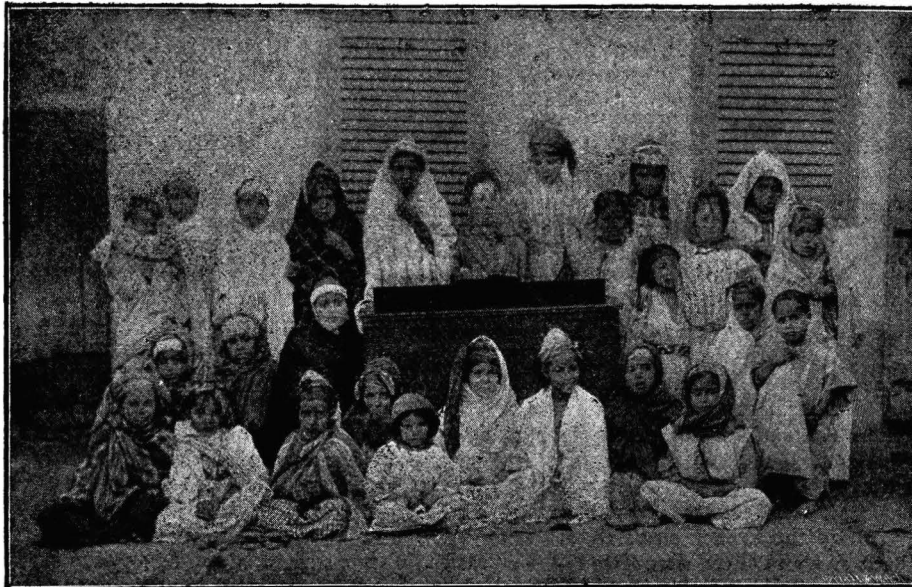
NORTH AFRICA MISSION,

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

No. 71.

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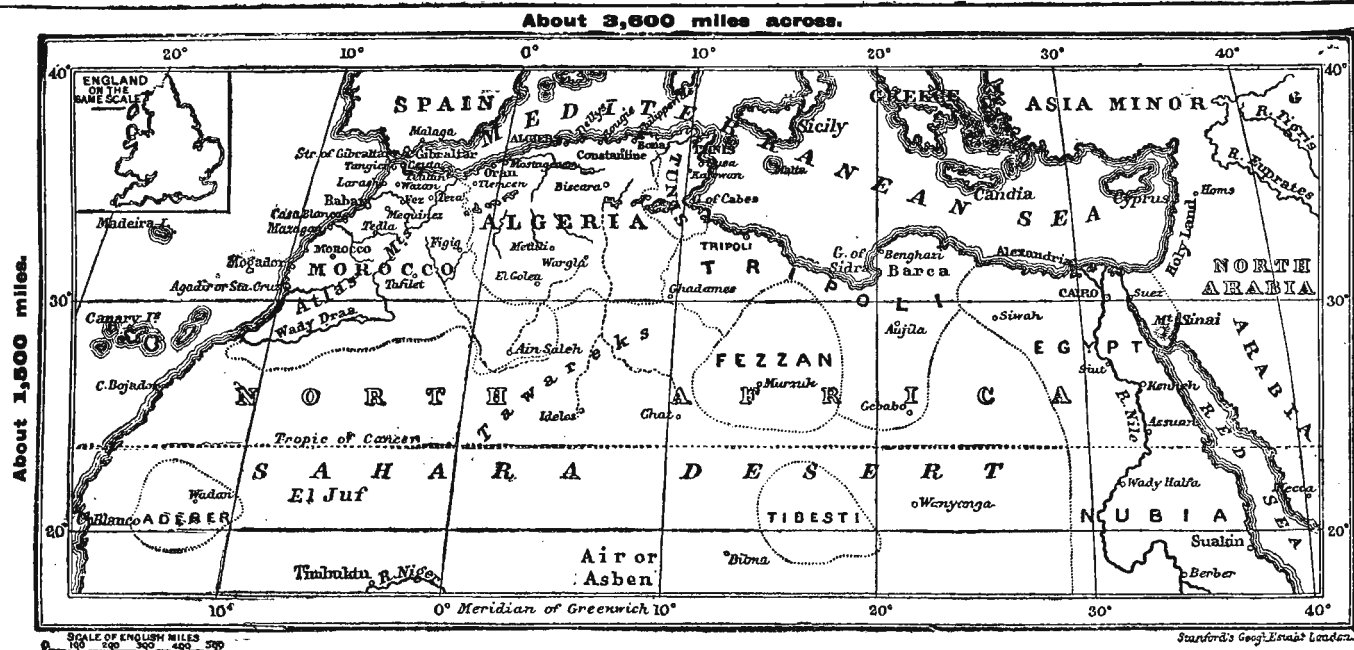
MRS. LILEY'S CLASS OF GIRLS, MOSTAGANEM.

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



NORTH AFRICA consists of—

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

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing amongst these followers of the False Prophet.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

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

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

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

ALGERIA (fifty-five hours' journey from London) is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and about two thousand miles of railway.

The North Africa Mission has seven stations and twenty-two 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. Twelve 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. Who will go to them? A Medical Mission has been begun in Tunis.

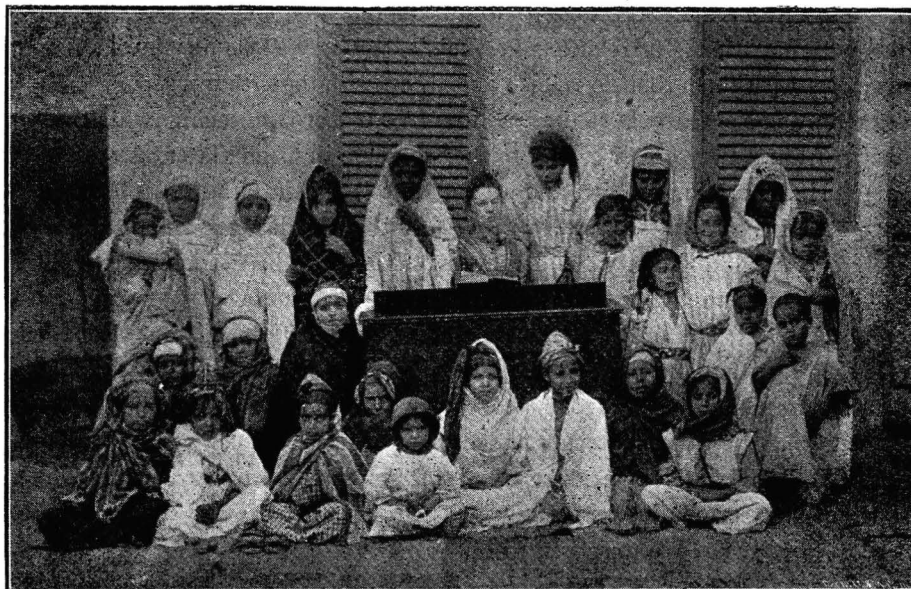
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and others 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 commenced work in Lower Egypt in April, 1892, and has, including wives, seven missionaries there. 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, and another brother and his wife who were thinking of taking up the work, have through ill-health been obliged to come home.

NORTH AFRICA.



MRS. LILEY'S CLASS OF GIRLS, MOSTAGANEM (see page 88).

Conformity to Christ.

IN FAMILY LIFE.



LAST month we endeavoured to show that it is God's *purpose* that Christians should be conformed to the image of His Son, and some thoughts were given as to Christ as our Pattern in His personal relationship to His Father. We will now notice Him in His association with His family according to the flesh, where we shall find Him a model for ourselves.

It is not much that Scripture records upon the subject, but what it does contains most helpful lessons.

At first sight it might appear as though our Lord were slightly impatient at His mother's remarks, as recorded in Luke ii. 48, when she said, "Son, why hast Thou thus dealt with us?" When, however, we remember that, though only twelve, He had been among the doctors hearing and asking them questions, not apparently learning, but, with a modesty of manner befitting His age, instructing them, we are surprised that one who had such knowledge at so early an age was so humble and submissive. Most very clever boys of twelve are conceited and forward, but He gently explains what His Parents might, from their acquaintance with Him, have known, that He was about His Father's business. He who had more understanding than all His teachers, because God's testimonies were His meditation (Psalm cxix. 99), mildly submits to His parents, who, had they been equally diligent in studying the Word, would not have chided Him.

Then follow those years at Nazareth from twelve to thirty. What wonderful teaching the silence of Scripture affords us! He manifested submission, self-effacement, patience, diligence, and, as far as we can judge, unselfish, loving labour for His parents. It would seem probable that our Lord used all His efforts in assisting the family of which He was a member. His Mission, as the Messiah, did not interfere with His responsibilities as an affectionate member of the family circle. God would not have us neglect one duty to perform another, but give each its right place and proportion.

Then we see Him with His Mother and brethren at the marriage at Cana in Galilee, not very far from the home at Nazareth. In responding to this invitation, probably from some family connection, He shows us that we should manifest our sympathies with our friends or relations in times of joy as well as in times of sorrow. He taught His disciples afterwards to rejoice with them that do rejoice and weep with them that weep.

We have three references in the Gospels to the brethren of our Lord, agreeing with the commencement, middle, and close of His Ministry. At first they go with Him to the marriage in Cana; later, as seen in Mark iii. and Matt. xii., they seem to have thought He was going too far, and attempted to restrain Him. Still later, in Jno. vii., it is recorded that they did not believe on Him. In Acts i., however, we find them with Mary among the Apostles, praying for the promised gift of the Holy Spirit, and evidently true believers. Our Lord had therefore to endure all through His public Ministry the growing distrust and unbelief of those nearest to Him—an unbelief probably not removed with most of them until His resurrection attested His divine character and Mission. How did our Lord behave towards His unbelieving relatives? It seems as though, while on the one hand He recognised their claims and treated them with all kindness and love, He was careful not to permit them to hinder Him in an improper manner in the public Ministry He was engaged in. He meets their improper interference by declaring a higher bond of union than the earthly one, claiming all who do the will of God as His nearest relatives. Later, when they rather taunted Him, as recorded in John vii., He replies without any retaliation, explaining why He was hated while they were not, and evaded without equivocation their desire to know what He purposed to do.

When hanging in expiring agony on the cross, He self-forgetfully commends His mother to the care of John, that disciple whom He specially loved. He picked out, so to speak, the very choicest of the faithful few to care for her who had fondled Him as a child, and now in His dying hour would not forsake Him. Amid the awful anguish of enduring Jehovah's wrath against sins not His own—amid the travail of His soul, on which depended the Glory of His Eternal Father, and the salvation of the myriads who were to form His bride and people—amid the taunts and gibes of false friends and relentless foes, He cannot forget His mother. Did ever mother have such a son as this?

Missionaries, their relations, donors and their friends often need wisdom as to their relative duties or obligations. Not infrequently a question arises as to the claims of parents, and the needs of the Church and the world. Donors and those making bequests have to consider their responsibilities to their kith and kin as well as the claims of work amongst the needy and the unsaved. A careful study of the Lord's conduct will help to a right conclusion. He is our Pattern and Example. On the one hand, His love to His mother never for a moment retarded Him in the path that led to death and earthly separation from her; on the other, the responsibility of a world's redemption did not hinder Him from manifesting the tenderest love and care for her.

May we have grace to thus preserve the balance between responsibilities that seem to draw us in opposite directions!

(To be continued, D.V.).

A CHARTERED COMPANY.—Rev. Webb-Peploe, speaking at the annual meeting of the C.M.S., reminded his hearers that they represented the great *Company* through whose agency Christ's commission to evangelize the world was to be carried out. The *Charter* which the Company held under Him contained, side by side with boundless privileges, the command to preach the Gospel to every creature. The *assets* of the Company were the "unsearchable riches of Christ," but those riches were to be "preached amongst the Gentiles." Of *liabilities* the Company, in one great sense, had none; but at

the same time it was "debtor both to the Greeks and to the Barbarians; both to the wise and the unwise, and," he added, "personally the sense of debt overwhelms me this morning."

A BOND-SERVANT.—"To be a bond-servant is terrible in the abstract. To be Jesus Christ's bond-servant is Paradise in the concrete. Self-surrender, taken alone, is a plunge into a cold void. When it is surrender to the Son of God, 'Who loved me and gave Himself for me,' it is the bright home-coming of the soul to the seat and sphere of light and power."—*Moule*.

Notes and Extracts.

PRAYER MEETINGS.—A weekly meeting for prayer is held at the City Y.M.C.A., 59 and 60, Cornhill, every Tuesday afternoon, from three to four o'clock. The entrance is in Gracechurch Street.

The Prayer Meeting at Barking is continued, as usual, on Friday afternoons, at four o'clock. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street at 3.8.

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

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), on either light enamel or mahogany wood stained, from A.H.G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

TO OUR READERS.—During the summer months many copies of NORTH AFRICA are returned to us by the Post-office marked "Gone, no address"; others have been re-addressed, but are marked "Refused;" why, we know not, except it be the additional half-penny postage.

We should therefore be glad if friends when leaving home would kindly send us their temporary address.

We hope all our friends are in the habit of circulating their numbers when read, as in this way the work of God in North Africa is made known, and others become interested. We can supply bound volumes cheaper than the cost of binding numbers. Back numbers for gratuitous distribution can always be had.

ARRIVALS.—Mr. Patrick reached England on Monday, June 11th. Miss Granger and Miss Colville on Wednesday, 13th inst, from Constantine.

NEWMAN'S CONCORDANCE.—This Concordance is printed in large, clear type, and consequently the passages are more quickly and easily found. It contains 780 pages, and is bound in cloth boards. Although published at 15s., we are able to offer it for 7s. 6d. post free. The proceeds will be devoted to the North Africa Mission. Address the Secretary, 21, Linton Road, Barking.

MR. LILEY would be thankful if some of our readers could send him a good oil lantern, or the means to purchase one. There is no station in the Mission where so many children are under instruction.

He would be glad of a good supply of Mrs. Grimke's text-cards in French and Spanish, and a large copy of Mr. Kirkham's "Broad and Narrow Way" would also be a great help to him in his work.

ARABIA.—Rev. S. M. Zwemer, with permission of his Committee, has arranged to start from Aden about July 1st to endeavour to reach the Jews of Sanaa and other places in the interior. He will carry with him a thousand Hebrew New Testaments.

FROM a small group of our workers, labouring for the Lord in North Africa, and who know something of the luxury of

looking to God for the supply of their need, one writes us as follows: "Some little while ago we had one or two very unusual demands upon our funds, and before our monthly cheques came had hardly anything left. During the last week we had such sweet proofs of our Father's care, and as I gave out our last 2½d. the cheques came.

"About the time when we were daily waiting upon God for the funds for our rent and medicine, which amount to about fifty pounds per annum, a friend wrote, enclosing twenty pounds as a 'thankoffering to God for his great goodness in restoring me to health.'"

CHRISTIAN GIVING.—The following story, which lately appeared in one of our papers, may serve to illustrate the principal upon which we fear many Christians frame their gifts for the evangelization of the world. A lady of High Church proclivities met her little nephews and neices after Lent, and said to them, "Did you remember what I told you, to deny yourselves something during Lent that you might get a little money for God. Did you give up sugar or jam, or something of that sort?" And the children replied, "Yes, auntie, we remembered; we did not exactly give up sugar, but we decided we would give up soap." Are there not many of God's children who are not yet beyond the soap stage? Christ looks with pain upon the surrender of what we do not want. It is only the burnt offering which costs us something that gladdens His heart.

"A CHILD OF THE KING."—Received second half of £5 note for work in the Sahara. We thank the kind donor for allowing us to use this for present expenses.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

June 15th, 1894.

DEAR FELLOW-HELPERS,

Experience has taught us that missionaries who are going to work amongst Arabic-speaking people in various parts of North Africa, where a variety of dialects prevail, will do best to begin by the study of literary or book Arabic, acquiring the colloquial afterwards. We also find that the grammar of the literary Arabic can be studied with greater advantage in England than in the mission field. Out there it is often difficult to obtain suitable teachers. Many persons who know Arabic well do not teach it well; there is also a great advantage and economy in having all students of Arabic together. The Council has, therefore, decided that all missionaries on probation should, in future, take a course of Arabic extending over about a year at home, and pass a certain examination before proceeding to the field. They will at the same time be able to take a course of instruction in Mohammedanism and the Scripture truths necessary to meet the objections of Islam, and have lectures on the principles and history of the Mission, etc. Though at home, they will be looked upon and treated as missionaries on probation, and will be able to gain a good deal of experience that can be far better obtained under the favourable circumstances in which they will be placed here than in the Mission field. Mr. Marshall—whose wife's health has compelled him to remain in England, and who has for some time been devoting part of his time to the teaching of Arabic as well as to the keeping of the accounts of the Mission—will, in future, devote himself almost exclusively to helping these probationers in their studies. It is proposed also that they should take a course of Arabic at the London University.

Since this decision was arrived at we have heard of a lady who is desirous of providing a home for accepted candidates, and finding £150 a year or more towards its

maintenance. This looks as though it were the Lord's gracious provision for this new arrangement, but nothing is yet definitely arranged. We are persuaded that this new plan, while keeping back some from the field longer than they had expected, will result in a considerable increase in their efficiency both in the language and in other respects. We commend the matter to your prayers, that in every detail we may have divine guidance.

The receipts for the general purposes of the Mission for the last month or two have been very much below the average needs, yet from time to time we have had very encouraging tokens of our heavenly Father's love and care.

I have just returned from conducting a number of meetings in the North of Scotland. Aberdeen, Banchor, Turriff, Inverurie, Keith, Cullen, Elgin, Lossiemouth, Dingwall, Fortrose, Nairn, the neighbourhood of Wick, Brora, and Inverness were visited, and meetings that had been arranged by Miss Duff of Elgin were addressed. A number of very warm friendships were made amongst the godly few of the North, who will in future, we are persuaded, give North Africa a prominent place in their sympathy and prayers. The students at Cliff were addressed *en route*, and friends visited and meetings held in Edinburgh, Dumfermline, etc. Dr. Churcher has been holding meetings in the neighbourhood of London, and hopes to address a number more.

Mr. Patrick has felt that the condition of his wife's health necessitated his visiting England for a time. He arrived in England on June 5th. Miss Colville and Miss Granger are home for the usual furlough of about four months, after four years' hard work in Constantine. They arrived in London June 13th. Miss Granger is a good deal run down, but we trust they will soon revive in the more bracing air of their native country.

The death of the Sultan of Morocco, and the proclamation of his favourite son, a youth of fourteen years of age, as his successor, has created some anxiety; as there are elder brothers and uncles who may claim the throne. We are naturally a good deal concerned for the workers who are in Fez, but we do not anticipate that they will be seriously interfered with. Still in times of disturbances one never knows what may happen. The rivalry of the various European countries as to what is to become of Morocco is perhaps a greater difficulty than the rivalry of the various native claimants for the Moorish throne. We rejoice to know that "the Lord reigneth." He can easily over-rule everything for the furtherance of the Gospel.

We have now taken a separate house adjoining Hope House, Tangier, for the medical work amongst women there. We hope that this will ere long develop into a separate hospital under the charge of a lady doctor. We have not yet decided upon a suitable lady for this post, but have the promise of her support.

Mr. and Mrs. Liley are still much encouraged by the work amongst the Spaniards in Mostaganem. They have had a visit from a Spanish evangelist from Algiers. The people are terribly ignorant, but seem very interested in listening to the truth.

Miss Gill, of Tlemcen, sends us interesting information of the work there; but while there is much to encourage, we still long to see cases of clear and definite conversion.

There has been further trouble with the French local authorities in Constantine, one official declaring that classes were not lawful and another one that they were. The great jealousy which exists with regard to everything that is English necessitates great prudence. We always endeavour to observe French laws and to respect French officials, but it seems sometimes impossible to quiet their unreasonable suspicions.

The Medical Mission in Tunis continues to be well attended.

Dr. Leach, who was expecting to come home in June, has now deferred his return till August.

Our brother, Mr. Reid of Tripoli, has had a serious attack of fever. Under the watchful care of our friends there he is now recovering, but will need a change somewhere to fully restore him.

Mr. Summers, Dr. Smith, and some of the lady workers in Alexandria are busily occupied in evangelising from the boat which they have hired, with which they can go up the various water-ways which abound in lower Egypt.

We hope, as God supplies the means, to slightly reinforce the work in North Africa this autumn. Miss Hammon, who has been living with us here for several years as governess, the sister of Mrs. Liley, of Mostaganem, is now improving her conversational powers in French near Paris; we hope she will go out to Algeria this autumn. Miss Bagster of Streatham is improving her French in Switzerland; we hope she will go out to Tunis. Miss North, formerly of the Manchester City Mission, who has been studying Arabic here for some time, will also go to the Mission field.

Mr. Cooper of Belfast, Mr. Hooper of Anerley (at present under Dr. Guinness's care), and Miss Addinsell of Liverpool (trained under Mrs. Menzies), are accepted as missionary probationers, and will devote themselves to the study of Arabic for some time. The cases of several other candidates are under consideration, but there is very great need for a larger supply of brethren as well as sisters.

On account of the pressure at home, and the fact that some of the workers will be in England this summer, it is thought desirable that I should postpone my visit to North Africa till later in the year.

Yours faithfully in Christ,

EDWARD H. GLENNY.

AN OPEN LETTER.

The following letter from Rev. W. Major Paull, one of the Secretaries of the British and Foreign Bible Society, was originally sent us as a private communication. Thinking, however, the many friends of the Mission would be glad to see so valuable a testimony from an independent source, we have obtained permission to publish it.

RED HILL, SURREY,

April 23rd, 1894.

DEAR MR. GLENNY,

I have lately returned from an official visit to North Africa in connection with the British and Foreign Bible Society. This has afforded me an opportunity of seeing the members of your Mission at Tunis, Constantine, Algiers, and Tlemcen, and I feel it a duty to give you the impression left on my mind.

I found their work was chiefly carried on amongst the Arabs. While these, however, constitute their first charge, I was glad to learn that both Jews and the French, especially the young, received much attention. The modes of thought and the social and religious habits of the Arabs being so widely different from their own renders this field of labour a peculiarly difficult and disheartening one. It was, however, a great gratification to me to find in every place Arab houses so accessible to the lady visitors, more being open to them than they can enter; while I saw classes composed of Arab youths and men receiving Biblical instruction with manifest interest.

A very popular department of the work in Tunis is the Medical, which draws large numbers to the Mission who probably would otherwise never approach it. None leave without receiving some Gospel message, spoken or written.

One characteristic of the Mission which doubtless tends to

win the confidence of the people is that the Missionaries, as a rule, live in the Arab quarters and in native houses. The Arabs feel more free to enter these than they would European houses in the foreign part of the towns.

Ample evidence is given of the good influence which the Missionaries are gaining over the people in the respect with which they are treated. In Tunis, which contains upwards of 60,000 Arabs, and also in Constantine, the ladies can traverse any part of the city day or night in perfect safety, and many kindly services are spontaneously done them which could only spring from gratitude.

I cannot but express my sincere admiration for all the workers it was my privilege to meet with, especially the ladies, to whom their surroundings and many of their duties must be painful experiences. All is borne and done cheerfully as for Christ. Indeed by life and spirit, as well as by lip, Christ is being preached to these poor and neglected Arabs.

I have great satisfaction in enclosing a small contribution to your funds, with my earnest prayers for the success of your good work.

Believe me to be,

Yours faithfully,

WM. MAJOR PAULL.

Egypt.

ON THE MAHMOODEEYAH CANAL.

FROM THE DIARY OF MISS ROSE JOHNSON.

DURING the past few days the Lord has led us out into fresh service in the regions beyond. For some time we have been longing to get into the Delta, and last week the Lord sent us the means, and through Mr. Summers chose us out a boat, and now we are fairly off—the “we” being Mr. Summers, Dr. Smith, Miss Van der Molen and I. Our boat is a cargo boat of about 12 tons, with one end roofed over with canvas and decked. This end serves us as a dining room by day and gentlemen’s bedroom by night. We have our bowab with us, and he acts as general servant; then the boat’s crew consists of the old captain, a very religious old man, and a young fellow and a boy, who tow the boat when the wind is not favourable. At each stopping place we pitch tents, one of which serves for a bedroom for us, and one for a reception room for natives.

We left Alexandria at 2.30, and have come nicely along, partly sailing and partly towing. After tea we reached a small village, or rather farm—*i.e.*, a group of mud huts in which live the labourers of a farm belonging to someone residing in Alexandria. Here we stayed until early this morning.

About 9 a.m. we reached another still larger farm, and here again we stopped, and at once landed, Mr. Summers and Dr. Smith going to the men, and we two to the women. After saluting two little girls and talking for a minute or two with a man who was grinding corn, we were invited to visit the women. Oh, what houses! Little, if any, better than pigsties. Dark, dirty, and dilapidated! the asses apparently living with the people. We sat down on a piece of matting, and after a few salutations I brought out a wordless book, and felt greatly helped in explaining it to quite a nice number of women and children. Then we made our way to another and yet another house, until we had quite a good congregation, as all the people followed us, and several times I went through the wordless book and taught them “Wash me and I shall be whiter than snow.”

We are again on our way and have to pass village after village untouched and unvisited. We could spend many, many days on this branch of the Nile alone, without turning southwards, yet we must not on this journey, though our hearts yearn to reach each one.

Wednesday, May 16th.—After a very early breakfast, we started to the old Kafe-ed-Dawar, where, while Dr. Smith talked with the sick people, Mr. Summers had a short talk with a man, and we were surrounded by about a dozen women with some children. They listened fairly well while I told them of their great need of a Saviour, and, though not very silent, were interested while I spoke to our Lord about them. After this we went through the narrow, dirty lane and had another short talk with three women, very ignorant and dirty, but they seemed to grasp one thought, that “There is *none* righteous.”

As we got back to the tent we found preparations going on for the market of the morrow—men roughly winnowing grain, knocking up booths, unfolding their wares, etc., etc., and by 9 p.m. all was, to our thinking, more or less a scene of confusion. There was little sleep for any of us during the night, and by morning very early we were glad to get up and begin.

Thursday, May 17th.—After breakfast Dr. Smith began medical work in the tent, and Mr. Summers was with him to speak to the people. Miss Van der Molen and I made our way into the Soke to do our marketing, and then speak with the women. In course of time we reached the women’s market, where we were to buy fowls. Can I ever describe it? Imagine a number of the very roughest, wildest women, dressed in old black cloth, wrapped loosely round head, shoulders, and legs, all seated together as closely as possible in the road, and then think of all these women, some 80 or 100, all talking at once in very shrill voices!

Slowly we made our way in and out amongst them, stepping over the legs of one to reach another, shouting at the top of our voices to make them hear. By the time we had finished and carried off three struggling fowls we were tired out.

This morning, 18th, directly after our early breakfast, Miss Van der Molen and I provided for dinner, and then started off to see the women. After a hot walk we found a little group sitting idle outside a door, and I felt guided to turn aside and speak with them. We had only exchanged a very few words and I had begun to witness “unto Him,” when a sheikh of a mosque came out and the talk abruptly ended. We moved on and found another lot of women washing what looked like coarse lettuces, and again I tried to say something to them, but they would not hear, and we went on. As we slowly made our way back, we saw two more women sitting idle and spoke with them for a few minutes, until we were surrounded by such a crowd that it was impossible to go on. When we got back our boat was moving, so we followed to a new mooring spot on the Nile, and were soon eating our dinner.

Afterwards, as it was very hot, we left the boat and sat in the tent until two men and a woman came. Mr. Summers and Dr. Smith went away with the men and I spoke with the woman—and again to very, very unwilling ears. Were it not that we have the power of God with us, our work here would be utterly hopeless—the people are so very indifferent and, oh! so wicked. Amongst the women sin is written on most of their faces, and words fail when one tries to tell of the exceeding greatness and hideousness of their sinfulness.

19th.—We have had a very windy night, and this morning found our beds, floor, clothes, and selves covered with sand. The wind was a hot one, blowing from the desert. At 12.30 some women came to see Dr. Smith, and I went up and had a long talk with them. One poor old body was *very* bigoted,

and interrupted vigorously; the others listened fairly well. One of them was really interested, and kept asking intelligent questions, and telling the others what I said. At 3.15 p.m. we were *en route* for Fuali. After a quick sail we reached the outside of this very Eastern town, with its many minarets and its large population. Our tents are pitched on a high perpendicular bank right above the river, with only just room to pass in front of our tent, and the view to-night is exquisite. I have just been standing alone outside the tent telling Him of to-day's difficulties, and thanking Him for this lovely camping ground for Sunday; and, in spite of the nearness of terrible sin, the sense of His presence has brought with it a deep, eternal peace.

Tunis.

A VISIT TO MAHDIA.

BY MARY M. SCOTT, OF TUNIS.

I want to try and give you a little account of what has been most interesting to me—my first itinerating journey. With Marian Grissell, who was going out for the twelfth time, I left Tunis at noon, on the 12th of April, in a rumbling old coach and six. On the roof was a stack of luggage and the mail-bags. The coupé possessed one fortunate passenger and M. Gand. I thought we were going to be very well-off in having only one other—an Arab—to share with us the second-class division, as, in a night journey, the few or many makes all the difference between getting a stretch on the not-too-comfortable seats or having to sit up all night. The latter turned out to be our fate, for presently our number increased to five. I can only say that night's experience makes me thankful that, even in this country, the days of the stage-coach are numbered, and soon, if present plans are carried out, there will be railway lines connecting Tunis with many towns in the Regency.

To vary the monotony of the way, our guard came and stood on the step for a time. His was the old story, brought up in the Romish Church, he would have nothing to do now with Curés, and what had a man who had to work hard to do with religion. "Be honest, don't harm anyone," etc., etc. We tried to show him from the Gospel what God required of us. He listened, but would not accept the Testament offered him. We were much amused, as darkness came on, with the arrangements our two Arab passengers made for passing the night. No. 5, who looked like a European Jew, seemed content with the small corner that was left to him. The big, strong young fellow on my side of the coach—his clothes none too clean-looking—curled himself up on the seat, and, for the rest of the journey, occupied a good two-thirds of the seat. His fellow-countryman opposite, a very big man, hit on another plan for making the best of the situation. My hold-all lay on the floor of the coach. It looked nice and plump, as it contained my pillows and wraps, and evidently suggested to him it might not make a bad mattress, so he lay across, his head on the one seat and his feet on the opposite side!

After more than twenty-four hours' journey how thankful we were to get into bed in the unpretentious little hôtel at Mahdia, but after a couple of hours' sleep we were out looking for lodgings. Mahdia, from the hasty glance we have had, appears to be a long, low town, built on a narrow strip of land running out into the sea, a lighthouse at the further end, and a strong-looking old fort, crowning the highest point. In half an hour we had secured a little house on the shore, through the help of a Maltese grocer—once a sea-captain—who seemed pleased to air the little English he still remembered.

Next morning we took our luggage "home," and set about making it habitable. We had brought two camp beds with us,

and they were soon put up. M. G. had a camp stool, while my chair was our little book-box. Two empty cases were easily borrowed, one doing duty as a table, the other as a side-board. The canteen contained cooking and washing utensils, and we had added a little oil stove to save the worry of cooking on the native "canoan," which needs to be well known to be managed properly. These, with as small a quantity of personal effects as possible, completed the extent of our baggage. If we were not luxurious, we rejoiced in the freedom of a house to ourselves, and we were quite cosy during the three weeks' stay. Our house contained two rooms—only one boasted a window—a kitchen, a nice little court, in the middle of which was a rain-water well. From the position of the house it was easy for the Arabs to come and visit us, and it seemed to be a special feature of the work this time that so many found their way to the house instead of our having to go to them.

Many people wanted to see us, and others to get medicine if possible. Of some of them we became very fond and how we longed to see the poor souls set free from their superstition and the false faith to which they so tenaciously cling. It would have made your heart ache, I know, to have heard them assure you that Mohammed, by his intercession at the last day, would secure their entrance into heaven.

One woman had been visiting some Tunis friends who happened to live in our Impasse, and she seemed to have very happy recollections of M. G's popping in, in the evenings, lamp in hand, and telling them some story of Sidna Aisa. We have great hopes that the dear woman's husband received, in all simplicity, the message of salvation, and that he has accepted it as sufficient. God only knows the heart; but, to us, it seemed as if the seed was sown in prepared soil, so gladly and earnestly did he listen. A day or two before we left, he was in our house with a friend. Marian had "Sweet First-fruits" in her hand, and he wanted to know what the book was about. She told him it gave the names of some Moslems who had believed that Jesus Christ was the Saviour, and he said, "Will you put my name in it too." His house was near ours, so we often used to go along there as the sun was setting and sit beside the old couple while they had their supper, invariably the same couscous and broad beans; and after, while Sidi Mohammed smoked his cigarette we would tell them some Bible story.

Were we going to see the "hisbe"? was asked us one morning when out visiting. What that was we had no idea, but soon learned that as it was the fête day of one of their holy-men. There was to be a procession to his tomb which was situated on the top of the high ground near the lighthouse. Naturally, we must go; so, after waiting a little, we heard, by the firing of guns, that our curiosity was to be satisfied. We little expected to see what we did, however.

First came a group of men, many of them carrying curious old-fashioned guns. They were followed by the musicians making a noise with screeching pipes and most unmelodious drums, then between two lines of men carrying enormous silk banners was a number of men and lads, heads uncovered, locks streaming, half of them stripped to the waist, all hopping and jumping about in the most foolish fashion. Some carried swords, and more than one by-stander solemnly assured us they ran these into their bodies and, wonder of wonders, suffered no harm. Some elderly better-class men walked with much dignity behind the dancers. Our feelings as we watched it all were very mingled. One of the onlookers, on our wanting to know what it all meant, asked if we hadn't our carnivals too, referring to the Catholic festival just before Lent. We were glad of this opportunity to scatter some papers among the crowd.

A few days before the end of our visit, the people began to

show quite a spirit of opposition, and in some cases fear, till on the day before we left we found the children running away from us. The two Catholic Sisters with whom we travelled knew who we were, and had straightway reported our arrival to the Curé, who thought it worth his while to tell his flock, in his sermon, to beware of us, as we had come to make them Protestants. The rumour spread to the Arabs. The police got copies of our books and papers, for of course there was also a political object in our visit, and we were said to be giving large sums of money to make whom we could English subjects.

But what caused the people to be afraid of us was a story told by two women, who affirmed we had met them one

morning as they were returning from washing their clothes in the sea, and that we had taken an ounce of blood from the arm of one of them, for what purpose we were never quite clear. I daresay the feeling would in time have been lived down, for those who knew us best still remained our friends.

Our recollections of Mahdia are very happy. The Lord was with us opening up the way day by day, and our longing is to see some witnesses for Him living permanently among the people. Marian Grissell has had a letter from Sidi Mohammed, and, after expressing the hope we will write, and that Sidna Aisa will provide for us and him, he says "he is reading the book left him, and is glad with much gladness."



MR. LILEY'S CLASS OF BOYS, MOSTAGANEM (see page 88).

Algeria.

WITH MOSLEMS AND JEWS IN CONSTANTINE.

FROM THE JOURNAL OF MR. LOCHHEAD.

April 5th, 1894.—Two Arab men came this evening, and we spoke with them for almost two hours and a half. In the course of conversation we endeavoured to point out to them the worthlessness of their supposed good works, until the heart was changed and they were at peace with God.

20th.—This evening an Arab spent a long time with us. This is the second time he has come to our house. We endeavoured to tell him further of God's way of salvation.

23rd.—This afternoon had a long, interesting conversation with some Jews. One of them seemed to know something of the Gospel, but the others were most ignorant. They listened most attentively and asked many questions.

26th.—Had a conversation with an Arab to-day, who told me that an Arab doctor here (who is now a naturalized

Frenchman) said that he used to be a Mohammedan, but ever since his visit to Mecca he has had no faith in the religion. He had expected to find Mecca a holy city, but instead of this he described it as a hotbed of sin and iniquity in every shape and form.

27th.—To-day had a visit from our taleb friend M—. I told him what I had heard yesterday of the Arab doctor's testimony with regard to what he had seen at Mecca. I then pointed out to him that this was not to be wondered at, seeing Mohammedans trusted in a fellow sinner who was unable to do anything for them. I then added that the united testimony of everyone (Arab, Jew, French, or English) who trusted Jesus Christ was that He saves them from their sins. The man listened attentively, and did not appear angry, although spoken to so plainly.

May 1st.—To-day a Jew spent the most of the evening with us. He has read the New Testament, and he seems rather interested. We conversed for a long time, and I explained as clearly as I could the Gospel message.

4th.—To-day had a long visit from a country Arab, whom I met last winter. He reads Arabic very well, and is rather

fanatical, but at the same time seemed interested in all we told him. He asked us to come and spend the day at his house to-morrow, and we have promised to go.

5th.—We spent almost all day with our Arab friend in the country, after a walk of two hours and a half. On arriving, my wife was taken into the house, and she spent the time with a number of Arab women, and consequently had the opportunity of making known the Gospel to them. I remained outside with our host and three other Arab men. We had naturally a long conversation on religious matters. The chief spokesman endeavoured to impress upon me that I would never reach heaven unless I believed in Mohammed, as no other could intercede for me. I told them that if I died I was certain of going to heaven, and I did not believe in their prophet one bit, but in the Lord Jesus, and He saved me from my sins day by day. They seemed struck at the confidence with which we spoke.

12th.—To-day have come up to a little village called Sidi Sleeman, and are living in our tent. The village lies between two high hills, about 2½ hours' mule ride from Constantine. The marabout, whose name the village bears, was a man much respected by the Arabs; and although he has been dead more than five hundred years, yet he is spoken of as if he were still among the people and able to do all sorts of wonders. His tomb, which is in the mosque, is visited by great numbers of Arabs every year.

13th.—Spent almost all day at the tent speaking to the Arabs who came to see us. My wife visited the women in their little houses, and had many opportunities of speaking to them of Divine things. Almost all the houses are of the usual country Arab style—the cattle occupying the one end of the apartment and the family the other.

14th.—To-day was spent much as yesterday—visiting and receiving visitors. Some very nice men came to the tent. There was one taleb in particular who seemed quite interested as he heard the Gospel story for the first time. He asked many questions of our belief, and also wanted to know our opinion of his prophet and his religion. We told him plainly what God said in His Word, that there was one way of approaching Him, and that was by the sacrifice of Jesus Christ. He seemed much struck with the text, "Neither is there salvation in any other; for there is none other Name," etc.

15th.—Visited another village to-day. My wife went into the houses to see the women. I met several men outside and sat down beside them on the road. We first spoke of things in general and then the subject of religion was introduced. The moment I mentioned the death of Jesus, however, one old man called out angrily, "No, no, He never died." They would not listen to anything further we wished to say. My wife found the women also in a deplorable state of ignorance and fanaticism. In some villages the people seem to be like this, but in many others, thank God, they are willing to listen to the Gospel. Oh, that in our own hearts we had more of the love of God shed abroad by the Holy Ghost, and then we should *feel* more and pray more for the people. Was it not our sin and need that called forth the love of God?

16th.—Had Arabs at the tent almost all day. The taleb who was here on Monday returned to-day, and we had further interesting conversation.

17th.—To-day we visited some "douars," or small villages, some distance further on. We only found one man who could read. He had made the pilgrimage to Mecca, and so, of course, was sure of heaven! I wanted him to take a copy of the Gospel, but he would not accept it on any account. Although not at all open to the message he was, otherwise, very kind and hospitable.

18th.—The most of this day was spent in saying "good-bye" to the many friends we had made at Sidi Sleeman. We were told before coming that we would require to take great care, as there were many robbers going about at night. We never met any, however, but on the contrary were laden with couscous, eggs, milk, etc., which the people brought to us. Many, too, listened attentively to all we had to say.

19th.—Returned to town early to-day, in many ways sorry to leave our country friends. What a privilege to be allowed to tell to others for the first time of the love of God in Christ. No danger here of intruding on some other person's parish! Villages and towns lie waiting for God's servants. In this land millions have died without ever hearing the Gospel; but God has marvellously given His servants the opportunity of taking His Word to these poor Mohammedans. Is it possible that we can hold back and let them perish? Shall their blood not be required at our hand?

AWAKENED INTEREST AMONG THE SPANIARDS AT MOSTAGANEM.

BY MR. A. V. LILEY.

AT the close of my last letter I spoke briefly of a work of grace which was beginning to manifest itself among the Spaniards of this town, a work which is entirely the outcome of distribution of scriptures, house to house visitation, and prayer. It began in this way: One morning, during my absence while visiting the villages in the south, a Spanish woman came to the house to ask for a New Testament. She told my wife that one had been given her some time previously, and she had become much interested in its perusal, but that it had been stolen from her. She seemed very glad when another copy was put into her hands, and offered to pay for it.

A few days later she came again with a neighbour, who desired to have a book, and the result of conversation with them was a visit to the Marine, a quarter of the town situated near the sea, about a mile from our house, and entirely inhabited by Spaniards, who are mostly engaged in the fish boats, etc. It was found that there was a manifest desire among several to hear the gospel read and explained, and one Spanish family seemed delighted at the idea of lending their room for a meeting. I had a little meeting with them on my return home, and was so convinced that the Spirit of God was opening the eyes of the people and blessing His word that I wrote immediately to Mon. Gomes, a Spanish Christian at Relizane, who preaches the gospel to his fellow countrymen.

He at once responded to my invitation, and stayed a week, preaching the gospel every evening at the Marine. The number who came to hear steadily increased until the room, even with close packing, could no longer contain the people. When Mon. Gomes left there was a general request that I should continue the meetings in French, as all the younger folk are conversant with both languages, and a great number of the older people understand it but cannot speak it. Thus it seemed a direct call from God to us to devote what time we can spare from the Arabs to the Spaniards; they assemble on Thursday and on Sunday evenings. Many are attracted by the sweet hymns so new to them, and have already learned to sing several in tune and time, and with much heartiness.

The devil is doing his best to oppose the truth, but at present we see no diminution in attention or interest. As it has become urgently necessary either to rent a larger room or to enlarge the one belonging to the Spanish family, we have, after consultation, decided on the latter. The men are poor, but seem willing to help according to their ability,

and offer to do the work in odd times, if we can provide the material. It is proposed to lengthen one room by putting up brick-work some four feet, and finish with planks for the walls and roof. We think £15 would be enough for all the material required, including seats, a small portable harmonium, and a magic lantern. At present our small harmonium has been carried down, but it can ill be spared from the classes at the house. We have already received a little help through the Lord's servants, and believe He will complete the sum needed for this work. Will you join us in prayer for the salvation of these dear Spanish people?

Morocco.

AMONG THE BENI HASSAN.

BEING NOTES OF JOURNEY FROM FEZ TO RABAT.

BY MRS. EDWARDS.

It was 8 o'clock on the morning of the 12th March when we turned our backs on Fez, to proceed to Rabat. Just as we were mounting our animals, one of the men who had been sending his boys to our school, and who was thrown into prison for so doing, was passing our gate, and when he saw that we were leaving, came and shook hands, and asked if we were going away for good. Upon answering in the affirmative, he returned to his home and brought us a dish of olives.

Once outside the city, the cold, damp feeling of the dark gloomy streets gave place, under the influence of the bright sunshine, to a warm and genial one. We arrived at the village of Mekkas early in the afternoon, and pitched our camp for the night. One shabbily-dressed woman came forward the next morning and recognised us as having passed that way before.

The third day brought us into the country of the Beni Hassan, quite close to Sidi Kassinn, which is passed on the way to Mequinez. For the first time I saw the wild Arabs living in their black goat's-hair tents, and spread out, as it were, like the wings of a bat, apparently linked on to one another, and forming a perfect circle. Inside this circle the Arabs drive their sheep and cattle at night as a protection against the robbers who make nightly raids upon this district. We passed quite close to the scene of a dreadful conflict, which had occurred about ten days before, between the wild Beni Hassan and the still wilder Zemour tribe, inhabiting the hill and forest country to the south-east of the Beni Hassan. From one village we passed there had been sixteen men killed, and from another twelve or thirteen. We met a man near this place who showed us at least four bullet wounds in his right arm; they had healed up, and he seemed to be very proud of them.

That night we were not allowed to pitch our tent outside the circle, the Arabs informing us that it was quite unsafe to do so. My husband thought it better to humour them, and so, finding a tolerably clean place inside the ring, we encamped for the night. Nearly all the night we were kept awake by the barking of the dogs, the crying of the children, and the noise of the cattle around our tent. Several women came to me for medicine. These poor creatures are very dirty, they look as if they never washed themselves nor their clothes—indeed, they have but very few clothes to wash. With few exceptions, each child we saw had on only one

calico garment, which was originally white, but now quite black.

The fourth day brought us early to Mashrá Erramleh, almost the heart of the Beni Hassan country. The Kaid of the district was living in this place. Here the villages are larger and more numerous. We pitched our tent in the Kaid's village, quite close to his bell tent, where he sits to judge the people. The place was quite clean, and had a nice soft carpet of grass; it was evidently a new encampment, and was very comforting after our previous night's experience. We found the people friendly, although for months previous to our leaving Fez the road had been avoided by travellers.

We felt how much these poor people needed the Gospel of our Lord Jesus Christ, and yet no one is working amongst them. Apparently they are ready to listen to us, and those who can read accept our books without demur. My husband spoke to the Fokee of this village, and gave him a John's Gospel, asking him to read it himself, and then make it known to the people. Soon after a man came and begged us to give him a book, as another Fokee had arrived, a much older man, who desired to have a copy also. My husband gave him one for the new-comer, and we had the joy, before leaving, of seeing and hearing the two Fokees reading the books together. The women were very inquisitive, and gathered round me to see what sort of a creature I was.

The morning of the fifth day brought us to another dangerous part of the road, but we found it guarded by about a hundred soldiers, who had been sent there specially by the Sultan, to put a stop to the frequent outrages committed thereabouts. We met droves of camels and donkeys carrying grain to Fez, which rejoiced our hearts, as we knew that the poor people in that city had been long on the verge of starvation. Here we found wheat and barley just half the price that it was in Fez, and much larger measures too.

This evening we encamped in a very poor-looking village. The Arabs here were exceedingly kind; some women brought us milk as a present, and the Sheik came and asked if he could send us anything. We could not consent to encamp inside the village. The people were greatly afraid on our behalf, and sent several men with guns to guard us during the night. In the morning, before leaving, my husband addressed a few simple words to the group of men and boys that had gathered around to see us start, and we had the pleasure of leaving a Gospel in the hands of the Sheik, who expressed much gratitude for the gift, shaking my husband's hand quite warmly the while. We were repeatedly asked to come back again and to bring our medicines with us. Altogether we were delighted to find how open the door seemed to preach Christ among these people.

The last morning of our journey, when we were taking down our camp beds, we found a scorpion in mine, curled up between the blanket and sheet, we were immediately reminded of that promise in Luke's Gospel, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you."

The journey right across the Beni Hassan plain was not at all monotonous. The flowers were simply lovely, and every colour imaginable, and so profuse, spreading sometimes for many hundreds of yards like a broad carpet. I have never seen such a variety of wild flowers before. Their rich colour and profusion seemed to say how liberal is God in His gifts to men.

One could not help thinking that the least one of these flowers, with its upturned face, drinking in the nightly dew-drops, and sending forth a sweet aroma under the bright, warm sun, was living for the glory of God, not for the praise of men, in the midst of a wild and lawless country. Even so, O Heavenly Father, may we live to Thy praise in the midst of a people of unclean lips and hearts.

AMONGST MOORISH WOMEN AND GIRLS.

BY MISS MELLETT (FEZ).

I WISH I could send you a photograph of our class of girls, that you might see how bright and happy Moorish girls can be; even those who at first were rather shy and afraid of us are now amongst the brightest. It is such a pretty sight to see between thirty and forty Moorish girls sitting in our open court repeating texts and singing hymns, perhaps not quite so sweetly as English girls, but to our ears they make a very joyful noise, and it's no less pretty to see the women from the various roofs looking down at them and evidently enjoying the singing. We have been agreeably surprised to find how very quickly the girls can learn both the hymns and texts, it is such a new thing for them to be taught that I think they enjoy it all the more, and they seem, too, so very anxious to learn.

The other morning as Miss H. was teaching the women, she repeated a text, and one of them interrupted her, and said, "I know that, Fatima taught it to me at home." It encouraged us very much indeed, as it showed us that not alone had they learned the Word but carried it to their homes. We do so long that these girls may know of the love of the Saviour ere they have time to know of the wickedness of this city of Fez.

Now that we have so many representatives from various families attending our class, we thought it a good way to get an entrance into new houses by visiting the children in their homes, and we find that it succeeds very well, for when we go to visit one family it means several visits, as in each house there are several families. For instance, the other day after visiting one family where we had had a pleasant time, and as we were taking our leave, a woman invited us into her room, which invitation we gladly accepted. We found quite a nice little gathering, seven women waiting for us, and immediately we entered they asked us to sing to them. We taught them the words of a chorus that they might be able to join, which they did very heartily. Before leaving we had to go and see all the rooms, each woman giving us a pressing invitation to come and see them again soon.

To-day we had some Moorish ladies to tea. After the usual tea drinking we showed them the magic lantern, which they enjoyed immensely, and then we had some singing. They are so very seldom allowed out of their houses (some of them never) that they greatly enjoy the smallest kindness showed them. To-day at the Medical Mission a lady invited us to her house, and at 1.30 two of us went. She evidently had called in her neighbours to see the Christians, as there were many women in the room. After some talking and tea drinking, we were considering how we could bring the conversation round to the subject we were longing to speak of, when the Lord himself opened the way by one of the women commencing to sing, "Jesus loves me" (in Arabic). After that we had no difficulty in talking to them about the love of Jesus, and they all listened most attentively. I asked the woman where she had heard the hymn, and was not surprised to hear it was at the Medical Mission.

As Miss G. was speaking to them about a clean heart, one woman said, "Yes, that is just what we want." We were much cheered as it is so seldom we ever hear anything of the kind as they think they are so good. When the girls first came I was one day telling them how black their hearts were, unless washed in the blood of Jesus, and they were really horrified at my saying such a thing and reported to one of the other missionaries who came into the room what a dreadful thing I had been guilty of saying. I do ask very especially for your prayers for our girls' class that they may indeed learn to know Him, and from that class there may be many bright jewels for the Master's crown.

OUR SISTERS IN TETUAN.

FROM JOURNAL OF MISS BANKS.

May 9th.—Being Wednesday—market day—our villagers were many. Amongst them were a fine group of women from Beni Wad-Dras, who were paying us their first visit. Everything seemed to interest them; evidently the preaching was most strange to them. Forty-seven came, which is fewer than we have had lately, sixty-five being our last Wednesday's number; but it is now so fine and the gardens and country so lovely, that the rich leave the town early in the morning for the country, and the villagers are busy mowing, sowing again, etc.

12th.—Abd-El-Kadur, the village lad, arrived early to guide us to Samsa, but it was past eleven before we could attend to the patients, etc., and set out. It was very warm, and the country now looked its best. We did not have a very pleasant time, for the lads would crowd around and were inclined to make fun and be rude. Only a very few women appeared, two bringing eggs and milk. We were taken into a garden after a while, and three or four men settled down talking in a group near us, and generally keeping a look-out. We did not get invited into any houses. When we left they invited us to come again, but I don't think they meant it. The mukuddam (or head man) there is a very firm believer in his own faith, and always difficult to draw into any Gospel conversation. He is a Fôkee, but will not read the Testament.

13th.—Very nice school this afternoon—sixteen children; being Sunday, four who are sent to the Roman Catholic school during the week from fear of persecution were allowed as usual to come to us. Several of the older girls profess to be trusting Christ. God grant it is true. One, a girl of about fifteen, is almost blind. We are very hopeful about her. She seems to be growing to understand what Christ's death really means for her. It is a sad trial to her that she cannot learn to read like the rest. Our meeting for adults in the evening, though small (only half of those who used to come being present through fear) was hearty and cheerful, and once more the Gospel was plainly brought before them.

16th.—To-day, as usual, brought us many market people to our dispensary. Three or four times the inner room filled, and a ring of twelve or thirteen women sat gathered round the organ, often listening really eagerly to the message of forgiveness of sins through faith in the Saviour. I think it safe to say not one woman in fifty who comes can read at all, and the very few generally very badly. Still, one remembers there is no limit to God's power.

23rd.—A very funny little bundle of rags walked in this morning, followed by a larger edition, who announced we were to take her daughter and clothe her, and teach her, and keep her—in fact, do anything with her we liked. So we arranged for the young lady to come to-morrow, only stipulating that she was washed first.

24th.—My twelve little girls were seated sewing by eight o'clock, whilst G.'s were in downstairs soon after. They seemed so delighted to come. I ventured to bring in the black-board and give a short lesson in reading (if learning two letters could be dignified by such a name). It seems so sad to see so many bright, intelligent children growing up utterly untrained in anything but wickedness. Went into two lovely houses, yet somehow they seem so chilly and lacking in what we consider comfort. The mistresses in each house were ill. The first, a pleasant, rather pretty woman, said, "I'm so glad you have come; my husband goes off to the Spanish doctor directly he is ill, and if he is too bad to go he comes here, but although I am so ill he won't let me see him, nor our own Moorish doctors: *I have to be ill*. But, however, he does not

mind you coming; you are a woman like ourselves." Poor things, how different if in each house Christ should be loved and obeyed as Master.

FROM MISS A. BOLTON.

May 16th.—More than fifty Moslems came to our Dispensary this morning, although it was our first day since we closed for Ramadan. D— and G— both had several short services. This afternoon Spanish school. Lately there has been much opposition on the part of the Spanish authorities with threats, so our numbers have gone down, and two whom we believed to be coming into the light have left us, removing their child from the school, and sending her to the Padres. Others are timid, but still come, striving to walk most warily, lest they should offend in any way, and so give an opportunity to those who are awaiting such. C—, a married woman whom we believe to be trusting in Jesus as her Saviour, comes every day for a reading lesson; she is making rapid progress, and attributes it to prayer, and says Jesus is helping her to learn.

18th.—A dull day and not very many came; only had one full service, but several individual talks. The attendance of Jews has fallen off very much, and my Jewess sewing class was once stopped by the rabbi. Had an exceptionally good Bible lesson, with the children this afternoon. It is such joy to teach these children, for they receive the truth as children, and talk so simply and beautifully of prayer and the answers given.

19th.—A good number of Moslem women came to D—'s sewing meeting this morning; she took for her subject, Jno. iii. These sewing meetings are the best means we have of giving regular teaching. In the afternoon G— had her senior girls' class for the same—some of them have been coming for about two years. They say it was reported that a soldier was told off to watch who came to us, that he might report them. Some were frightened, but nothing came of it, so the class is going on as usual. Whilst these classes were being held, I had mine for Spanish girls. We had such a long talk at the beginning on Jno. xxi. that we left little time for sewing. One child who has been with us more than a year is intensely dull, and cannot yet read at all; but in our talks about the Lord Jesus and heaven she is more intelligent than most of the others—her mother told me she repeated our talk on her return home, and had remembered the points beautifully. She has had several direct answers to prayer lately, and is becoming a great help, spiritually, to her mother. At night we had our weekly service. Only two men came and five women. Never have we so realised that we war not with flesh and blood, but with powers of evil in heavenly places. On every side are our efforts hindered. But the thought uppermost is, the work *is of God*, and cannot be overthrown.

27th.—Opened the Dispensary at 9.30, and before 12 o'clock had fifty-two men and women. D— and G— took the services, having three each. Praise God, we believe we are on the eve of blessing. Seeing the Spaniards coming out, encourages us so much, and leads us to more earnest, believing prayer for the Moslems.

28th.—I took two services this morning, and G— other two. In the first I had fourteen women, all listening so well. Never since I came to Morocco do I remember having a better time—having such consciousness of the power of the Holy Spirit, and such liberty in speaking. In the second service I found to my delight a young girl who could read quite nicely; she told me she had the book of Joseph, who was thrown into a pit, and several others; she has promised to come and read with me on Monday. We are trusting and hoping this may be the first answer to our prayer, for those who can read to be made willing to come to read regularly with us.

April 2nd.—It was my turn to take the services this morn-

ing. I spoke to the first roomful upon repentance and of the responsibility of the individual soul. For awhile they listened, and then grew uncomfortable, covering themselves as much as possible in their haiks, and finally interrupted, so that I had to close. How one longs to see conviction of sin! They are so hardened. We had sixty-seven altogether, who had the Gospel preached to them.

FROM MISS HUBBARD.

April 16th.—The first morning for dispensing medicines after a three weeks' break for Ramadan and the feast. Very good numbers came, especially as it was the first day. A few Jews and Spaniards were there, but several times during the day both rooms and the court were crowded with Moors. Each time this morning I had men to speak with, but only once did any of them make any objection to my message, and he would bring up the old tale, *your* religion and *our* religion. When at last compelled to admit that God has only one law for all the sons of Adam, well, that law was the religion of Mohammed. Of course, when he led off, the other five or six men all followed him, but I don't like argument, so let them have their say, and then they let me have mine.

It must be difficult, humanly speaking, for these men to sit still and be quietly told of a way to God, of which, with all their religion, they have never heard, and to be told that the way they are going, and in which their fathers have gone for generations, is quite the wrong one. What man is likely to believe such a thing from a stranger, and a *woman* above all? None truly would receive the human message, but they shall not all refuse the one who speaks to their hearts. May some in Tetuan quickly hear, and receive, and obey!

17th.—For the first hour and a half this morning the people came only slowly, but afterwards in good numbers. Only Moors to-day and among them all not one able to read. There seemed to be an extra number of deaf women here to-day. The fatalism of these people helps them often to bear things that would quite upset an English man or woman. One poor woman who is going blind had to hear that nothing could be done for her, and she knows that very soon she will be in darkness, yet she simply said well we are in God's hand, everything is there. Yet they only know God's will as an unchanging fate, for these poor lost souls there is none of the peace of knowing their lives are in their Father's hand. God's will usually seems to be the dark side of life, the bright things don't seem to be reckoned to Him.

20th.—I have just had my small Moorish girls, some of them have not the least idea how to sew properly, but they cobble on somehow and quite seem to enjoy the whole thing. Telling me something I did not quite believe, one of them said: "It is so truly by the truth of Muley Absalam." So I asked who Muley Absalam might be, just to see if those dots had any idea. They told me he was a Sid in Ceuta, and when I again asked *who* he was, I was told he was just like God, that all the Sids were just the same as God, and all the children kissed their little hands and bowed their heads in a most reverent way. Of course they only thought me ignorant when I said Muley Absalam was a man and a sinner, but it was no good saying much to them, for these ideas are very firmly rooted even in their small minds, and as the true Sid, Sidna Aisa, enters their hearts the false ones will be put out in a better way than by argument.

21st.—Being the first day of the Passover Feast no Jews were here to-day. A good thing they were not, for there was an old Moorish woman here who was evidently no lover of Jews. As soon as I began to speak of the need of a cleansed heart she interrupted in order to inform me and the other women in the room that *all* the Muslims would be in heaven, *some* of the Nasdra (this out of politeness to us), but *no* Jews, no, not one!

Then she went on to tell us that her hope was in God alone, not in Sidna Aisa nor in any other Sid, but I fancied the old lady's chief hope lay in herself and her own goodness. I never had a woman who so good-naturedly, but determinedly, refused to listen.

Afterwards another woman walked in, sat down, and as D— went up to speak to her, said, in a quietly dignified manner, "I am a saint! I am a Shereefa!" and then she expected due honour, instead of which D— told her pretty plainly that she was a sinner like all the other children of Adam. I do not know how she liked it; I did not stay to see.

This afternoon Spanish school. We are losing four of the children. The consul, influenced by the priests, having threatened to send the father from the country if he and his wife do not cease coming to the meetings, and at the same time take the children from the school. Not being Christians they see only the present, and we are losing the whole family. Anyway, it is a sign the evil one does not like the work, and that it is beginning to tell, or he would not rouse up opposition.

To-day, Monday, we had quite as many Moors as we could do with, and occasionally rather more. If they would just go when they have received their medicine it would be so much easier to keep order, but they all want to stop in the doorways to ask for the tenth time which they are to drink, the lotion or the mixture, or if they are to drink all at once or only a little at a time? or, as one woman said to D— yesterday, as she gave her her bottle, "And what if it kills me, Tabeeba?" School this afternoon, and this evening have had a prayer meeting, this being the week of prayer.

25th.—To-day we heard of a little slave girl in a house near us who has been lately brought to Tetuan. She is the daughter of a Kaid in the Soos country, but was stolen from her home and sold for a slave. Our visitors this afternoon, who live next door to the child's owner, told us that all day long she just cries and says, "I was the daughter of a Kaid, and now I must pour water over peoples' hands and feet!"* This is a case, and not a very uncommon one, of Muslims stealing their own fellow-countrymen for slaves! Poor dark Morocco!

Two of the biggest girls I have had to dismiss— not because they did not need the Gospel, but because their lives are openly so evil that their coming would have hindered the others. They would acknowledge nothing, but just declared over and over again—swearing by the name of God and of all that is good—that their lives are pure. But, unfortunately, every witness is against them, and their own manner went sadly against their words. It is awful to hear how they tell the lie and then stand to it—indeed, with oaths and curses! Truth is an utterly unknown virtue in Morocco.

Since tea I have had an Arabic lesson with a fokeea—quite a wonderful thing to find a woman able to read. She says there are only three women teachers in all Tetuan, and she seems pretty proud of being one of them. She is just full of fables about Sidna Adam, Sidna David, Sidna Joseph, Sidna Aisa, and many others, all of which fables she considers hard facts.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Miss A. GILL (Tlemcen).

Miss Hodges is a splendid one to manage classes. She gets such good order, and is so thorough. She has now three good classes in hand, Sidi Elhaloui, Boumedine, and the girls here

* This Governor's daughter felt her degradation. How much greater was that of the Son of God when He, like a slave (Phil. iii. 7), washed the disciples' feet (John xiii. 3-17).

on Sundays. Miss Gray has taken the Jewess class on Thursdays. There are more attend than when I left Tlemcen, and some older children are coming now. On Fridays I am trying to get together the town boys; but this is difficult, for they come regularly for a few weeks and then entirely disappear for two or three weeks. It is the most unsatisfactory class of any. The boys change so that one is always seeing fresh faces. The attendance is very alternating, and the behaviour not admirable. They are not respectable, well-dressed town boys, but many of them dirty and ill-behaved. Last Friday ten came, but two were almost too small to count, and some of the bigger ones came in just before it was time to close. Will you pray that I may be able to get some hold over these boys, and that they may come more regularly?

Mansourah seems a more hopeful place for work. The numbers are not so large, but those who come are there regularly, and learn well. We have two classes of girls.

The Arab girls still come up well on Sundays as well as Tuesdays. They are now learning one of the hymns translated by Mr. Marshall, and they all like it immensely. I am so thankful for those hymns, there is so much truth in them.

Yesterday, in visiting, Miss Gray and I read and sang "Who came down from heaven to earth," etc., and the women listened so intently, and the hymn gave me more than one text. The chorus is caught up quickly, and soon many will know it by heart; and when they do, they will have a good plain message. I am hoping soon to have some more hymns when Mr. Marshall has time to translate them.

Description of Illustrations.

ARAB BOYS AND GIRLS AT MOSTAGANEM.

THE two groups of boys and girls given on pages 77 and 83 represent the Arab classes conducted by Mr. and Mrs. Liley at Mostaganem. The variety of costume—some thoroughly native, others semi-European—points to the gradual but real change which is coming over the country through the increase of French colonists in their midst.

These classes, in spite of many and varied drawbacks, have on the whole been very successful. The boys come in good numbers and are usually well-conducted and attentive; the average attendance would be about fifty.

When Mrs. Liley first went to Mostaganem, finding it difficult to get little Arab girls to come to her for instruction, she resolved to go to *them*, and after a time succeeded in getting two classes together—one in the native quarter "Tigditt," and the other in the tiny native village "Citronier." In the former she was very much encouraged, a friendly Arab lending his room, and his wife and often two or three neighbours delighting to be present. The daughter, there is reason to hope, learned to love and trust the Lord Jesus as a Saviour, and her early death caused Mrs. Liley much sorrow.

After a time, Arab fanaticism and distrust having been somewhat removed, it was possible to get little girls to come to the house, although these were of a lower class. This class of girls has since been continued, although, from various causes, interrupted from time to time. Arab girls are veiled, and married at a very early age, after which they are kept in more or less seclusion and bondage. This *seems* a great drawback; and with others it is not easy to have anything like freedom of intercourse.

The class is hardly so large as formerly, as many of them have found places as servants. This is rather an innovation for Arab girls, but they are beginning to find out what work is.

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.

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

LIST OF DONATIONS FROM MAY 1st TO 31st, 1894.

SPECIAL AND GENERAL FUNDS.

1894.			1894.			1894.			1894.			TOTALS FOR ONE MONTH.		
No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.
May 2	S. S. Bermondsey.	0 10 0	Brought forward	61 14 9		Brought forward	118 13 3		SPECIAL FUNDS.			General ... £191 9 11 Special ... 89 11 11 <hr/> £281 1 10		
2...	9062	0 8 0	May 11...	9097	0 10 6	May 24...	9128	10 0 0						
3...	9065	0 5 0	14...	9099	1 0 0	24...	9129	1 0 0	DUBLIN AUXILIARY MR. S. S. MCCURRY, Hon. Sec. 9, Newtownsmith, Kingstown. No. of Receipt.			129 ...	1 0 0	
3...	9067	10 0 0	14...	9100	7 7 0	24...	9131	0 4 0				130 ...	2 0 0	
3...	9068	0 10 0	15...	9101	1 0 0	24...	9132	0 10 0	10...	9089	0 5 0	131 ...	0 4 0	
4...	9070	1 0 0	15...	9102	0 6 6	24...	9133	0 2 6	10...	Fleckney	8 0 0	132 ...	1 0 0	
4...	9071	0 5 0	16...	9103	2 0 0	26...	9134	0 10 0	5...	Chelmsford	12 2	133 ...	0 2 6	
4	S. S. Aberdeen.	1 0 0	16...	9105	0 2 6	26...	9135	5 0 0	7...	9077	1 0 0	134 ...	0 2 6	
5...	9073	5 0 0	16...	9106	0 2 6	26...	9136	2 0 0	10...	9087	2 2 0	135 ...	0 2 0	
5...	9075	1 0 0	16...	9107	1 1 0	26...	9137	5 0 0	17...	9110	5 0 0	136 ...	0 2 6	
7...	9076	5 0 0	17...	9108	2 2 0	26...	9138	1 0 0	21...	9121	13 0 0	137 ...	0 5 0	
7...	9078	0 2 6	17...	9109	0 15 0	26...	9139	0 12 0	29	Haddon Hall S.S.	3 0 0	138 ...	5 0 0	
8...	9079	0 5 0	17...	9112	0 4 0	28...	9140	2 0 0	31...	9152	0 5 0	139 ...	0 3 0	
8...	9080	0 5 0	18...	9113	10 0 0	28...	9141	0 15 0	31...	9154	8 0 0	See No. 9156 above ... £10 1 6		
8...	9081	0 8 6	18...	9114	10 0 0	28...	9142	0 15 0	31...	9156	10 1 6			
9...	9082	1 1 0	18...	9115	0 1 6	28...	Inchmasla.	2 6 0	Total ... £89 11 11					
9...	9083	5 5 0	10	Clapton Hall.	1 0 0	28...	9143	0 5 0						
9...	9084	0 10 0	19	Tangier	3 8 0	30...	9146	10 3 10	Readers of the Christian					
9...	9085	0 10 0	21...	9118	2 15 0	30...	9147	10 0 0						
10...	9086	6 5 0	21...	9119	0 5 0	30...	9148	0 8 2	31...	9150	3 18 6			
10...	9088	0 10 0	21...	9120	0 12 0	31...	9149	0 5 0	Total ... £191 9 11					
10...	9091	5 0 0	21...	9122	0 10 0	31...	9150	3 18 6						
10...	9092	2 0 0	21...	9123	1 1 0	Carried forward								
11...	9094	10 0 0	22...	9124	0 10 0									
11...	9095	2 2 0	22...	9125	0 5 0	31...	9153	0 1 6						
11...	9096	2 12 9	23...	9126	5 0 0	31...	9155	0 1 0						
			24...	9127	5 0 0	Carried forward								

GIFTS IN KIND: May 7th (186), hamper of medicine bottles; 10th (187), parcel containing twenty-four yards of flannelette.

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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.		Fez.		Constantine.		*Miss A. M. CASE .. Oct., 1890	
Miss J. JAY ..	Nov., 1885	Miss E. HERDMAN ..	Jan., 1885	*Miss L. COLVILLE ..	Apr., 1886	Dr. C. S. LEACH ..	June, 1891
Miss B. VINING ..	Apr., 1886	*Dr. T. G. CHURCHER ..	Oct., 1885	*Miss H. GRANGER ..	Oct., 1886	Mrs. LEACH ..	Jan., 1892
Miss S. JENNINGS ..	Mar., 1887	*Mrs. CHURCHER ..	Oct., 1889	Miss A. COX ..	Oct., 1892	Miss K. JOHNSTON ..	Jan., 1892
Miss M. C. LAMBDEN ..	May, 1888	Miss I. L. REED ..	May, 1888	Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss E. TURNER ..	Jan., 1892
Mrs. H. BOULTON ..	Nov., 1888	Miss M. MELLETT ..	Mar., 1892	Mrs. LOCHHEAD ..	Mar., 1892	Miss B. ROBERTS ..	Mar., 1892
Dr. C. L. TERRY ..	Nov., 1890					Miss M. SCOTT ..	" "
Mrs. TERRY ..	" "					Miss L. A. LAMBERT ..	Dec., 1893
Miss K. ALDRIDGE ..	Dec., 1891			Algiers.			
Miss S. M. DENISON ..	Nov., 1893			*Miss L. K. LOCHHEAD ..	Mar., 1892	DEPENDENCY OF TRIPOLI.	
<i>Spanish Work—</i>		ALGERIA.		<i>Kabyle Work.</i>		Tripoli.	
*Mr. N. H. PATRICK ..	Jan., 1889	Tlemcen.		Mr. E. CUENDET ..	Sep., 1884	Mr. H. G. HARDING ..	Feb., 1889
*Mrs. PATRICK ..	Sep., 1889	Miss R. HODGES ..	Feb., 1889	Mrs. CUENDET ..	" "	Mrs. HARDING ..	May, 1892
*Miss F. R. BROWN ..	Oct., 1889	Miss A. GILL ..	Oct., 1889			Mr. W. H. VENABLES ..	Mar., 1891
		Miss L. GRAY ..	Feb., 1891	Djemaa Sahridj.			
		Mr. W. G. POPE ..	Feb., 1891	Miss J. COX ..	May, 1887	Mrs. VENABLES ..	" "
		Mrs. POPE, <i>nee</i> TAIT ..	Dec., 1892	Miss K. SMITH ..	" "	Mr. W. REID ..	Dec., 1892
				Miss E. SMITH ..	Feb., 1891	EGYPT & NORTH ARABIA	
Casablanca.		Mascara.		Miss A. WELCH ..	Dec., 1892	Alexandria.	
*Dr. G. M. GRIEVE ..	Oct., 1890	Mr. F. CHEESEMAN ..	Jan., 1886	REGENCY OF TUNIS			
*Mrs. GRIEVE ..	" "			Tunis.			
Mr. J. J. EDWARDS ..	Oct., 1888	Mostaganem.		*Mr. G. B. MICHELL ..	June, 1887	Mr. W. SUMMERS ..	Apr., 1887
Mrs. EDWARDS, <i>nee</i> BONHAM ..	Mar., 1892	Mr. A. V. LILEY ..	July, 1885	*Mrs. MICHELL ..	Oct., 1888	Mrs. W. SUMMERS ..	May, 1890
		Mrs. LILEY ..	Apr., 1886	Miss R. JOHNSON ..	Oct., 1889	Dr. H. SMITH ..	Nov., 1891
				Miss GRISELLE ..	Oct., 1888	Miss A. WATSON ..	Apr., 1892
		Cherchel.		Miss A. A. HARDING ..	" "	Miss VAN DER MOLEN ..	" "
Miss F. M. BANKS ..	May, 1888	Miss L. READ ..	Apr., 1886	* At present in England			
Mr. C. MENSINK ..	Oct., 1888	Miss H. D. DAY ..	" "				
Mrs. MENSINK ..	May, 1890						
Miss A. BOLTON ..	Apr., 1889						
Miss A. G. HUBBARD ..	Oct., 1891						

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I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of _____ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease, and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

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