



MATTHEW XXVIII

18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

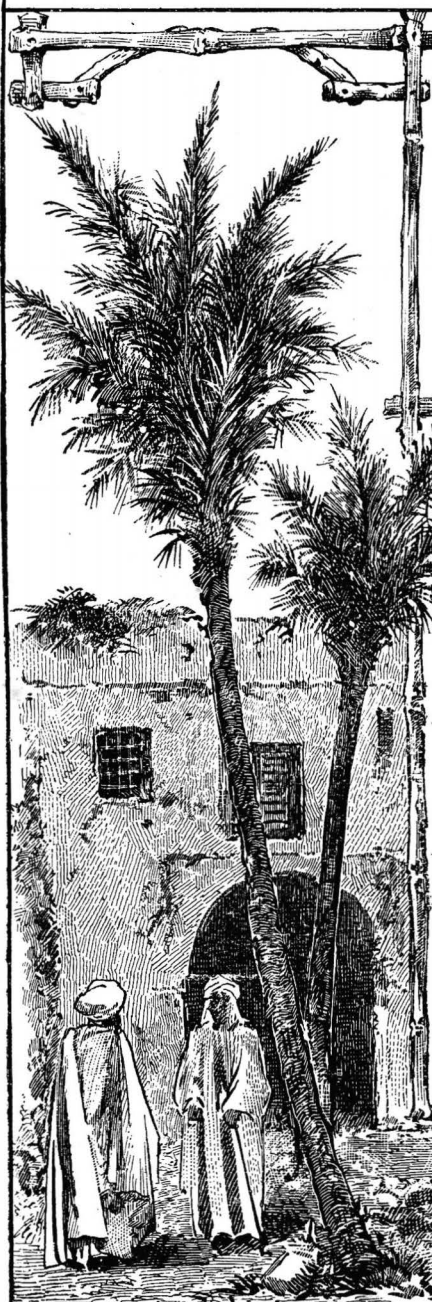
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.  
OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

MOROCCO  
ALGERIA  
TUNIS  
TRIPOLI  
EGYPT  
SAHARA



LIST OF DONATIONS FROM DECEMBER 1st TO 31st, 1896.

GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			General			No. of			Special			DETAILS OF		
1896.	No. of	General	1896.	No. of	General	1896.	No. of	Special	DUBLIN AUXILIARY.					
Dec. Receipt.	£ s. d.	Dec. Brt. forwd.	Dec. Receipt.	£ s. d.	Dec. Brt. forwd.	Dec. Receipt.	£ s. d.	Dec. Brt. forwd.	(Special Dons. Nos. 997 & 1040.)					
1 ...1493	0 5 0	16 ...1539	0 10 0	29 ...1582	0 5 0	1896.	No. of	Special	Mr. S. S. McCURRY, Hon. Sec.					
1 ...1494	0 10 0	17 ...1540	0 1 0	30 ...1583	1 10 0	Dec.	Brt. forwd.	262	7	11	3, Spencer Villas, Glenageary.			
1 ...1495	1 0 0	18 ...1541	0 10 0	30 ...1584	0 10 6						No. of	Receipt.		
1 ...1496	2 0 0	18 Crossley Hall	13 13 6	30 ...1585	0 16 9						£	s.	d.	
1 ...1497	10 0 0	18 Crossley Hall	7 4 2	30 ...1586	0 4 0						111	1	10	0
1 ...1498	0 10 0	18 Readers of	3 5 0	31 ...1587	0 5 0						112	1	10	6
1 ...1499	0 10 0	The Christian	3 5 0	31 ...1588	0 5 0						113	1	0	0
2 ...1500	1 0 0	21 ...1545	1 0 0	31 ...Barking	0 12 8						114	0	4	0
2 ...1501	15 3 5	21 ...1546	0 5 0	Total, Dec.	£153 16 9						115	0	3	3
4 ...1502	5 0 0	22 ...1547	0 5 0	Total, May	£1414 18 10						116	0	15	0
5 ...1503	1 1 0	22 ...1548	5 0 0	to Nov.	£1414 18 10						117	1	0	0
5 ...1504	0 5 0	22 ...1549	1 0 0	Total	£1568 15 7						118	4	0	0
7 ...1505	0 5 0	22 ...1550	0 12 6								119	1	0	0
7 Green Lanes	1 11 5	22 ...Barnet	0 4 3								120	1	10	5
7 Edinburgh	1 5 0	22 ...1552	0 5 0								121	0	3	0
8 ...1508	0 10 0	23 ...1553	0 5 0								122	0	11	0
8 ...W. P.	0 6 0	23 ...1554	0 3 0								123	3	0	0
8 ...1510	0 3 0	23 Homes for	1 0 0								124	5	0	0
8 ...1511	0 10 0	Working Girls	1 0 0								125	1	1	3
9 ...1512	0 2 0	23 Kilmacool	1 0 0								126	1	0	0
9 ...1513	0 5 0	23 Tuckaway	1 10 0								127	0	9	6
9 Belvedere	1 2 0	23 Tables, A.H.G.	1 10 0								128	5	0	0
10 Up. Norwood	1 11 6	23 ...1558	1 0 0								129	1	0	0
10 ...1516	0 5 0	23 ...1559	1 0 0								130	1	0	0
10 ...1517	1 7 0	23 ...1560	5 0 0								131	0	10	0
11 ...1518	0 5 0	23 ...1561	0 8 0								132	1	0	7
12 ...1519	1 0 0	23 ...1562	0 11 6								133	2	11	6
12 ...1520	2 2 0	24 ...1563	0 10 0								134	1	0	0
12 ...1521	2 2 0	28 ...1564	0 3 6								135	0	5	0
14 ...1522	0 5 0	28 ...1565	1 0 0								136	2	0	0
14 Boreham Wd.	0 11 9	28 ...1566	0 12 6								137	3	3	0
14 Notting Hill	14 0 0	28 ...1567	1 1 0								138	1	0	0
15 ...1525	5 0 0	28 St. Thomas,	0 10 6								139	0	10	0
15 ...1526	0 12 6	Edinburgh	0 10 6								140	1	0	0
15 ...1527	2 0 0	28 ...1569	1 0 0								141	0	5	0
15 ...1528	0 3 6	28 ...1570	0 10 0								142	0	10	0
15 ...1529	0 5 0	28 ...1571	2 0 10								143	1	1	0
15 ...1530	0 10 0	28 ...1572	1 0 0								144	0	10	0
16 ...1531	1 0 0	29 ...1573	0 10 6								145	1	0	0
16 ...1532	0 2 6	29 ...1574	0 10 6								146	1	10	0
16 ...1533	0 5 0	29 ...1575	0 5 0								147	0	4	6
16 ...1534	5 0 0	29 ...1576	0 10 0								148	1	0	0
16 ...1535	1 0 0	29 ...1577	0 2 6								149	2	2	0
16 ...1536	1 0 0	29 ...1578	0 7 6								150	0	5	0
16 ...1537	0 1 0	29 ...1579	1 0 0											
16 ...1538	5 0 0	29 ...1580	0 2 0											
		29 ...1581	1 0 0											
Carried forwd.	£88 12 7	Carried forwd.	£149 7 10											

GIFTS IN KIND:

Dec. 4th, (293) a gold ring; 18th, (294) two barrels of bottles.

THE FORM OF A BEQUEST.

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.

NEWMAN'S CONCORDANCE.—We have a few copies of this excellent Concordance still left. It 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.**

LANTERN LECTURES.—We would call the attention of our friends to the Lantern Lecture on "Tunis," which has been in such frequent request the last few winters. We should be happy to lend this set of fifty slides, with a type-written lecture, free of cost, to any who would undertake to make use of them in their neighbourhood, and thus help to make the work of the Mission more widely known.

Total, Nov. & Dec. } £52 5 6  
 Total, May to Oct. } 139 4 3  
 Total ... £191 9 9

# NORTH AFRICA.



A KABYLE FIELD LABOURER (see page 21).

## Seeking the Kingdom of God the Best Policy.

*"But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."—  
Matt. vi. 33.*



THE Lord Jesus gave a considerable place in His discourses when on earth to the subject of the common everyday needs of His people. Their food and raiment and other temporal needs were known to Him, and He Himself knew what it was to hunger and have not where to lay His head. He frequently talked with His disciples on what was to them and is to us all a matter of great importance. It is surely well, therefore, to note with care the instructions He gave and to seek to follow them.

Again and again He presses upon them that these things, however important, were not to be put first. Not that He would encourage indolence or sloth for a moment. But there were things of greater importance which God wished kept to the front, and which, if given their right place, would ensure the adequate supply by God in some way or another of all needed temporal requirements.

The Lord seemed to foresee, and therefore forewarned His people of the danger of shrinking from the path to which His word and conscience would call them through fear of loss, pain, want, or shame, and therefore reasons and argues to show that thus to shrink was not only contrary to the will of God but at variance with their own interests. Those who would seek to gain their lives should lose them, and on the other hand, those who were prepared to sacrifice themselves should be true gainers.

The explanation of all this resolves itself into the simple word God. There is a living Almighty God Who is ruling and overruling everything, and those who honour Him He will honour, no matter what anyone says to the contrary. This is surely a very elementary truth, but if laid hold on by faith and lived out would change a good deal. The actions of God's people show every day whether they believe it practically or not.

Those who really believe, go forward to *do* the will of God though it may cost much, assured that however much they may be tried, they will at last be brought through, justified and honoured by God.

It needs a real faith in the reality of God's care to enable a heathen, Moslem, Jew, or Roman Catholic to come out for Christ among his co-religionists. In this country, also, a Christian man often feels impelled to a course, either ecclesiastically or in business, which seems likely to bring crushing difficulties and trials. He has to step out in the dark, trusting to Him Whom he desires to honour. He knows that God has declared that if His kingdom and His righteousness are put first, temporal needs shall be attended to.

Sometimes, also, a servant of God feels impelled to go forward in missionary work, though he cannot well *see* how he is to be sustained; but feeling assured that God is calling him by His word and His providence, he goes forth, like Abraham, in simple faith. It is well to be quite sure that God is really calling before taking such a step; but when it is clear, it is bad policy as well as bad principle to stand still.

The great thought in our Lord's mind seemed to be to urge His people to seek the glory of the Father by walking in His ways, even though doing so might, to the generality of persons, appear likely to lead to want and disgrace. To this end He reasoned with His disciples, to assure them that they might safely count upon the Father's loving, watchful care. He cared for sparrows, how much more for them! He clothed the grass, then surely He would clothe them! They themselves had tender solicitude for their children, how much more would their Heavenly Father care for those who were in need through obedience to or faithfulness to Him!

He would have them, so to speak, abandon themselves to a life of doing the Father's will in a faith that might seem to blind unbelief recklessness, but which is indeed a life of prudence and wise calculation, being a life that takes God into account, which blind unbelief does not, though He is the greatest, one might almost say the only, factor in the case. Mistrust, making all its plans in forgetfulness of God's presence, love, care, and promises, not only miscalculates, but brings upon itself the Father's chastening rod.

Let us therefore seek first and only the glory of God. Let us seek for ourselves to be conformed and obedient to Christ, assured that in so doing we are also studying our own present and eternal interests.

Make you His service your delight,  
Your wants shall be His care.

## Notes and Extracts.

ARRIVALS OUT.—Miss K. Johnston and Miss E. Dunbar left England on Friday, November 27th, by the P. and O. steamer *Carthage*, the former on a visit to her sister at Saffi, Morocco; the latter for Casablanca. A few days were spent at Hope House, Tangier, while waiting for a steamer down the coast. Both have reached their destination in safety.

Dr. and Mrs. Terry and family, Dr. J. H. D. Roberts, and Miss F. K. Tregillus sailed from Tilbury on Saturday, December 26th, by the P. and O. steamer *Caledonia*, for Gibraltar. They reached Tangier, after a comfortable voyage, on Wednesday, 30th, just four days from London.

MR. PILKINGTON tells of a Mohammedan man in Uganda to whom he often read and spoke of Christ. One day the man, after looking carefully round the hut, to see that they were alone, whispered, "I believe that Jesus is the Son of God." When urged to confess Him in baptism, he said, "No, my people would leave me; it would mean the loss of all I have." He was not ready to leave all for Christ, and he has not been baptized. Mr. Pilkington adds, "Of course, I want you to pray for him, but how can you pray that he may have grace to do what you are not prepared to do yourself? How ask that converts may sacrifice all, if you yourself are not whole-hearted?"

PRAYER MEETING.—We gather for prayer at the Mission Centre, 21, Linton Road, Barking, every Friday afternoon at four o'clock, when intercession is made for some portion of the North Africa Mission Field. Any friends able to join us on these occasions will be heartily welcomed. Convenient trains leave Fenchurch Street at 3.28; Liverpool Street, 2.55; Camden Town (North London), at 3.2, changing at Dalston and Bow; and Kentish Town (Midland), 2.45, *via* South Tottenham and East Ham.

OUR MONTHLY RECORD is a necessary expense in order to keep before the mind of Christian friends the work we are attempting to do for the Lord amongst the Mohammedans of North Africa. In order to reduce the expense as much as possible, we should like to greatly increase the list of subscribers.

This can best be accomplished by personal effort. We are fully aware that many friends are already taking a warm interest in our work, and are doing what they can to promote the circulation of the paper; but if others would seek to introduce it amongst their friends we should be thankful, and will gladly send back numbers gratuitously to any who will undertake to judiciously distribute them and seek to obtain fresh subscribers.

ANNUAL VOLUME.—The annual volume of North Africa for 1896 is now ready. Price, in strong paper boards, 1s. 6d.; in cloth, with gilt edges, 2s. 6d. The latter contains a coloured map, showing the whole of North Africa from the Mediterranean to the mouth of the Niger, and from the Red Sea to the Atlantic. The stations of the N.A.M. are underlined in red.

WE have a number of volumes on hand for 1895, which we should like to put into circulation. The volume is full of interesting matter relating to the work of God amongst Mohammedans, is well illustrated, and contains a large coloured map. A better book to place in the hands of those who were not previously acquainted with the Mission could not be. To help in this purpose we will send these volumes to any address post free for one shilling each, or three for half-a-crown.

A FRENCH Civil Engineer has recently published a description of the great Sahara desert, which has caused genuine surprise. He says that the guides purposely conduct caravans over the most arid routes, to keep them in a condition of dependency and to discourage travel.

He was assured by the Tuaregs, who conducted his expedition, that they would have two or three days at a time where no water could be obtained. His geological knowledge, however, made him suspicious of the truth of the statement, and he made short excursions out of the regular route to test it.

In every instance he found water; sometimes in streams and sometimes in wells, which were carefully concealed. He found actual lakes, which in the spring are full of water, and are, in some cases, three miles wide. The beds of them become fruitful meadows when the water retreats, and date seeds planted in the soil soon become fine trees. He believes that by digging, water might be found in almost any part of the Sahara. He declares that if some means could be found to fix the flying sand, there would be little difficulty in turning the Sahara into a garden.

HOW MUCH DOES IT COST TO SUPPORT A MISSIONARY IN NORTH AFRICA? is a question often asked. The answer must depend on what is meant by the word support, and we fear that sometimes a wrong idea gets abroad through the word being used in one sense and understood in another. The following is an estimate of the average cost for a single lady living simply:—

Board and Clothing, etc. . . . .	£
Rent . . . . .	50
Teacher . . . . .	13
Annual Share of Furlough . . . . .	5
	7
Total . . . . .	<u>£75</u>

In addition, there are expenses of the work and general maintenance and management of the Mission, which bring the total cost to little less than £100 a year. Those who find £50 a year for a lady missionary only support her, therefore, so far as her board, etc., are concerned; about another £50 needs to be supplied from other sources.

The cost of a single gentleman living simply may, on the average, be estimated as under:—

Board and Clothing, etc. . . . .	£
Rent . . . . .	65
Teacher . . . . .	13
Travelling . . . . .	5
	7
Total . . . . .	<u>£90</u>

This again, does not include a share of expenses of work and administration, which brings up the amount to about £120.

The cost of a married couple living simply may be estimated as equal to a single gentlemen and lady together, that is, at £165 or including expenses of work and management at about £220 a year. If there are children, an increase in the estimate would be necessary. The allowance in the estimate for expense of Mission work is for matters of an individual character, and does not include heavy items such as Medical Missions, hire of halls, etc.

THE MISSIONARIES OF THE NORTH AFRICA MISSION go out on their own initiative, with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves, others are supported, in part or in whole, by friends, churches, or communities, through the Mission or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the Council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the Council as to salary or support, believing that the Lord, Who has called them, will sustain them, probably through the Council, but if not by some other channel. Thus their faith must be in God. The Council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies, but the measure of financial help they can render to the missionaries is dependent upon what the Lord's servants place at their disposal.

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

## OUR NEW WORKERS.

**Miss Florence K. Tregillus** is from South Devon. She was born in 1866, the greater part of her life having been spent in Plymouth. She had the misfortune to lose her mother when about sixteen years of age, and her two elder sisters having married, the charge of the family necessarily devolved upon her. Some years after by one of those circum-



MISS F. K. TREGILLUS.

stances apparently trivial in themselves, but which are evidently designed by God for the accomplishment of His purposes of mercy and grace towards us, Miss Tregillus was brought under conviction of sin. While in this condition she was led to attend some tent-meetings which were being held in the neighbourhood, where she received further help and shortly after yielding herself to the Lord was able to rejoice in her new-found treasure.

Since her conversion our sister has been working for Christ in the Sunday School, and also amongst the girls on the quay,

in connection with an unsectarian movement set on foot for their benefit. She came to Barking in the autumn of 1895 for the study of Arabic, and, having passed her preliminary examination in that language, has now gone to Hope House, Tangier, for awhile, preparatory to moving on later to Casablanca.

A brother of Miss Tregillus is labouring in the North of India in connection with the Baptist Missionary Society.

**Miss Emma Dunbar** comes from the North of Ireland, having been commended to us for foreign mission work by the Y.W.C.A., Belfast, which already has so many ties with the mission field in various parts of the world. Miss Dunbar is an orphan, and was educated mainly at Sydenham, near Belfast. She was converted to God at the age of seventeen when attending an evangelistic meeting in Glasgow, and has since been most devoted in the service of her new Master, desiring to be an instrument in His hand if by any means she might point others to the Saviour she herself has found.

While training for mission work in Belfast, Miss Dunbar, in addition to visiting regularly, organized and carried on a service in a Mission Hall, in a successful manner, keeping up an unflagging interest during the nine months she had charge.

After twelve months' instruction at Barking in the mysteries of Arabic, Miss Dunbar sailed for Casablanca in December. She goes out as an Associate of the Mission.



MISS EMMA DUNBAR.

## TO THE FRIENDS OF THE NORTH AFRICA MISSION.

January 20th, 1897.

DEAR FELLOW-HELPERS,

I mentioned in my last letter the encouraging meetings of Moslems which had been held in Alexandria. The Lantern Service held on December 18th was still more largely attended, and at the meetings held when there was no lantern service, the attendance was considerable, a number of Sheikhs being present and listening with rapt attention. One man who had been for a number of years in the great mosque in Cairo was prominent in the discussion. Mr. Summers' remarks on the sinfulness of all men brought from him the assertion that the Prophets were not sinners. Adam is looked upon as a prophet by Moslems, and Mr. Summers pointed out that in taking the forbidden fruit he was certainly a sinner. This the learned Moslem denied, and had the hardihood to assert that Adam was privately instructed by God to take the forbidden fruit. On the following evening, he was challenged to produce any statement from the Koran in support of such an assertion, and he had to confess that none such could be found; he replied, however, that there were other sources of authority for the Moslem beside the Koran, namely traditions, etc., and reason. He was then challenged to produce a single passage from the traditions supporting his statement. He again had to confess he had not one, but said that reason showed that Adam must have had such intimation. Mr. Summers pointed out on the contrary that such a supposition was unreasonable, for it could not be reasonable for a Righteous God to instruct Adam to do an act and then punish him for doing it. This learned Sheikh felt tired rather early that evening and the meeting closed sooner than was customary. Next evening he did not appear. Some of the well-informed Moslems have thanked Mr. Summers for the light that he has shed upon various subjects. Although the interest is probably rather intellectual than spiritual, it is as a result of such discussions as these—in India and elsewhere, that men have been led to turn from the falsities of Mohammedism to the truth of the Gospel. On the occasion of these discussions, on one evening there were over 100 men present.

On Christmas day, however, matters reached a crisis, there was to be a lantern service in the Hall which has seats for 100. It was crowded with about 200 men, about 100 more were in the courtyard, outside, and perhaps another 200 in the street. When the courtyard gate was closed and the service begun, those outside created a disturbance by throwing stones and breaking windows, and after a short time the lights had to be turned up, and some who were making a disturbance inside had to be requested to leave. This led to a further disturbance, and the meeting was closed with a distribution of fruits, etc., it being Christmas Day. Ayoub, a Syrian convert who was outside, got rather badly beaten, and another Syrian was also roughly handled. One man attempted a tussle with Mr. Summers, but was laid hold of by other Moslems, and afterwards apologised. It was thought better after this rough scene to give up the meetings for a few days until things had quieted down, and in future to admit to the lantern service by ticket. One or two Moslems have expressed a desire to become Christians, but it is doubtful whether they are genuine. The hall sorely needs re-seating with strong benches. Would anyone like to give £10 for this purpose?

Miss North, of Tripoli, whose health has not been very good, is, we are thankful to say, considerably better again. Mr. Reid seems encouraged by the interest shown.

The work in Sousse has been reinforced by the arrival of Mr. and Mrs. Pope, Mr. and Mrs. Cooksey, and Mr. Webb, as well as by Miss Gray, formerly of Tlemcen. On the other

"SON, GO WORK TO-DAY IN MY VINEYARD."

"Go, labour on," I hear the Master say;  
Stay not thine hand nor falter night nor day:  
The King's work suffers, if there be delay.

hand, Miss A. Cox has been called home to England through her father's failing health. The workers here seem encouraged and a vast field is open to them.

In Tunis Miss Case has been much occupied with work among Italians. Mr. Michell reports an interesting case of a young, well-educated Arab, who speaks French as well as his native tongue, and seems to give genuine evidence of conversion to God. Miss Grissell, who was able to go out to Tunis on a brief visit, has again returned to England because of her mother's failing health.

The work amongst the Kabyles at Djemaa Sahridj, in Algeria, continues to be encouraging, and our friends there are hopeful that three lads have given themselves to the Lord.

One of the principal departments of the work of Mr. Cuendet, in Algiers, has been the translation of the Scriptures into the Kabyle language, in which work the Bible Society has very kindly helped us. The Gospel of John was translated some years since by a representative of the Bible Society. Since then Mr. Cuendet has translated Matthew, Mark, Luke, and the Acts, and these are now all published and are being used in the work. In addition to this some of the Epistles are translated, and when revised will, we trust, also be printed. The Kabyles have no alphabet of their own, and as the French have established numerous schools in which the children learn French, the Roman characters are more widely understood than the Arabic, though it is proposed to publish a Gospel transliterated into the Arabic character as an experiment.

Miss Welch and Miss E. Smith are finding plenty of scope for their energies amongst the Kabyles in Algiers, in addition to giving further time to the study of the Kabyle language.

In Cherchel Miss Read and Miss Day have had their Annual Christmas gatherings and distributions of useful articles to those who have attended regularly. Some two hundred children thus come under their influence, learn the Scriptures, and are instructed in the truths of the Bible. We cannot but believe that the seed thus sown will bear fruit to the glory of God.

Miss Gill and Miss Hodges, formerly of Tlemcen, are taking up their residence in Oran for the present. We would ask prayer that God may bless their sojourn there.

We regret to say that Miss Hubbard and Miss A. Bolton, of Tetuan, have been laid aside for a time by influenza. This has a little interrupted their work, which otherwise has been proceeding vigorously amongst both natives and Spaniards.

Dr. Terry has now re-opened the Hospital at Tangier. His fellow labourers are very thankful to have him back, and thus have their numbers strengthened. Miss Breeze has been working very hard since she went out more than two years ago, and probably she may take a rest, in which case the friend who is supporting her has promised to support another lady doctor as a substitute for a time.

Those who have seen some of the Spanish converts helping Mr. Patrick in some building operations without being paid have been at a loss to comprehend why these poor people should thus *give* their services, but the grace of God makes a wonderful difference in Spaniards as well as in others. How one longs for the Gospel to be spread abroad, in Spain itself and in places like Cuba and the Philippines, where Rome exerts a stronger influence than even in Spain.

Miss Copping is thankful to be safely back in Fez; she, with Miss Jennings, had a very rough journey there on account of the cold and wet weather. Miss Mellett, who was to have returned ere this has deferred doing so for the present on account of the dangerous illness of her sister.

Miss Dunbar, whose health had given us and her friends considerable anxiety, seems to be feeling much benefit from the pleasant climate of Casablanca. A house in this town has

been secured for the ladies who are going to Casablanca, but it is not yet quite finished.

Mr. Edwards has sent us a sample of the potatoes grown in connection with the Boys' Industrial Orphanage. Experts in Covent Garden tell us that they should fetch from 10s. to 15s. per cwt. during the months of February, March, and April, but whether this could be made a success after paying the expenses of transport, etc., is not quite clear; probably it might, if a considerable quantity were grown and there were more regular communication with England. Potatoes from the Canary Islands are among the first in the market in England, but there they have a very regular service of boats, while at Casablanca, through Moorish indifference, there is no proper port, and the times of calling of the various steamboats are irregular. Still, if sufficient money were put into it, and it could be efficiently managed, it might answer, and become the means of helping to support Mr. Edwards' Orphanage work. Our experiences thus far in Industrial work have not been very encouraging, partly, perhaps, from want of experience, and partly from want of being able to do things on a sufficiently large scale.

Of our new workers we were able to get off Miss Tregillus on December 26th. Miss Sexton, Mr. Nott, and Mr. Jones have been delayed thus far, mainly on account of the shortness of funds, but partly also because the arrangements for their reception were not quite complete.

In addition to these Mr. Bolton, Miss De la Camp, and Miss Watson are looking to God to enable them to go forth within the next few weeks. Miss De la Camp will probably start this month, but the date of the departure of the others is not yet determined.

We are thankful to report that Dr. Smith of Alexandria, is considerably better though still far from strong. A sea voyage in mild climes was recommended as the best thing for him. He has therefore accepted a post as surgeon on a steamer leaving for Durban in South Africa early in February; we trust the voyage will be the means of further increasing his strength.

As I mentioned last month, during the present financial year which began on May 1st, we have had very few large donations, in fact not a single donation or legacy of over £100, though last year in a similar period we received £1,150; the year before £1,250; and earlier still £1,000. This naturally leaves a much larger sum to be made up from smaller gifts. In part this has been done, so that the receipts of amounts of £100 and under up till to-day are about £800 more than in a similar period last year, though our total receipts, through the absence of very large sums, are considerably below what we seem to need to carry on the work with vigour. We mention these facts but feel assured that if we really seek both in prayer and in service God's glory above everything else, He will supply us liberally when trial has done its work.

Please join us in prayer for a rich and abundant spiritual blessing on the converts, Missionaries and the Mission generally.

I remain,

Yours faithfully in Christ,

EDWARD H. GLENNY.

WHY do we hear the oft repeated cry  
Of urgent need, and empty treasury;  
From those who toil, or for the toilers plan  
How best to serve the Lord, and rescue man:  
While money freely flows for every scheme  
Of wild ambition, or of earth-born dream?  
Our GOD so loved the world He gave His Son,  
What, for the lost, have we His children done?

## Morocco.

### NOTES OF MISSION LIFE IN TETUAN.

BY MISS A. BOLTON.

*Saturday, October 31st.*—It was raining and so cold when Miss Banks' women came at 8 a.m. Some of them seemed actually starving, and one did beg a piece of bread; and in a few minutes a Spanish child came to ask for food for her convalescent father and the little ones just recovering from prolonged ophthalmia. The poverty thus early in the winter is unlike anything we have hitherto seen. Probably only a third of the population taste meat during the week. The very poor subsist chiefly on a coarse kind of porridge and cheap vegetables. The old people fare worse than any. It is terrible to see the *poor* old women with one thin cotton garment down to the knees, a towel tied round the waist, and another over their heads. This is all that hundreds have to protect them from the biting wind and soaking rain. We are making our classes larger now in order to help a few more.

*Nov. 4th.*—About ten patients only, and only one service. I was listened to very quietly, and as I finished one said, "Lord, forgive us." Another remarked that the fast was an enforced one, and of no efficacy to cleanse the soul.

*5th.*—In afternoon my Soudanese class assembled. Nearly all of them knew the six texts. We had a very profitable time, making a chain of them, linking by a central thought. In the evening, A. M.—, a Spanish girl, came, who was converted about two years ago. She confessed to not having the same peace and joy, or delight in her Bible as before. And as I was reading with her the story of Peter's denial she said that that was what she had done when the priest had questioned her about coming to us. She confessed it in prayer and very humbly asked that the blessing of God might be upon her in her home, and that she might be the means of winning her family to Christ.

*20th.*—My services to-day were both with women. I took up something they so constantly say, "You have *your* religion and your prophet Sidna Aisa, we have our religion and our prophet," and showed the fruits of "religion of man" as compared with the religion from God. I drew attention to the three "deene" (religions) represented here, viz., Jewish, Moslem, and Roman Catholic, and alongside of each, the gross sins that were practised. I then showed them what faith in Jesus Christ works.

DURING the past fifty years an entirely new religious sect known as the Bâbis has been spreading throughout Persia. The rise of this faith is in a large measure due to the spread of the Gospel, the best of their doctrines are borrowed from it, while they openly reverence our Scriptures and profess to be ready to reject any opinion they may hold when once proved to be contrary to the Bible. The fierce persecution to which these people were subjected a few years ago, and which still hangs over them, has naturally tended to spread their doctrines throughout Persia.

It is computed that in many towns and villages half the population are Bâbis. There are probably 800,000 of them in the country. This is, in itself, a clear indication that the people of Persia are already in large measure wearied with Islam, and anxious for a higher, holier, and more spiritual faith. Almost all through the country the Bâbis are most friendly to Christians.

### FROM TANGIER TO MEQUINEZ.

IN response to an invitation from the missionaries of the Gospel Union to attend a conference arranged by their workers at Mequinez, and in order at the same time to bring forward Miss Copping on her journey, who was anxious to reach Fez as early as possible, Miss Jennings left Tangier in company with Miss Copping on the morning of November 23rd, Mr. Hammer, of the Gospel Union, and Mr. Blom, of the Mildmay Mission to the Jews, travelling with them. Their bedding, luggage, etc., were packed, as is usual in such cases, in large native baskets, slung on either side of their mules, they riding as best they could on top of everything.

The same evening, just before sunset, they reached the tidal river, which was fortunately fordable, and soon after encamped for the night in a native village called Eddishar El Jadeed. Their experiences are best given in Miss Jennings' own words:—

"At 4.30 we reached this 'New Village' and rather unwisely pitched on the highest point of the hill, and on the windy side of the village. The rain, which had been threatening during the afternoon, came down as soon as the tent was up. We hastened to get all our belongings under the shelter, made our tea over the spirit stove, and although the wind blew ominously, we saw that all our tent pegs were firmly fixed, and trusted all would be well.

"But just as we had finished tea, and while I was busily cutting sandwiches for to-morrow's lunch, a violent gust of wind swept the hill, carrying our tent, with its outer covering, poles, pegs, and all, clean over our heads and left us sitting in the darkness—the lights and stove having been extinguished—exposed to the fury of the storm. The wind roared around us and we found it difficult to hear each other speak, while the rain poured down and soon poor Miss Copping was drenched. Fortunately I found my hooded mackintosh in the dark, and enveloped in that struggled to cover up our bedding under a native carpet. Soon Mr. Hammer came to the rescue, and, with the help of a muleteer, dragged the fallen tent over all our belongings and found us shelter in another tent.

"By dawn we were able to uncover our things, but found all, more or less, in dampness or confusion. Though very trying, our hearts gave God thanks that we ourselves had been preserved from danger, and that the sunshine would remove the effects of damp from our possessions!"

Leaving the village next morning, rejoicing in the warm sunshine after the rain of the previous night, they had a pleasant journey through the day, resting at night in the village of Oulad Ben Dawood (children of the Son of David), taking care this time to erect their tents in the low ground.

The next day, starting early, they reached the town of Alcazar soon after noon. This is a sadly insanitary town and consequently unhealthy; the tents were therefore erected outside the walls. Here they remained for the rest of the day, one of the mules having fallen lame through a nail entering his foot; it also afforded them an opportunity of drying their wet clothes, bedding, and tents. While here, a little Riff boy named Hamed, whom Miss



Jennings had employed when staying in the town last spring, sought her out, bringing a present of a fowl for his former mistress.

Rising at four o'clock on the following morning, the grass being covered with hoar frost, preparations were made for departure. Crossing the ford of the river by starlight, their way lay along the level plain in a southerly direction.

"At 11.30 we gratefully sat down in the sunshine by the roadside and ate our lunch, and then again journeyed on till nearly 4, passing by Sôk el Arbah—the market of the fourth day—on a high, open plain, and at length reached the imposing saint's tomb of Sidi Ben Aïsa, which bounds the large plain towards the north. The country begins to wear the garb of early spring (as we should say in England), for after these first rains the fresh green grass is clothing arid wastes, the corn is showing its tiny blades; blue iris in exquisite purity

and colouring, purple crocuses, and white snowflakes are beginning to bloom, while Morocco golden buttercups abound. The peasants are ploughing, principally with oxen, but now and again one sees an ox yoked to a mule.

"We passed a comfortable but short night in the large village of Habassy, occupying a bare mud-floored room in a strange, walled-in place; but it seemed the common enzala (camping-place) for travellers. By putting up my native carpet with tent poles in front of the open doorway we gained a certain amount of privacy. The gentlemen erected their tents. At 2.30 we rose, breakfasted at 3.30, and by 4.45 we started in the faint moonlight."

Crossing the River Sebou in the large, flat, rowing boat, which, in addition to the passengers and their piles of baggage, conveyed over five mules, two horses, and two asses, a fresh start was made over the flat plain, which in places showed signs of cultivation. What fruitful fields



A KABYLE FAMILY ON THEIR WAY TO MARKET (see page 21)

these large plains might become if only a stable government existed, so that the cultivators had some security for their capital; but as it is, there is no inducement for men to spend time and trouble in the production of crops, of which they would very probably be robbed by some marauding tribe, and so the broad plains lie waste, and the people remain in poverty.

"To-day we passed another *sôk* (market). These native weekly markets somewhat resemble an English fair. Booths are erected for the sale of the various market produce, animals are bought, sold, and slaughtered, and the peasants meet for their weekly gossips on social or political subjects. We passed scores of natives wending their way from various directions to the market; women toiling along on foot carrying a burden in their hands and probably a bundle or a child on their back.

"We rode this afternoon through two heavy storms of wind and rain, the second of which rattled hailstones upon us part of the time. It had been so strange to watch the thick, misty rain region lying a mile or so in front of us backed by the glorious mountains which border this plain, and at last we rode right into the rain clouds. Had it not been for my large-headed mackintosh cloak, I should have been *very* wet. Miss Copping had a thick cloak and my woollen shawl over her head and neck, for it was almost impossible to hold up an umbrella in *such* rain. I never travel with one now, it is so liable to get broken or stolen on these journeys.

"Happily we reached our destination about half an hour after the second storm had burst, and have been able to secure a sun-dried brick hut with a thatched roof, so that we have not the trouble and risk of erecting our tent this damp night. Unfortunately some of our bedding has got wet, so we are going to sleep as best we can, having improvised, like last night, a door out of cloaks, shawl, and tent-poles, for only a doorway exists."

Having a long journey before them, our friends rose at 2.30 a.m., and after breakfasting, recommenced their journey. The remainder of the plain was soon traversed, and then the scenery changed, and they rode for some hours through lovely mountain passes, the road in some places but a tiny foot-path, along which the animals made their way in single file. Descending the mountains on the southern side, the mosques and towers of the city of Mequinez were sighted, though at a considerable distance. Upon arriving, the travellers received a warm welcome from the American missionaries, Mr. and Mrs. Rockafellar, and Dr. and Mrs. Rocha, of the Mildmay Mission.

Miss Jennings adds:—

"In reviewing the six days' long journey hither, I regret that the time was so barren in mission work; but the shortness of the days, and the early hour at which we usually started prevented our doing work among the villagers. In the long summer days, when travelling, they gather round us night and morning, and we are able to do wayside work. But it is a rest to know that God accepts the willing, wishful spirit, and also that He knows the daily difficulties and weariness of travelling during the winter months with stumbling animals and a man short, so that one had now and again to give a helping hand with loading our four mules. However, we did have talks with the three muleteers and with a sickly-looking Sousse man who was travelling on a donkey to Fez, and who joined our company. We had, also, some opportunities of speaking with people one met or overtook on the road.

## Algeria.

### A LETTER FROM OUR SISTERS IN KABYLIA.

DJEMAA SAHRIDJ, ALGERIA,

November, 1896.

DEAR FRIENDS,

In our far-away "lodge in the wilderness" our thoughts turn to you, and we are cheered when we remember your prayers on our behalf, your kind encouraging words, and your still kinder deeds. Your sympathy is very precious to us, we take it as an expression of our Heavenly Father's love and goodness, and we know, even amidst all your home interests, your work, your joys and your sorrows, that your thoughts sometimes turn to us and that your prayers ascend for us. Dear fellow-labourers, we thank you with all our hearts, and we rejoice to know that this work is yours, these dear converts are yours, and that we shall all share together in the future harvest. In the past we fear we have too often neglected keeping you in touch with all that is going on here; in the future, we hope, God willing, to make you, if you will allow us, participators in all the joys and sorrows of this work. You will just now, we know, be wondering how we are getting on, and what we are doing. Let me go back a little so as the better to explain.

You know how gracious the Master has been to us during our nine years' sojourn here. Some of you know of the hidden-away trials and difficulties we have experienced, and all know somewhat of our joys. We often wonder ourselves at the great changes that have come about in spite of almost continual opposition from the enemy. Formerly we were looked upon with suspicion by the natives; now all trust us. The name of Jesus, formerly mocked and jeered at, is now mentioned with respect. The unruly, badly-attended classes are now patterns of attention and good attendance. The good seed of the Word has been sown broad-cast, much has entered hearts and will, we trust, bring forth fruit unto life eternal. Just a few have come out for Jesus bravely and boldly, and are walking in the Light; some who have believed have gone home and are awaiting us in the place Jesus has gone to prepare.

You know, dear friends, how very difficult it has been for us, only women, to carry on this large work, principally amongst men, lads, and boys, and how, for several years, we have asked for a married missionary. You know, too, how our late serious difficulties with the French have made it a necessity that a man and his wife should be found and supported here, and how, just as we were leaving England last month the Lord heard our prayers, and raised up just exactly what we needed, a very consecrated Frenchman and his family, to come to our aid. On our way to Algiers, by Mr. Glenny's advice, we went to Valentigney, in France, to see Monsieur and Madame Rolland, our proposed fellow-helpers. We met with *much* kindness and sympathy from the French Christians, and were very pleased with Monsieur Rolland, his wife, and sister; all seem to have had a call to come and help us, and they are ready to brave all difficulties and dangers for His dear sake. M. Rolland is an excellent workman, and has been in receipt of a good salary; he is much respected by his employers as well as all classes in his neighbourhood. On the 30th ult., M. Rolland accompanied us here, and as far as we can judge, he is very suitable for the post, and it is a great relief to us in many ways to have a Frenchman at the Station.

At present the authorities are leaving us in peace; our dear people are coming gradually to see and welcome us back; the members of the classes are coming nicely, and some of those who have been bribed to witness against us in the gun-powder plot are evidently ashamed and sorry. Two parties of

Frenchmen have been to see our "Establishment," and ask about our work (probably to annoy us), but their visits have given us an excellent opportunity of giving them New Testaments and of telling them the Gospel. We have now a dog (that does not bite) to guard us at night, also a big bell that can be heard two or three miles off in case of danger; but above all and around all is our God, so we trust and are not afraid. Our dear Christian lads are going forward; they only need what we all need, to be more entirely given up to God to be filled with His Holy Spirit. We are praying for, and expecting this for ourselves and them, also for definite blessing in all our classes this winter.

We are, dear friends, yours in His love,

JANIE C. COX.

KATE S. SMITH.

[We gratefully record that, up to the present, the sums required for the support of these French workers have been specially provided by friends interested in the work. Our sisters are looking to God that the amount needed from month to month may be forthcoming as required. Gifts may be sent for this to the Hon. Sec., N.A.M., Linton Road, Barking.—ED.]

### THE KABYLES.

THE Kabyles are a most industrious race, and in this respect are the very opposite to their Arab neighbours. They manufacture pottery and jewellery with great taste and elegance. The majority of them are, however, engaged in the cultivation of the soil. The illustration on the first page is that of an ordinary field labourer, such as may be met with any day in journeying amongst the mountains of Grand Kabylia. Many of these labourers are in the employ of French colonists, and soon learn to appreciate the advantages of civilisation.

The other illustration on page 19 represents a scene which has been frequently referred to in the journals of various missionaries—*viz.*, a party of Kabyles with their produce on their way to market. Amongst Mohammedans, fathers and sons always take precedence of mothers and daughters. At meals the family never sit down together, the males, even to the youngest boy, being first provided for, while the women eat what is left. In travelling it is the same; the women are always made to feel their supposed inferiority: hence the husband is seen riding in front on his mule, empty-handed, with probably the youngest son behind him, while the wives are following, carrying the children or produce, as the case may be, the elder sons bringing up the rear.

A MISSIONARY was one night feeling very low-spirited and depressed. A sense of great loneliness crept over his spirit as he dwelt on the blindness, darkness, errors, and superstitions surrounding him on all sides. Would the Gospel ever find an entrance and prevail, opposed as it was by such terrible evils? Sadly he raised his eyes to the starry host above, when a text flashed like a ray of light, bringing joy, hope, and peace unspeakable to his inmost soul. It was this: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

WHEN God is about to do the very best for us, His discipline is often such that at first our flesh rebels; but let us leave God to bless us in His own way, only let our hearts be set upon Himself, and on pleasing Him.

## Tunisia.

### NOTES OF A TOUR IN THE DISTRICT OF SOUASSI, CENTRAL TUNISIA.

BY MISS ALBINA COX.

October 17th.—A diligence run of seven hours for myself and companion proved uneventful. A French woman seeing us give a book to a man seated opposite, said, "And is there nothing for me?" And the book which came to my hand for her, not by *my* choice, was "A Saviour for You." We stayed four days in a rough little inn at Mahadia, where an old Italian woman expressed much concern about her soul, and two men, a Jew and an Austrian, requested a meeting that they might learn what Protestantism was. With these we had two hours converse over the Scriptures, and the Austrian seemed to be really touched by the Spirit of God.

Visited several Arab houses (by introduction) and had a good hearing; but the men to whom we spoke and offered books were careless and hard. Nevertheless, one, whom we met on the road, drew us into his office, where, in manifest fear of being discovered, yet in great desire to know, he inquired of us, "What think ye of Christ?" We left him a marked Testament, and earnestly ask the believing prayers of Christians for his entrance into the Light.

21st.—Rose at 3 a.m., and prepared to start in an open Arab cart for six hours' trundle to El-Djem, but it rained so heavily, that we felt the Lord had something more for us to do in Mahadia that day. And it was so, for two persons came to us definitely seeking spiritual help.

22nd.—Started early this morning in a covered vehicle, and drove through a brilliant flood of moonlight, meeting many a great, soft camel, laden with straw, melons, pumpkins, etc., and accompanied by their picturesque riders or drivers. Our (to them) rapid course was a cause of much discomposure to the former, who swept up the banks with their long legs, and great, padded feet, in abject fear.

At Ksour-El-Saf, a village of some 4,000 inhabitants, we halted, and being travellers chilled somewhat by the heavy early dew, we had outward excuse enough to approach a coffee-shop, where a large number of Arabs were sitting, and ask for a cup of coffee, realising that this was a good chance to display our books and get a word in for the Master. They greeted us kindly and courteously, giving up two stools that we might sit among them.

After a few preliminaries of etiquette on both sides, the subject was quickly introduced by a man asking *why* we were going to El-Djem, and then followed some twenty minutes telling of "The Way," one and another drawing nearer and nearer, till by the time we got out our Gospels and tracts, offering the former for sale at 1d. and Testaments at 5d., we were literally blocked in by a ring of men and boys four or five deep. All of them respectful, well-meaning, and kindly, but oh! so eager to get the books, stretching out tawny arms and hands with their coppers; and, when at last our store was exhausted, begging us to go and unpack our baggage. There were amongst them men of all ages, some poor, but others were evidently well off, with gay-coloured garments, and crimson and white turbaned heads, the universal burnoos hanging gracefully from their shoulders.

Said one of these, "Why do you go on to El-Djem to stay, and only give us half an hour?" Another remarked, "Why do you not come and live among us and teach us more about these things?" Another said, "Welcome here, we want more

books, as many of us can read here at Ksour-El-Saf; we'll give you a room and a hearing, if you'll come," and so on.

It was with much difficulty that we at last got to our conveyance, still surrounded by them, they still crying for more reading. So we promised some day to return, and stay with them a little, please God, and then they let us go.

As we drove off, I could not but think if only some of our home Christians, who perhaps have not too great faith in God's power for the conversion of these Mohammedans, could have seen that little crowd hungrily clamouring for God's own Word, and begging that those who know its saving power should come and live and teach it among them, what a wealth of believing prayer, and what a pouring in of necessary funds for such a work would be forthcoming.

25th.—On arriving at El-Djem, we ensconced ourselves in the little School-house Hotel for a day or two, while we sought out a room in a native house to live in. The Khalifa, upon whom we called, was most courteous and kind, and after a little conversation with him (during which he expressed a desire to see our books, and know what they contained) he told us of an "ali" (second story) where we could have a room. This we saw, and finally took at the rate of 4s. per week, having the use of a little "skifer," or hall, as our eating room. Into this, by the goodness of God, we removed yesterday; and though we have many a laugh at the primitive, rustic mode of our present life, we have also many a prayer that the "Lord of the Harvest" may have a good *reaping* time here when He comes again, because of what He is pleased to work through His sowers (or ploughers only, perhaps) now.

26th.—Out among crowds of Arabs early this morning in an open space where the weekly market is held. Dozens of little grey and brown tents covered the ground, under which, spread upon pieces of yellow paper, were the different wares for sale. Our chance was a golden one, for though there was still trade going on, yet the very early rush was over, and the vendors became themselves *buyers* of "The Bread of Life." We went in and out everywhere, always followed by a motley group of men and children, being questioned as to varied maladies, and addressed as "Tobba," or medicine people. We were so glad to be able to refer these poor suffering ones to our doctor at Sousse, many of whom will doubtless go to him shortly.

Sat down in four or five different tents, and had talks with the owners, selling them Gospels, and giving tracts. At the end of the morning, as we passed finally through, we saw not a few still seated under their picturesque awnings reading the precious words.

Visited in the afternoon, and met a man with a poisoned finger, which had been neglected seven days, and was swollen partly up his arm. Asked him to come to us to be poulticed, but he hesitated. A boy who was near by explained, "He is shy, because he is just a bridegroom." "Would we go to his house?" This was far more agreeable to us also, so we trudged off with him, thus getting a chance of seeing and talking to his pretty little girl-wife, who was as gay and glittering as a Christmas-tree doll.

Tuesday 27th.—Called on the post-master and his wife, to whom we had lent a book by M. Saillens. Had a long talk on Protestantism and Catholicism, trying to show all through how "in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature." It is pitiful and painful what distorted and mistaken ideas these French and Italians have of us missionaries out here. First, we do all our good "works" for "merit." Then we take "vows of celibacy." We belong to "a confederation of sisters," and are "paid" for work. Again and again here, we have been faced by a desire to know the difference between Protestantism and Catholicism, and have had in this way capital openings for

showing that religion is neither one thing nor the other, but that Christ Himself is religion, and that religion is Christ.

Visited again the Khalifa's wife, who is ill to-day with cough and cold. She listened well. Had so many calls along the different streets and lanes from the dear women to go into their houses, and were obliged to promise for other days, if God will.

November 2nd.—We have had a very full day. From 8.15 a.m. until nearly mid-day, we spent at the weekly market, or fair, amid crowds of tents and Arabs, and had such strange but attentive audiences. We sold six Gospels, which makes twenty-seven Gospels and one Text in sixteen days, all of them bought. We follow the selling system, as it makes the people much more likely to value the books.

This afternoon we had a novel experience, and actually by invitation of the Meddeb (schoolmaster), entered his strange, arched little school-house, and sat down among his pupils. Large grass mats covered the floor, upon which squatted the lads, with their lesson books in hand. There were great wooden slabs, written all over with verses of the Koran. Two young men, students from the mosque, were copying beautifully in the corner, page after page of their sacred book. The master sat in the centre, on a sheepskin, two large rods of correction on *either* side of him, which did not seem to intimidate the boys, even when set in action over their heads.

After listening patiently to a long harangue on the birth of Jesus, a miserable, corrupted version from the Koran, we took *our* turn, and read the same story from the Gospel of Matthew. Somewhat impatiently he listened, till we arrived at the announcement, "shall be called the Son of God," and then he threw down the book and cried "Haram, Hasha," (Forbidden, God forbid). But in the conversation which followed, he was more reasonable than many of his profession, and looked very sad and hungry, when we spoke of the freedom and joy of forgiven sin, and *present* power to conquer the devil, all through the death and resurrection of the Saviour. He denied at first that any young person could live in pureness and righteousness, but positively trembled when we both witnessed to Christ's power in us to live thus. Three of such conversations we had with him, and though he seemed to fear a fourth, he did not refuse our offer of a gospel of S. John, and some verses copied out of the Old Testament, to show how man fell, and was restored by the Redeemer.

(To be continued.)

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE

For a large attendance of Arab men at lantern services in Alexandria and much quiet attention. Also prayer for blessing on the Word preached.

### PRAYER

For a young Arab in Tripoli who is reading the New Testament; that as he reads of the Lord Jesus, his eyes may be opened.

That help may graciously be given to several young missionary brethren and sisters, who are encountering the difficulties of the Arabic colloquial.

For blessing in connection with a class of Jewish lads in Tetuan.

For an Arab in Southern Tunis who was desirous of knowing the truth; that the marked Testament left with him, may be the means of leading him to Christ.

That means may speedily be forthcoming to enable three or four brethren and sisters, who have completed their training, to proceed to their appointed stations.

## BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From MISS A. G. HUBBARD (*Tetuan*)

Five young Jews came in to ask about having an English class. We had been told that several of them wanted to learn English, and we had agreed to have them, and appointed an evening, but none arrived; so we thought they had perhaps stayed away because we had told them that while *their* object was to learn our language, *our* object was to teach God's Word, which, we know, was objected to among the Jews. To-day, however, they came again, and said they had not understood about coming on the Wednesday, so once more we have tried to arrange. They are educated lads. We have often wanted to get a Jewish class, and now it seems to be possible. Our Jews here mostly speak Spanish. Please pray that these children of Abraham, according to the flesh, may have the veil removed, and may know and accept the Lord Jesus as their Messiah.

I was going up the street yesterday when I saw a very poor woman, scarcely covered with her rags, begging from three gentlemen who were standing talking together. "Give me what belongs to God?" begged the woman. And all the answer she received from these pious Moors was, "The Lord will open to you; the Lord is enough for you." Which really means translated into Bible language, "Depart in peace; be ye warmed and filled," etc.

From MISS JAY (*Tangier*).

On Friday, November 27th, I re-opened the Women's Class. Twenty-seven came, all old friends; they seemed so pleased to come once more, and asked all sorts of questions about England and my friends there. We had a happy afternoon together; they listened so quietly while I thanked God for allowing us to meet together once more, and were very attentive to the Bible lesson. Then I took down the names of those present, and we began to arrange the work. Seven of the women cannot sew, and they will have a made-up garment given to them when they have attended six times. They are the poorest and oldest members, and much need help. We then cut up a hundred yards of calico (as each woman's garment takes five yards) and started the twenty women on their work. But a great many members of the class have not yet heard it is open again, and the numbers are sure to increase. I intend to limit the number to forty, as my room will not hold more; but friends at home will understand what a *great* quantity of material it takes to keep up such a class as this, in addition to which the girls in the school have to be provided for as well. Gifts of calico or flannelette are greatly needed, and will be much appreciated.

The foki Mohamed has been twice to see me since I returned; he seems going on well and we had reading together each time.

We re-opened the school yesterday; eighteen girls came. They are so happy to be back, and will soon tell the other children that the school is open. It was pleasant to find they still remembered their texts and the Lord's Prayer fairly well. Dear little Hadooch, one who used to attend the school, died, on Sunday, of small-pox.

Dec. 1st.—There were twenty-two children in the school to-day. They have gone back a good deal in reading, but I hope they will soon work it up again. They all know the alphabet, even the smallest, and *that* means a good deal for a little Moorish

girl. Many of them could not count up to five when they first came and did not know their right hand from their left. Their answers are sometimes amusing. I was asking them how many hands, feet, etc., they had; at last I came to "ears." "How many ears have you?" "Two, Tabeeba." "Where are they?" "Here, Tabeeba," and up go some sixty little brown arms to their heads. "What did God give us ears for, children?" "To put our earrings in, Tabeeba!"

I went down in the afternoon to see the foki in his shop, as he is not well, and is afraid to come out in the cold. We had a nice talk together, and he seems bright and happy and not so afraid as he formerly was of people knowing he is a Christian. He was at our English morning service, in our iron church, two Sundays ago; he understands a good deal of English.

3rd.—The children have quickly spread the news that the school is open, and this morning there were thirty-two, four of them new girls, brought by friends. They said they wished to attend regularly, so we entered their names.

From MRS. VENABLES (*Tripoli*).

SINCE sending in my annual report, I have continued speaking to the women who come to us on Medical Mission days. The work is a little discouraging, because I generally find they are all, or nearly all, fresh faces; therefore, one seems to have no opportunity of making much impression upon them. At the same time, it is a delight to tell the Gospel story to those who have never heard it before, and remembering that with God all things are possible, we sow the seed in faith, trusting results to Him. Sometimes they interrupt with questions, either about bottles or their various complaints; but others present will help in securing silence, telling them not to talk during the lesson. In visiting them in their houses there are many interruptions, and even when we do get a hearing we find them wonderfully satisfied as they are. One of them trusts in being of noble parentage, and therefore she will go to heaven; some in having been to Mecca; others in their good deeds. Oh, that this false security could be taken from beneath their feet, then would they feel their need of a Mediator.

During the autumn my husband, I, and the children were away from Tripoli for a month, visiting Tunis and Sousse. It was a very great pleasure to see our friends and fellow-workers in these places.

Since our return and the re-opening of the Medical Mission, we have had fewer women attend; but, on the whole, the attention has been good. Once a week my husband sees women who have no husbands, and also those who prefer to come on a quiet day. So far, few have availed themselves of this.

From MISS GERTRUDE L. ADDINSELL (*Tripoli*).

This morning, after being with the women in the Medical Mission, I went visiting with Miss North. We went first to a house where lives, among others, a lame girl and her mother. The latter was not at home. We found the girl very poorly, but she brightened up after a little while, and listened attentively while Miss North told her about the "narrow" and the "broad way." However, an interruption came, for the Evil One always seems on the alert to prevent the entrance of God's Word into these poor dark souls. A woman who had heard part of the conversation came into the room to show her some things, and by the resolute manner in which she sat down and began to talk said as plainly as possible that she did not mean

to let her hear any more. After waiting some time for an opportunity to continue the conversation, finding it was in vain, we left and went to another house.

Miss North had been to this one for a few minutes only a day or two previously, but I had not seen any of the inmates before. We received a warm welcome from them, and they made coffee for us, and both at the commencement and the end of our visit we were well perfumed with orange-water. There are two families and an old woman residing in the house, and they all listened with apparent interest to the Gospel message.

In another house a woman, who had been to the Medical Mission for medicine the day before, gave a long account of what she had heard, turning to me every now and then to corroborate what she said. It was good to hear how much she remembered and understood. Oh, that it may sink into her heart!

From MR. J. L. LOCHHEAD (*Constantine*).

Dec. 1st, 1896.—Almost the whole afternoon was spent in one café, where quite a number of Arabs were assembled. Had the opportunity of explaining the way of life, and some of the men seemed interested. Thus the seed is sown, in the assurance that God will give the increase.

2nd.—Heard to-day of two Arabs who have died recently. I have known both of them for some time, and they heard the truth from our lips. It is very solemn to think that we shall see them no more until the Great Day. May the Lord help us to be more earnest and prayerful for the salvation of those who are left.

9th.—Had a most interesting call from two Arabs to-day. One of them I met for the first time in a café on the 1st inst. He said he has never heard a European speak in such a way on religious matters, and he was at the trouble of finding out where I lived, so that he might have further conversation. He brought a friend with him. We conversed for a long time, during which I endeavoured to make clear to him the only way back to God, and tried to show him the sandy foundation he was building upon. We parted on good terms, my friend promising to return. He asked for the loan of "The Balance of Truth," which I gladly gave him. May his heart be opened to receive the truth.

12th.—The Arab who came on the 9th inst. returned to-day alone. He remained for a considerable time, when we had further conversation. I lent him "The Beacon of Truth," which he has promised to read.

15th.—To-day had an encouraging visit from an old Arab, who called to see me several times a few months ago. He brought back a copy of "The Balance of Truth," which I had then lent him. He says he sometimes reads the New Testament which I gave him. In the evening another Arab came, to whom I tried to make clear the way of life.

17th.—My Arab friend, who called on the 12th, returned again to-day, bringing with him "The Beacon of Truth." He has evidently read it carefully, and does not know very well what to say. I talked to him further of sin and its only remedy, and he appears, at least, desirous to know more. I gave him "Sweet Firstfruits" to read, and he has promised to call upon me again.

WORKERS' UNION for North Africa. This Union has already rendered considerable assistance to the missionaries on the field; more helpers, are, however, needed. Those desiring further information should apply to the Hon. General Secretary, Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells.

## For the Young.

### THE ARAB CHILDREN IN TETUAN, MOROCCO.

THIS month we have printed for you some extracts from a journal lately received from Miss Hubbard, by which you will be able to understand how different in many respects from yourselves are the poor children of Morocco. When you have read about them, I hope you will ask God to bless them; and also the missionaries who are labouring amongst them.—[Ed.]

"As most of the girls of my younger class are very poor, we thought it would do them no harm to feed their poor little bodies; so we made a stew after the native fashion and served it in the same manner. Sixteen children came, so, as all could not sit round one dish, we divided them into two groups and put one dish of food in the middle of each circle. There was no need to ask if it was good, and had we done so the poor mites were too busy to answer. They made a strange picture—sixteen chicks all squatting on the matting and leaning forward to dip their bread in the gravy, or without the aid of forks to take out the pieces of meat or vegetable. One little shiny black thing went on her knees to it so as to be the better able to keep up with her bigger neighbours, because eating in that style all must finish together! We sent Hamed to buy some native cakes for them, but he came back to say the owner of the shop had gone to pray and we must wait his return. This is a religious people! Did you ever see a shop at home closed in the middle of the day, the owner leaving word for his customers that he had gone to prayer but would be back soon? If only they really knew how to pray we would not mind, but their prayers are only portions of the Koran repeated without once thinking of their meaning. I wonder whether any of you ever pray like that! On Saturday my elder girls were here. Miss Bolton has kindly conducted the class for me all the summer so that the members of it have not been scattered. They seemed pleased to see me back, and I am sure I was glad to see them again, and also to hear the number of texts they have learned during these months. It may seem little to you at home, that girls should learn seven or eight texts in about four months; but those of us who know what it is to teach minds that for twelve or fifteen years have *never committed anything to memory*, and then, too, to have to teach words and ideas with which those minds are not familiar, know that something real has been accomplished when eight out of ten girls can repeat these texts from God's word. And now our prayer for them is that the Word in the mind may by God's Spirit be worked into their hearts, there to prove 'quick and powerful' in bringing them to a knowledge of themselves and of the Saviour.

"At 1.30 to-day I had my class of *little* girls for sewing. When I had dismissed some who were too small to know which end of the needle to put in first I had thirteen remaining, these were children, probably from seven to ten years of age. They were full of fun and chatter but not naughty, and very pleased to be back again. We began to learn a new hymn and well they took to it. I told them that when I was crossing from Gibraltar the other day in the steamer some men were trying to shoot the seagulls, and in order to get them near enough they threw pieces of bread into the water. The children caught my meaning at once, and could tell me who it was that threw out baits for their souls, but who was the strong Deliverer they did not know any more than just to mention His name, for the Name that is above every name is nothing *but* a name to them as yet."

## THE NORTH AFRICA MISSION.

North Africa consists of—

**Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara,** and has a Mohammedan population of 20,000,000.

**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 Abdul Aziz, a youth of about nineteen years of age. The country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1895 it had substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-seven missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. As the bulk of the population are in villages, many workers are needed that this great country may be evangelised.

**ALGERIA**, within 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 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 nearly two thousand miles of railway.

The North Africa Mission has six mission stations and twenty-one 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 Mahommedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Eight workers of this Mission are stationed in the capital. Five others are carrying on Medical Mission work in Sousse. The remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them?

**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. In 1889, two brethren began to labour for Christ among them, and there are now seven engaged in the work. A Medical Mission has been conducted here 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, nine Missionaries there. The population of Lower Egypt is  $4\frac{1}{2}$  millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a wide-spread need for more labourers among the Moslems, who are difficult to reach, and very few of whom have as yet been converted.

**THE VAST SAHARA**, with its scattered population of Berber and Arab Mahommedans, 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. This portion of the field is sadly in need of labourers.

**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.

**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 evangelize 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.

**No salary being guaranteed** by the Mission to the Missionaries, their trust must be directly in God for the supply of all their needs.

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

**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.

**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.

**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.

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## Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
<b>TANGIER.</b>		<b>Fez.</b>		<b>REGENCY OF TUNIS.</b>		<b>EGYPT AND NORTH ARABIA.</b>	
Mr. C. MENSINK ..	Oct., 1888	Miss E. HERDMAN ..	Jan., 1885	<b>Tunis.</b>		<b>Alexandria.</b>	
Mrs. MENSINK ..	May, 1890	Miss M. COPPING ..	June, 1887	Mr. G. B. MICHELL ..	June, 1887	Mr. W. SUMMERS ..	April, 1889
Dr. C. L. TERRY,		Miss M. MELLETT ..	Mar., 1892	Mrs. MICHELL ..	Oct., 1888	Mrs. SUMMERS ..	May, 1890
M.B., C.M.Ed.	Nov., 1890	<i>Missionary Helper,</i>		Miss A. M. CASE ..	Oct., 1890	Mr. J. JOHNSON ..	Nov., 1895
Mrs. TERRY ..	" "	MISS L. GREATHEAD.		Miss K. JOHNSTON ..	Jan., 1892	Mr. W. DICKINS ..	Feb., 1896
Miss J. JAY ..	Nov., 1885	<b>ALGERIA.</b>		Miss E. TURNER ..	" "	Mrs. DICKINS ..	" "
Miss B. VINING ..	April, 1886	<b>Cherchel.</b>		Miss L. A. LAMBERT ..	Dec., 1893	Mr. C. T. HOOPER ..	" "
Miss S. JENNINGS ..	Mar., 1887	Miss L. READ ..		Miss A. HAMMON ..	Oct., 1894	Mr. C. T. HOOPER ..	" "
Miss M. C. LAMBDEN ..	May, 1888	Miss H. D. DAY ..		<b>Sousse.</b>		Miss A. WATSON ..	April, 1892
Mrs. BOULTON ..	Nov., 1888	" "		Dr. T. G. CHURCHER,		Miss VAN DER MOLEN ..	April, 1892
Miss K. ALDRIDGE ..	Dec., 1891	<b>Constantine.</b>		M.B., C.M.Ed.	Oct., 1885	Miss M. A. PRIOR ..	Feb., 1896
Miss S. M. DENISON ..	Nov., 1893	Mr. J. L. LOCHHEAD ..	Mar., 1892	Mrs. CHURCHER ..	Oct., 1889	<b>AT HOME.</b>	
Dr. G. R. S. BREEZE,		Mrs. LOCHHEAD ..	" "	Miss N. SCOTT ..	Mar., 1892	Mr. A. V. LILEY ..	July, 1885
L.S.A.	Dec., 1894	Miss L. COLVILLE ..	April, 1886	Miss N. BAGSTER ..	Oct., 1894	Mrs. LILEY ..	April, 1886
Miss F. MARSTON ..	Nov., 1895	Miss H. GRANGER ..	Oct., 1886	Miss L. GRAY ..	Feb., 1891	Miss I. L. REED ..	May, 1888
Miss F. K. TREGILLUS ..	Dec., 1896	Miss E. K. LOCHHEAD ..	Mar., 1892	Mr. W. G. POPE ..	Feb., 1891	Dr. H. SMITH	
<i>Spanish Work—</i>		<b>Algiers.</b>		Mrs. POPE ..	Dec., 1892	M.R.C.S. L.R.C.P.	Jan., 1892
Mr. N. H. PATRICK ..	Jan., 1889	Mons. E. CUENDET ..	Sept., 1884	Mr. J. COOKSEY ..	Dec., 1896	Miss GRISSELL ..	Oct., 1888
Mrs. PATRICK ..	Sept., 1889	Madame CUENDET ..	Sept., 1885	Mrs. COOKSEY ..	" "	Miss A. COX ..	Oct., 1892
Miss F. R. BROWN ..	Oct., 1889	Miss E. SMITH ..	Feb., 1891	Mr. H. E. WEBB ..	" "	<b>STUDYING ARABIC, ETC., IN ENGLAND.</b>	
<i>Missionary Helper,</i>		Miss A. WELCH ..	Dec., 1892	<b>DEPENDENCY OF TRIPOLI.</b>		Mr. MILTON H. MARSHALL,	
MISS VECCHIO.		<b>Oran.</b>		Mr. W. H. VENABLES ..	Mar., 1891	<i>Tutor.</i>	
<b>Casablanca.</b>		Miss R. HODGES ..	Feb., 1889	Mrs. VENABLES ..	" "	Mr. H. NOTT, Mr. H. E. JONES,	
Mr. J. J. EDWARDS ..	Oct., 1888	Miss A. GILL ..	Oct., 1889	Mr. W. REID ..	Dec., 1892	Mr. W. T. BOLTON, Miss L.	
Mrs. EDWARDS ..	Mar., 1892	<b>Djemaa Sahridj.</b>		Mrs. REID ..	Dec., 1894	SEXTON, Miss I. DE LA CAMP,	
Dr. G. M. GRIEVE		Miss J. COX ..	May, 1887	Mr. D. J. COOPER ..	Nov., 1895	Miss A. WATSON.	
L.R.C.P. and S.Ed.	Oct., 1890	Miss K. SMITH ..	" "	Miss E. T. NORTH ..	Oct., 1894		
Mrs. GRIEVE ..	" "	<i>Missionary Helpers,</i>		Miss G. L. ADDINSELL ..	Nov., 1895		
Miss E. DUNBAR, Assoc.	Nov., 1896	Mons., Mdme. and Mdlle.					
<b>Tetuan.</b>		ROLLAND.					
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